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THE
ACTS OF THE APOSTLES,

ILLUSTRATED

(CHIEFLY IN THE DOCTRINAL AND MORAL SENSE)

FROM

Ancient and Modern Authors.

BY

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PREBENDARY OF EXETER.

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P R E F A C E.

THANKFUL for the commendation, bestowed on his former Volumes on the Gospels, the Author must regret that he has received no counsels or suggestions from his indulgent critics, with a view to the improvement of his work. He is far from supposing these to be uncalled for: but, in the absence of them, he thinks it best to adhere to his original plan of illustration, as stated in the Preface to his Notes on the Gospel, according to S. Matthew. As to the *principles*, which have guided him in the selection of passages from so many various writers, these can admit of no change. They must be the principles of our Church, as plainly declared in its Formularies. The Ordination vow binds Ministers to have a constant regard to the Church's interpretation of Scripture, in all their Parochial teaching: this vow can surely lose none of its weight, but must rather serve to increase our solemn responsibility, when we presume to come forward, as public teachers, on a more enlarged scale, by means of the Press. The remark of one (probably

Hooker),* writing on Church-controversies, is applicable in a measure to every attempt we make to “show unto men the way of Salvation”—“In matters of so great moment, whereupon the peace or disturbance of the Church is known to depend, if there were in us that reverend care, that should be, it is not possible we should *speak* at any time without fear, or ever *write*, but with a trembling hand.” A proper regard to “the peace or disturbance of the Church” will surely act, as our salutary restraint on the one hand, or our animating motive of encouragement on the other; while it becomes us still more seriously to consider, whether we are disseminating Truth or error, whether we are edifying or misleading immortal souls, by the comments, we venture to place before them, on the Blessed Word of God. May we see more of this “reverend fear,” this “trembling hand,” this heedful eye to consequences, than recent times, through our “unhappy divisions,” have exhibited to us!

It may be observed of the Acts of the Apostles, that, perhaps, beyond any other Book of the Old or the New Testament, it forcibly, and in the most attractive manner, commends to us the Study of the Scriptures. Elsewhere the command is given to “search” them; or their Inspiration, and their manifold benefits are described in general terms (Ps. xix. 7—11; Rom. xv. 4; 2 Tim. iii. 15—17): it is here, chiefly, that those benefits are practically exemplified in particular cases.

* See his Works. Edit. Keble. Vol. iii., Appendix 2. The passage is quoted at length in these illustrations; Ch. xxi. 23. (Conf. xiii. 50. *Bp. Sanderson.*)

We see, for instance, how God's Word was a "Light unto the feet" of the Apostles, in that trying interval, before the HOLY GHOST was "given" (i. 16, 20); how, after Pentecost, it became "the Sword of the Spirit," in the mouth of S. Peter, when he first preached the Gospel, (ii. 16; iii. 21, 22. Conf. xiii. 33, 34, 40); how it guided the Apostles and Elders to a right and firm decision, when difficult questions arose in the Church, threatening its internal peace (xv. 15); how, again, it was a support to the brethren under persecution (iv. 25), and a sure defence to S. Paul against the slanderous accusations of his enemies (xxiv. 14; xxvi. 22). And, if the Blessed influence of God's Word made itself felt in the general affairs and planting of the Church, it was experienced at the same time, as effectually, though less prominently, in its application to individuals. Witness the Eunuch, who "sitting in his chariot read Esaias the prophet" (viii. 28): witness the "noble" Bereans, who "searched the Scriptures daily," and thereby so confirmed their own faith, that, by reason of their example, "many believed" also (xvii. 11, 12): witness the "eloquent man," Apollos, eloquent in the highest sense, because he was "mighty in the Scriptures" (xviii. 24, 28): witness S. Paul, no longer indeed speaking of "God's testimonies before Kings" (xxvi. 27), but now "the prisoner of the LORD," first at his lodging, and afterwards in his own hired house, "teaching those things, which concern the LORD JESUS CHRIST," "both out of the Law of Moses and out of the Prophets, from morning till evening" (xxviii. 23, 30, 31).

The observation of these incidental notices, these living proofs of the truth, power, and inestimable value of God's Word, should encourage us in our diligent and devout reading of this particular portion of it, and raise our hopes of profiting thereby. For this Book is still the Gospel and Demonstration of the HOLY GHOST, who bears witness in our hearts to the LORD JESUS CHRIST, "the SON of GOD," now both Risen and Glorified. The Spirit is withdrawn in His extraordinary manifestations; but He still abides with the people of GOD, as their Teacher, and in the ever-needed saving Graces of faith, hope, and charity. The first builders indeed have finished their work, and are taken away: but their spiritual fabric stands, which is the Church; that we may "go in and out, and find pasture." The food, so good for souls at the beginning, has in the length and change of time lost none of its Divine sustaining qualities; it retains them all for our edification and comfort. If then we be "willing and obedient," we shall "eat of the good of the land."

Could we suppose any further inducement necessary, in order to strengthen our attachment to the Sacred Volume, we might find it in the remarkable "signs of the times," in which we live; signs, which have spoken so clearly and convincingly to many good men, that they have recognized in them the distinct fulfilment of the Prophecy (Dan. xii. 4), touching the last Days, when "Many shall run to and fro, and knowledge shall be increased." If this be so, if from the universal ceaseless locomotion and unbounded

mental activity, which certainly distinguish this present time, we have any ground to expect the near approach of the great final closing scene, let it be our care, while “many run to and fro,” to be found calmly “sitting at JESUS’ feet and hearing His Word:” and, while the perishable knowledge of things, that perish, is “increased” around us on every side, let us keep pace with the times by accumulating fresh stores of that Heavenly Wisdom, our far better portion, which “endureth for ever.” Thus may we hope with Daniel, the warning prophet, to “rest, and stand in our lot at the end of the Days,” (xii. 13,) whenever that momentous period may arrive.

The Author cannot conclude without an humble hearty prayer, that all his readers, and especially his younger brethren among them, may largely partake of the rich blessings, promised to those, whose “Delight is in the Law of the LORD.” With a solemnity, it is hoped, not unseasonable, and certainly in accordance with what he truly feels, after the example of the Apostle, here recorded (xx. 32), he *commends them to GOD and to the Word of His Grace, which is able to build them up, and to give them an inheritance among all them, which are sanctified.* Amen.

THE ACTS OF THE APOSTLES.

By *Revelation*, I understand a direct communication from God to man; either of such knowledge, as man could not of himself attain to, because its subject matter transcends human sagacity or human reason (such, for example, were the prophetic announcements of the future and the peculiar doctrines of Christianity), or which, although it might have been attained in the ordinary way, was not, in point of fact, from whatever cause, known to the person, who received the revelation. By *Inspiration*, on the other hand, I understand that actuating energy of the HOLY SPIRIT, in whatever degree or manner it may have been exercised, guided by which the human agents, chosen by God, have officially proclaimed His will by word of mouth, or have committed to writing the several portions of the Bible. . . . *Revelation* is the peculiar function of the Eternal Word; *Inspiration* the result of the agency of the SPIRIT. Their difference is specific, and not merely one of degree; a point, which may amply be confirmed by the consideration that either of these Divine influences may be exerted, although the other be not called into action. The Patriarchs received revelations, but they were not inspired to record them: the writer of the *Acts of the Apostles* was inspired for his task, but we are not told that he ever enjoyed a revelation. Ephes. iii. 1—9; Rev. i. 1—3, 19. *Wm. Lee*. (Eight Discourses on the Inspiration of Holy Scripture. Donnellan Lecture, 1854, p. 27, &c.)

We consider ordinarily in the Old Testament GOD, the FATHER; and in the Gospels GOD, the SON; and in this Book, the Acts, and in the Epistles, and the rest, GOD, the HOLY GHOST; that is, GOD in the Government and administration of His Church, as well in the ordinary Ministry and constant callings therein, as in the extraordinary use of general Councils; of which we have the model, and platform, and precedent in chapter xv. This Book is noted to have above twenty sermons of the Apostles, and yet it is not called the sermons, the preaching of the Apostles, but the practice, "the *Acts* of the Apostles." Our actions, if they be good, speak louder than our sermons. Our preaching is our speech; our good life is our eloquence. Preaching celebrates the Sabbath; but a good life makes the whole week a Sabbath, that is, a savour of rest in the nostrils of GOD, as it is said of Noah's sacrifice, when he came out of the Ark. 2 Cor. iii. 8; S. Matt. vii. 21. *Dr. Donne.* (Serm. Acts xxiii. 6, 7.)

The miracles of the Apostles, contained in this Book, were the great demonstration of our SAVIOUR's Resurrection; and therefore the Church appointed "the Acts" to be read always between Easter and Pentecost, immediately after our SAVIOUR's Resurrection, to give men the evidences and proofs of that holy mystery, which was the completion of their Redemption: so that, though the Lessons for other Festivals related the things, that were done at those Festivals, yet, for a particular reason, the Acts of the Apostles, which contained the history of things done after Pentecost, were read before Pentecost, because they were more proper for the time, immediately following our SAVIOUR's Resurrection. ii. 33; Rom. i. 4. *S. Chrysostom.* (Hom. lxiii. Cur in Pentecoste Acta legantur.)

I admire the unspeakable power and wisdom of our GOD, that, by the extraordinary offences or infirmities of one or two, can firmly establish the faith of all His saints. (Gal. ii. 7—9.) Albeit He used the ministry of every other Apostle in reconciling the world unto Himself, yet *Paul* and *Peter* were, as the two principal intermediate elements, proportioned and qualified of purpose, for the more apt connecting this mixed, inferior globe with the heavenly sphere, the sons of men with the SON

of GOD; the one symbolising with the *Jew*, the other with the *Gentile*, in his sin; both with CHRIST in true wisdom, in all good gifts and graces of the SPIRIT. *S. Paul's* offences against "GOD, manifested in the flesh," have the same proportion to *S. Peter's*, that the ignorance, infidelity, or idolatry of the Gentiles had with the Jews' delinquency, or apostacy from the GOD of their fathers. *S. Paul* had not known our SAVIOUR in the flesh; he was ignorant of His wisdom in teaching, or power in working; and in his ignorant zeal unto Moses and the Law he persecuted His followers and disciples after His Resurrection. Hereby he was made a fitter symbol for reconciling the Gentiles unto GOD, whom they had not known, usually misled by a blind devotion to their dumb idols and traditions of their elders to hate and persecute the Jews, the only possessors of true religion, the only servants, till that time, of the ever-living GOD. *S. Peter* had long conversed with our SAVIOUR, heard Him teach, as never man taught, seen Him do what no man else could ever do. His eyes had beheld the brightness of "His excellent Glory" (2 S. Pet. i. 7); and, out of the apprehension of His Deity, he had professed more than ordinary love (S. Luke xxii. 33); yet, when he comes to his trial, flatly denies, that he knows Him: hereby more fitly qualified for recovering the backsliding, apostatical Jews, who had known the LORD, and all the wonders, which He had wrought for Israel. They had professed such love and loyalty to Him, as no people could do more unto their Gods, their posterity still retaining the protestations of their religious fathers; yet, when He came, in the similitude of man, to exact obedience and allegiance at their hands, they will not know Him; but, as Samuel had foretold, cast Him off from reigning over them, and openly professed against Him, "We have no king but Cæsar." Answerable to this observation is the success of their Apostleship, registered by the Evangelist. (See extracts from the same great writer, at ch. iii. 25; xiii. 48.)

Dr. Jackson. (B. iii. ch. vii. s. 5, 6.)

In the Gospels, we read what CHRIST did for us in His humiliation; in the Acts, what He did for us in His exaltation. Eph. ii. 8—16. *Marlorate.*

S. Luke wrote his Gospel from what he had heard; he composed

his "Acts" from what he had seen. 1 S. John i. 1—4. *Isidorus Clarius*. (Prefat. in Evang. Luc.)

The Acts of the Apostles forms a central or intermediate Book, to connect the Gospels and the Epistles. It is an useful postscript to the former, and a proper introduction to the latter. S. Mark xvi. 20. *Bishop Percy*. (A Key to the New Testament, &c.)

The Book of the Acts of the Apostles is to the HOLY SPIRIT what the Gospels are to the SAVIOUR; a record of His entering on His office, and fulfilling His great work in the scheme of human Redemption. This Book is the Gospel of the HOLY GHOST. *H. Melvill*. (Serm. 2 Tim. iv. 10, 11.)

The Acts of the Apostles may be regarded, as the practical development both of the ministerial Commission, and also of the Injunctions, delivered to them by the LORD after His Resurrection; the commission to preach and baptize (S. Matt. xxviii. 18—20), the injunctions, needful to the first planting and ordering of the visible Church. (i. 3.) To both these the gift of the HOLY GHOST for each several office was attached. Before our LORD's Ascension the Twelve received the HOLY GHOST, to render effectual their administration of the Word and Sacraments (S. John xx. 22, 23); and then they were commanded to "wait" for the second supply of the same SPIRIT to be poured upon them after CHRIST's Ascension, in those miraculous endowments, which enabled them to prove the truth of Christianity, and to settle the Church on its strong and imperishable foundations. The latter gift was extraordinary, and for a season only: the former was lodged in the Christian Priesthood, as of indispensable necessity to its right discharge, and also to its success, in all future ages; a lasting, successive, and perpetual heritage. In this twofold point of view the Acts of the Apostles are, in truth, the Acts of the Third Person in the ever Blessed TRINITY, GOD the HOLY GHOST, who is made manifest in them by the power of His might, in every sinner they converted, in every Church they founded, and in their testifying, generally, of the risen, ascended, and enthroned Redeemer of mankind, according to the promise (S. John xvi. 14.) For they *went forth and preached everywhere, the LORD working with them* (by the internal accompaniments of His grace), *and confirming the*

word with signs following (by miracles, the external proofs of the authority of their mission, and of the Divine truth of their doctrines.) S. Mark xvi. 20; Acts xiv. 3, 26, 27; xv. 4; xxi. 19. *J. F.*

Among the many divisions of the historical matter of the Acts, as suggested by different authors, the three following seem to be most appropriate and satisfactory :

- I. The account of the propagation of the Gospel among the Jews only, from chap. ii. to x. A.D. 33—41.
- II. Among the Proselytes of the gate, or devout Gentiles; from chap. x. to xiii. A.D. 41—44.
- III. Among the idolatrous Gentiles, with its further progress among the Jews and Gentiles; from chap. xiii. to xxviii. A.D. 44—63.

Dr. Benson. (Hist. of the first planting of Christianity, vol. i. pp. 22—24.)

I. The Preface.

II. The History itself, containing the Acts of	1. All the Apostles jointly	<div> <div>before</div> <div>at</div> <div>after</div> </div>	<div> <div>The Feast of</div> <div>Pentecost.</div> </div>
	2. Some particular Apostles.	<div> <div>1. S. Peter</div> <div>2. S. Paul</div> </div>	
		<div> <div>At Jerusalem, Lydda, Joppa, Samaria, Cesarea.</div> <div>1. His conversion.</div> <div>2. His five missionary journeys.*</div> </div>	

Diodati. (Abridged from the Analysis, prefixed to his Annotations on the Acts of the Apostles.)

* For a synopsis of these journeys, see at ch. xiii. 4.

I. Context, or connection of
this treatise with his Gospel,
v. 1, 2.

II. Text, or narration itself through the rest of the Book, divided into two portions.	{	<p>1. General, as setting down the Acts of all the Blessed Apostles, in the twelve first chapters.</p> <p>2. Particular, as containing more specially the Acts of S. Paul, in the sixteen last chapters.</p>
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Dean Boys. (An Exposition of the Festivals, Epistles, and Gospels used in our English Liturgy, &c. Ep. Ascension Day.)

The following curious verses were addressed by *Dr. Parkhurst*, Bishop of Norwich, to *Rodolphus Gualtherus*, on his Commentary on the Acts, and are prefixed to the edition, Tiguri, 1569.

Multa relucenti debent hæc tempora Lucæ ;
Et debet Lucas multa, Rodolphe, tibi.
Lux Lucæ luxit totum diffusa per orbem ;
Lux Lucæ lucet nunc magè luce tuâ.
Ergo tibi, Lucæ tantum qui luminis adfers,
Christus cum Luca lucida regna dabit.

Ejusdem aliud ad Lectorem.

Quæ πρᾶξις fuerint Apostolorum,
Qui ritus veteres apudque Patres
Et quot, discere lector, estne, cordi ?
Huc adsis, avido legantur ore,
Hæc, quæ scripta vides pererudita,
Sacris eruta scripta quæque Libris,
Aut è Patribus eruta orthodoxis,
Quæ multo peperit tibi labore
Gualtherus.

CHAPTER I.

THE former treatise have I made, O Theophilus, of all that JESUS began both to do and teach,

2 Until the day in which He was taken up, after that He through the HOLY GHOST had given commandments unto the apostles whom He had chosen :

3 To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

1 *Treatise*.—The title of Gospel he accounted to be too great for him; although it is on this account that the Apostle dignifies him. 2 Cor. viii. 18. *S. Chrysostom*.*

It is another peculiar singularity of S. Luke's, that he addresseth his history to one man, *Theophilus*. For it is but weakly surmised, that he chose that name for all *lovers of God*; because the interpretation suffereth it; since he addeth, *most noble Theophilus* (xxiii. 26; xxiv. 3; xxvi. 25; S. Luke i. 3.) But the work doth not the less belong to the whole Church for that; no more than his master's Epistles do, though they be directed to particulars. S. Luke xii. 41; S. Mark xiii. 37. *Dr. Donne*. (Serm. S. Luke xxxiii. 24.)

To do and teach.—Let the life of the minister so accord with his learning, that the people may say, as the Psalmist doth, (xlvi. 7,) "Like as we have heard, so have we *seen*." His conversation must so exemplify his doctrine, that, according to the phrase of the Spirit (Ex. xx. 18; Rev. i. 12,) the people may

* The author here begs to state, once for all, that the quotations from S. Chrysostom, Clarius, Erasmus, Calvin, Beda, Leigh, Lightfoot, Bp. Pearson,

Bengel, Quesnel, and Alford, are taken respectively from their several writings on the Acts of the Apostles, excepting where it is otherwise signified.

see the preacher's voice. xxii. 18; S. Matt. v. 19; xxiii. 1; 1 Tim. iv. 16; Rom. ii. 17—23. *Dr. Richd. Clerke.* (Serm. Zech. xi. 1.)

If you preach, and act not accordingly, you seem to propose to me an impossibility. vii. 22; xv. 38; xx. 28, 35; Ps. l. 16, 17; S. Luke xxiv. 19. *S. Chrysostom.* (not in loco.)

What JESUS began to *Do* includes His death and resurrection; so the *Acts* of the Apostles may be understood to include their sufferings and deliverances: with this difference, however, that JESUS was Himself acting and putting forth His Divine power, when dying on the cross and rising from the grave; whereas the Apostles, in their sufferings and deliverances, as men, were rather acted upon: what they did was GOD'S doing in them; it was a mystical continuation in their persons of what JESUS *began to do*, after He was *taken up* into heaven. iv. 30. *J. F.*

2 *All that JESUS began—until, &c.*—When we enter into consideration of the great compassion of the SON OF GOD towards the distressed state of man, we find it a work of unspeakable mercy. In the Creation, *Dedit te tibi Deus*, “O man, GOD gave thee thyself;” but in the Redemption, *Dedit Se tibi*, “GOD gave thee Himself.” In the Creation of all things necessary for man only six days were passed; but in man's Redemption thirty-three years were expired: in the Creation, *pauca dixit*, He spake few things; in the Redemption of man, *multa dixit, mirabilia fecit*, He spake many things, He did wonderful things. S. Matt. xvii. 17; S. John xiv. 9; S. Luke xii. 50. *Sutton.* (Disce vivere, ch. viii.)

The Creation of the world was but a small expense to the LORD; a word said, and the whole work done: but the Redemption of sinful man, the extraction of him out of the profound abyss of sin and malice, was a more laborious masterpiece of mercy and justice: it cost Him His descent from heaven, a painful life for many years upon earth, and the last drop of His most precious Blood upon the cross. Heb. v. 7; ix. 22. *A Contrite heart.* (P. iii. s. 3.)

The Apostles.—This mention of the Apostles generally, followed by their individual names, (ver. 13,) serves as a fit introduction to the history of their Acts. We may observe, that the *command-*

ments, or ministerial injunctions, were given to them in their corporate capacity, not to some few, or to any single one among them in contradistinction from the rest: *pari consortio præditi, et honoris et potestatis*, are the words of S. Cyprian, (De Unit. Eccl.) endowed with equal participation of honour and power. And may we not distinguish these *commandments* to which the gift of the HOLY GHOST is here annexed, from the *things pertaining to the kingdom of GOD*, mentioned in the next verse? The former may relate to the preaching of the Word and administration of the Sacraments, matters of the highest moment; the latter to the things Ecclesiastical, the Government of the Church, its Orders and Liturgy, its Discipline and present *status* in the world? Deut. xi. 1; S. Luke i. 6. *J. F.*

Et electio pares, et labor similes, et finis fecit æquales. Their calling to the ministry put them on a par; in their common toil and common end they were alike, and on the same footing of equality. xv. 2, 23; Eph. ii. 20; S. Matt. xix. 28; Rev. xxi. 12. *P. Leo.* (Serm. ii. in Nat. Petri et Pauli.)

3 Wherein did these *infallible proofs* consist? In His appearing often to His disciples, showing the marks of His Death, eating and drinking in their presence, and *speaking of the things pertaining to the kingdom of GOD*. In like manner, "if our light so shine before men, that they see our good works," we express the resemblance of a Glorified body, *donum claritatis*. If we "carry about the mortification of JESUS in our bodies," we copy out the marks and *stigmata* of His Passion. If we stand firm and unshaken in the midst of persecution, we become a lively representation of His impassibility, *donum impassibilitatis*. If we "run with delight the way of His commandments," when charity has enlarged our hearts, and even the hindrances we meet with in the service of GOD are so far from retarding the course of our obedience, that, on the contrary, they inflame our zeal and furnish new matter to heighten and provoke our courage, we imitate the third quality of His Glorified Body, *donum agilitatis*. x. 40—42; xiii. 31; 2 Cor. iv. 10—12; Gal. vi. 17; Rom. viii. 29. *Phil. Ellis.* (Serm. Col. iii. 1.)

While for this period the LORD in His corporal Presence lingers on the earth, it is for the establishment by all necessary

evidence of our faith in His Resurrection. Let us thank Him for this Divine dispensation, and for the slowness of belief, *necessarie tarditati*, which for this very reason was imposed on these holy Fathers. Their doubting was to prevent ours. S. John iv. 37. *P. Leo.* (Serm. on the Ascension.)

The Kingdom of heaven pervaded our LORD's discourses ; it was at the beginning, in the progress, and at the close of them. xxviii. 31. *Card. Bellarmine.*

The Kingdom of God mainly consists in internal acts ; but it follows from this, that all, that is necessary for the production in us of those internal acts, be included in the expression. Eph. iv. 11—13 ; Rom. xiv. 17. *T. Aquinas.*

He instructed the Apostles, how they should, throughout the Churches, (which were to be converted,) change the Sabbath to the LORD's Day ; the bodily sacrifices of beasts to the spiritual sacrifices of praise, prayer, and a contrite heart ; the Levitical Priesthood of the Law to the Christian Ministry of the Gospel ; the Jewish temples and synagogues to Churches and Oratories ; the old Sacraments of Circumcision and Passover to Baptism and the LORD's Supper, &c., as may appear by the like phrase, Acts xix. 8, and xxviii. 23 ; Col. iv. 11, put for the whole sum of S. Paul's doctrine, by which were wrought all these changes where it took effect : so that as CHRIST was *forty days*, instructing Moses in Sinai what he should teach, and how he should rule the Church under the Law ; so He continued *forty days*, teaching His disciples in Sion what they should preach, and how they should govern the Church under the Gospel. Heb. xiii. 15 ; vii. 12 ; Eph. iv. 8. 11, 12. *Bp. Bailly.* (The Practice of Piety, ch. xvii.)

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the FATHER, which, *saith He*, ye have heard of Me.

5 For John truly baptized with water ; but ye shall be baptized with the HOLY GHOST not many days hence.

4 They would be disposed to quit Jerusalem, since their LORD was crucified there. Rev. xviii. 4. *Bengel.*

S. Gregory takes notice that, though JESUS CHRIST, the Eternal Wisdom of the FATHER, was infinitely wise from the first moment of His Conception, yet He began not to teach others till He was "thirty years of age," and after He had prepared Himself for it by His retreat into the desert, by forty days' fast, and many other austerities. "'Tis not that He stood in need," says this great saint, "of any preparation; but He would teach us by His own example how great a preparation and perfection is required for so great a Ministry." . . . It was also for this reason, says the same saint, that JESUS CHRIST, having commanded His Apostles to go and preach the Gospel throughout the whole world, and having then the power to give them grace necessary for this end, yet He would not do it, nor permit them, in the weak and imperfect state they were in, to go and preach His Word; but commanded them, saying, "Go into the town, and remain there, till ye shall be replenished with the virtue of the HOLY GHOST." And this He did, to let us see that we ought to be very well grounded in humility, mortification, and all other virtues; that the employments, which engage us to treat with our neighbour may be profitable for their salvation, without being prejudicial to our own. S. James iii. 1; 1 Tim. iii. 10; Gal. i. 15—18. *Rodriguez.* (On Perfection, ch. iv. p. 3.)

By His Blessing them (S. Luke xxiv. 51) immediately before His Ascension, He perhaps endued them with a strength to preserve them, *Vim conservativam*, until the coming of the HOLY SPIRIT. *Theophilus.*

The HOLY SPIRIT is the *Vis Vicaria* of the LORD JESUS; that *Power*, which supplies His place here in the world, by which He is present to our souls. S. John xiv. 16; S. Matt. xxviii. 20. *Bp. Patrick.* (Mensa Mystica, c. 5.)

CHRIST, though He sometimes leave His people in regard to sense, yet He never leaves them without a promise. The soul sometimes, in the hour of temptation and desertion, may want the sense of feeling of CHRIST; but it never wants a promise from CHRIST; and the promise makes CHRIST present in His absence.

For CHRIST Himself is spiritually present in the promise, and not CHRIST only, but the HOLY GHOST also; for CHRIST and the SPIRIT are never asunder; but, as the FATHER and the SON are One, so is CHRIST and the SPIRIT One. And all are in the promise; and so the promise is able to uphold the soul in any condition, not because of its own nature, but because GOD, and CHRIST, and the SPIRIT are present in the promise. Isa. lix. 21; S. John vi. 63; xiv. 23; xv. 7. *Wm. Dell.* (Serm. on Text.)

- 5 He does not here dispute about Baptism, but only makes a comparison between the person of John and the person of CHRIST. When John said that he *baptized with water only*, he did not treat of the nature of his Baptism, but rather of what he was himself, lest he should assume to himself what exclusively belonged to CHRIST. As now, ministers must only so speak of themselves as to acknowledge CHRIST to be the giver of those things, which are signified in Baptism; they must leave nothing to themselves, but the external administration. For when these high praises (*elogia*) are ascribed to Baptism, that it is the laver of Regeneration, the cleansing from sin, the fellowship in the death and burial of CHRIST, and the grafting into His Body, these things are not predicated of what man, the minister of the outward sign, may do; but rather of what CHRIST Himself does, who alone renders the sign to be effectual. 1 Cor. i. 15; Gal. vi. 13; 2 Cor. xiii. 3, 4. *Calvin* (in loco. Vide etiam, ap. xi. 16.)

Not many days hence.—He did not explain when, that they might always watch. He told them that it should soon take place, that they might not faint; yet the exact time He refrained from adding, that they might always be vigilant. S. Matt. xxiv. 43. *S. Chrysostom.*

6 When they therefore were come together, they asked of Him, saying, LORD, wilt Thou at this time restore again the kingdom to Israel?

7 And He said unto them, It is not for you to know

the times or the seasons, which the FATHER hath put in His own power.

8 But ye shall receive power, after that the HOLY GHOST is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

6 They hoped, by going to our LORD *together*, more readily to obtain an answer. Verse 14 ; ii. 1. S. John xii. 22 ; Rom. xv. 6. *Bengel*.

At this time.—You are taken up with your few days on the earth ; and in your few days upon earth you wish to have everything fulfilled. Lam. iii. 25, 26. *S. Augustine*.

If the coming of the LORD's Kingdom depend on His will, and be so ordered as to keep us in constant expectation, how is it that some pray for a prolongation of the existence of this present world, since the Kingdom, whose coming we pray for, is fixed to be at the world's end ? We desire rather to anticipate our reign, than to add to the days of our servitude. Had it not been commanded us to pray for the coming of His Kingdom, we should of our own selves have demanded it, pressing forward to the fruition of our hope, *complexum*. Speedily, O LORD, may "Thy Kingdom come," the desire of Christians, the overthrow of the nations, the joy of angels ; for which we strive, or rather pray. Heb. xi. 13 ; Rev. xxii. 21, 22 ; 2 S. Pet. iii. 12. *Tertullian*. (De Orat. s. 5.)

Hei mihi ! quàm longæ sunt expectantibus horæ ;

Plus ævi spatio creditur una dies !

Jam, mea Lux, lapsi menses tot aguntur et anni ;

Spemque facis toties ; spem tamen usque negas.

O ! quando, Facies, toto spectabilis orbe,

Quando Tuo dabitur Lumine posse frui ?

Herm. Hugo. (Pia desideria. Lib. iii. Suspirium 12.)

7 There is truth in Olshausen's remark, that the Apostles were to be less prophets of the future than witnesses of the past. *Alford*.

This was spoken in the beginning of the going forth of the Gospel,

and may very well be taken notice of in all ages after. Conf. Acts x. 34 with xii. 21, 22. *Dr. Lightfoot.* (Serm. Dan. xii. 12, 13.) Before, in His state of mortality, *Seipsum annumeravit ignorantibus*, He pretended to know no more of this than they, that knew nothing. After, when He had invested immortality, *per Sui exceptionem*, says that Father (S. Basil), He excepts none, but Himself: all the rest, even the Apostles, were left ignorant thereof. For this *non est vestrum, It is not for you*, is part of the last sentence, that ever CHRIST spake to them. If it be a convenient answer to say, CHRIST knew it not, as man, how bold is that man, that will pretend to know it. And if it be a convenient interpretation of CHRIST's words, that He knew it not, as that He might tell it them, how indiscreet are they who, though they may seem to know it, will publish it. . . . It is a poor pretence to say, this intimation, this impression of a certain time, prepares men with better dispositions: for they have so often been found false, that it rather weakens the credit of the thing itself. In the old world they knew exactly the time of the destruction of the world, that there should be "a hundred and twenty years," before the flood came: and yet upon how few did that prediction, though from the mouth of God Himself, work to repentance? Noah found grace in God's eyes: but it was not because he mended his life upon that prediction; but he was gracious in God's sight before. At the day of our death we write *Pridie Resurrectionis*, the day before the Resurrection; it is *Vigilia Resurrectionis*, our Easter eve. *Adveniat Regnum Tuum*, possess my soul of Thy Kingdom then; and *Fiat voluntas Tua*, my body shall arise after: but how soon after, or how late after, *Thy will be done* then by Thyself; and *Thy will be known*, till then, to Thyself. Deut. xxix. 29; Isa. v. 19. *Dr. Donne.* (Serm. Job xix. 26.)

There are secrets the Divine Bridegroom whispers not, that the Spirit and the Bride may still say, "Come!" Rev. xxi. . . . A sacred obscurity envelopes these awful secrets. The cloud, that shrouded the actual Presence of God on the mercy-seat, shrouds still His expected Presence on the Throne of Judgment. It is a purposed obscurity, a most salutary and useful obscurity, a wise and merciful denial of knowledge. . . . To cherish

anticipations, He has permitted gleams of light to cross the darkness; to baffle presumption, He has made them only gleams. . . . It is His purpose thus to live in our faith and hope, remote yet near, pledged to no moment, possible at any; worshipped, not with the consternation of a near, or the indifference of a distant certainty, but with the anxious vigilance, that awaits a contingency ever at hand. Hab. ii. 2—4; Ps. xcvi. 1, 2. *W. A. Butler.* (Serm. 1 Cor. i. 7.)

Such is the crookedness of our nature; in watching, which is commanded, how careless are we, and how curious in seeking out the *time and season*; which to do we are so oft and expressly forbidden. S. Matt. xxiv. 36—39. *Abp. Sandys.* (Serm. S. Luke xxi. 25.)

Ne curiosus quære causas omnium,
Quæcunque libris vis Prophetarum indidit
Afflata cœlo, plena veraci Deo :
Nec operta sacri supparo silentii
Irrumpere aude, sed prudenter præteri.
Nescire velle, quæ Magister optimus
Docere non vult, erudita est inscitia.

Jos. Scaliger.

- 8 *The HOLY GHOST is come upon you.*—The FATHER and the SON give and grant to us “Grace” and “Love” (2 Cor. xiii.), but this seisin and delivery is of the HOLY GHOST. The concession is from them, but He puts us in possession. They collate, but He inducts. He is *digitus Dei*, God’s finger, saith S. Augustine, His hand to reach us all God’s blessings. Hence divines have called Him God’s *ἐνέργεια*, God’s virtue and His power. The enlightening of the mind, the inclining of the will, the enkindling of the heart is all His operation. The SON reconciles us to the FATHER offended; that reconciliation the SPIRIT assures to us, and seals unto our souls the pardon of our sins. All the Church’s good, it is from GOD, from all the Persons jointly; but the *communicatio*, the distribution, the dole of it to every man, is by the HOLY GHOST. S. John iii. 8; 1 Cor. xii. 4—11; 2 Cor. iii. 8. *Dr. Richd. Clerke.* (Serm. 2 Cor. xiii. 14.)

The uttermost part of the earth.—It is not on the fact whether the

inspired prediction respecting the universal spread of the Gospel has, or has not, met with a corresponding fulfilment, that I would now dwell. The point, which deserves our attention, is that of the adequacy and tendency of the Gospel to gain an universal supremacy over the human mind, and its adaptation to mankind at large. In these respects, it presents no less an evidence of its Divine power than a contrast to every form of religion, that has ever gathered votaries to itself among the nations of the world. It addresses itself, not to this or that people, or condition of thought, or social state, or political organization, but to fallen human nature; and therefore it is designed of God to be universal. And the Church, as the depository of this remedial scheme, the channel of its spiritual blessings, is evermore to expand, until the saving health, which it conveys, is made "known to all nations," and "the Kingdom of God shall come." . . . The Church was constituted to this end to "give shine" unto the world. Thus it lives in activity; it is gifted with power, the power as of fire, or the wind (ii. 1, 2), which exists only in motion; and its life is made manifest, according as it extends abroad the holy influences, with which it is endowed. Isa. ii. 2—5; Heb. vii. 17. *A. Grant.* (Bampton Lectures, 1843. Lect. I.)

It was very agreeable to Divine Providence to make that, which is best, to be of the greatest and largest extent. Ps. civ. 28.

Grotius. (On the Truth of the Christian Religion. B. ii. s. 21.)

Our LORD Himself commands the publication of His Gospel; but He leaves it to an angel to announce to us His coming to Judgment. Thus, in His sermon at Nazareth, when He adduced the prophecy of Isaiah, He mentioned the preaching of "the acceptable year of the LORD," but passed over in silence those concluding words of dreadful import, "The day of vengeance of our God." Herein is love! Confer S. Luke iv. 18, 19, with Isa. xli. 1, 2; xxviii. 21. *J. F.*

9 And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel ;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

9 *While they beheld.*—CHRIST'S Ascension was visibly performed in the presence and sight of the Apostles, for the confirmation of the reality and the certainty thereof. They did not see Him, when He rose ; but they saw Him, when He ascended : because an eye-witness was not necessary to the act of His Resurrection ; but it was necessary unto the act of His Ascension. It was sufficient that CHRIST *showed Himself alive after His passion* (ver. 3) ; for being (since) they knew Him before to be dead, and now saw Him alive, they were thereby assured that He rose again : for whatever was a proof of His life after death was a demonstration of His Resurrection. But, being the Apostles were not to see Him in heaven, being the Session was not to be visible to them on earth, therefore it was necessary they should be witnesses of the act, who were not with the same eyes to behold the effect. Rev. i. 7. *Bp. Pearson.* (On the Creed, Art. vi.)

The stars declare His Birth, and are obscured at His Passion ; The *clouds* welcome Him on His Ascension, and surround Him on His return to Judgment. Dan. vii. 13, 14. *Beda.*

Although in that day *He cometh with clouds*, yet GOD'S promise is, that, whenever "He brings His cloud over the earth, His bow shall be in the cloud," the sure token of the "Everlasting Covenant of mercy between Him and all flesh." And, accordingly, when Ezekiel and S. John saw CHRIST upon His terrible throne, He appeared encompassed with a rainbow, to teach us that even the throne of judgment is encircled by mercy, which "rejoices against judgment." Ezek. i. 28 ; Rev. iv. 4. *Bp. Horne.* (Serm. Rev. i. 7.)

It will be part of our honour to be conveyed to Him, just as Elias, yea, as He Himself, ascended into heaven : for a chariot of fire

appeared for the transportation of one (2 Kings xi. 11), and a *cloud*, which is the same (Ps. civ. 3), received the LORD. 1 Thess. iv. 16. *Bp. Patrick*. (Glorious Epiphany, ch. xiv. s. 6.)

- 10 *While they looked, &c.*—No act of CHRIST ever wanted a witness, the foundation of Christianity thereby being, as it were, cemented for ever; whereas all fabulous religions moulder away, as laid with “the untempered mortar” of man’s devices. The wise men and shepherds are witnesses of His Birth; John and the multitude of His Baptism and Circumcision; Pilate of His innocency; the Centurion of His Deity and Crucifixion; the soldiers of His Resurrection; and the disciples of His Ascension. xxvi. 26. *Sir J. Harington*. (Divine Medit. of Faith, p. 38. Edit. 1682.)

As He went up.—We must observe, that Elias ascended to heaven “in a chariot,” whereby it is shown us, that the best of men need some external help. Such help is both supplied and made apparent by Angels; for man, weighed down by the infirmities of his nature, is utterly unable of himself to rise above to the heavens. But our Redeemer is not said to have been lifted up in a chariot, or by an Angel: because He, who had made all things, was elevated above all things by His own power. Deut. xxxiii. 27; xxxii. 11. *S. Gregory*. (Hom. 29, in Evangel.)

Our charity, says *S. Bernard*, is confirmed by CHRIST’s Passion, our Faith by His Resurrection, our Hope by His Ascension. Into that city, which is above, “nothing shall enter that defileth.” In token of this the Angels, that came down from the heavenly Jerusalem, appeared *in white apparel*, by which purity and innocency is figured. With the Doctor of humility, there ascended no pride; with the Author of goodness, there ascended no malice; with the Lover of peace, there ascended no discord; and with the Son of the Virgin, there ascended no lust. After the Parent of virtues, there ascend no vices; after the Just, there ascend no sins; and after the Physician, there can ascend no infirmities. He, that desires to see GOD hereafter, let him here live, as in His sight. He, that hopes for celestial things, let him condemn terrestrial. O! draw our hearts unto Thee, O good JESUS! Rev. i. 14; iii. 4; xx. 11. *Gerhard*. (Meditation, 21.)

11 The literal meaning of both places (Acts i. 11; S. Matt. xxvi. 64,) and the intent and purpose, as well of the Angels as of our SAVIOUR in this prediction, infers; that this Son of Man, whom they now behold with bodily eyes, was that very GOD, whose glorious Kingdom and reign the Psalmist describes, civ. 3, "Who maketh the *clouds* His chariot, and walketh upon the wings of the wind; who maketh His Angels Spirits, (or the Spirits His Angels,) His ministers a flame of fire."* Daniel vii. 13, 14; S. Matt. xiii. 49; 1 Thess. iv. 17. *Dr. Jackson.* (Book xi. c. 11.)

The Angels now were not more ashamed of speaking of disreputable *Galilee*, than, once before, of "JESUS who was *crucified*." xxii. 8; S. Matt. xxviii. 5; S. John i. 46; vii. 52. *J. F.*

The Angels did not say, whom you have seen *taken up*, but *going into heaven*: Ascension is the word, not assumption; the expression *taken up* belongs to the flesh. For the same reason they say, *He, which is taken up* from you, shall thus come; not, "shall be sent," but *shall come*. "He, that ascended is the same also that descended." Eph. iv. 10. So again, the expression, *a cloud received Him*; for He Himself mounted upon a cloud. No other power, than the Divine, is seen to mount on a cloud. Of the expressions, some are adapted to the conceptions of the disciples; some agreeable with the Divine Majesty. *S. Chrysostom.* He *went up*, as GOD; He was *taken up*, as man: in the latter relation, He will come again to be our Judge. S. John v. 22, 27. *Gazing up into heaven*, or the indulgence of vain speculations into heavenly mysteries, (Col. ii. 18,) is reproved in this chapter, as well as asking about the *restoration of the kingdom to Israel*, that is, looking to temporal things and a "kingdom of this world." The latter, as the greater fault, is rebuked by our LORD Himself, and in the terms of a direct prohibition; the first is inquired into by an Angel with a gentle remonstrance. Gen. xlii. 1; Eccl. xi. 4; S. Jude 22. *J. F.*

* Taken in the above connection, the expression of the Psalmist in the context, "who coverest Thyself *with light*, as with a garment," would indicate the purity of CHRIST, as a Judge;

and the heavens being stretched out around Him, like a *curtain*, might be understood of the sacred mystery enshrouding His judgments. Rev. xx. 11; Rom. xi. 33.

Let those, who above all things love the world, consider this (S. John viii. 42, 44), and tremble. Let them not gaze in vain upon our SAVIOUR ascending to His FATHER: let them be assured His FATHER is not their's; and that, as certainly as He ascended to His FATHER in heaven, they shall in time, unless they seriously repent, descend to their's in hell. S. John viii. 21, 23. *A Contrite heart.* (Part i. s. 4.)

Whither, O! ye Blessed Angels, should we look, but towards heaven? Is it not the place, where our dearest LORD ascended? On what should we fix our eyes, but our Glorified JESUS? Is He not the Author of all our happiness? He came down to redeem us; He went up to prepare a place for us; He has promised to come again, and receive us. "Come, LORD JESUS, come quickly!" Accomplish Thy kingdom of grace, and hasten Thy kingdom of glory! Meanwhile, send down Thy Spirit to comfort us in Thine absence; and make us so bestow our few days in peace and prayer, in glorifying Thee, and improving one another, that, when Thy summons calls us, at the last Great Day, we may rise with joy to meet Thee in the clouds and go to dwell with Thee and with Thy Blessed for ever! S. Matt. xxv. 6; 1 S. John ii. 28. *Austin.* (Harmony of the Gospels. Medit. 315.)

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphaeus*, and Simon Zelotes, and Judas *the brother of James*.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of JESUS, and with His brethren.

12 It is probable from this mention of the distance that these events occurred on the Sabbath. *S. Chrysostom.*

The mount, from whence He did ascend, was the mount of Olives; and it was the same place, from whence He went to be crucified. One place served to be a passage, both to His cross and His crown; signifying hereby, that "through much tribulation we must enter into the kingdom of God." xiv. 22; Zech. xiv. 4; Rom. viii. 17; 1 S. Pet. v. 1. *Dean Boys.* (Exposition of the Festival Epistles, &c. Ascension-Day.)

13 Albeit this Divine Spirit were promised before and after the Resurrection, yet CHRIST would they should be prepared for it; that we should learn to use means for GOD's benefits promised. First, they must "wait" for it (ver. 4); secondly, they must wait at Jerusalem: and there, in an *upper room*, what do they do? They are assembled with one accord. What else? They are assembled *with one accord in prayer*: all which do show us the means of preparing ourselves for the participation of the HOLY GHOST. First, faith is necessary; for the Apostles believed: secondly, hope is necessary; for they expected the accomplishment of the promise: thirdly, charity is necessary; for they were assembled in love: fourthly, holiness of conversation is necessary; they were in an upper room; (S. Mark xiv. 15.) "The Spirit of God," saith the wise man, "dwelleth not in a body subject to sin." Wisd. i. 11. Last of all, devotion is necessary; they were all assembled in prayer. iv. 31; Numb. xi. 24. *Sutton.* (Disce vivere, ch. 31.)

S. Cyril of Jerusalem informs us, that in his time (A.D. 350), there existed the higher Church of the Apostles, the same, that Beda speaks of, as having been founded by them, because they there received the HOLY SPIRIT. A very ancient Church, not however founded by the Apostles, seems to have been built there. For Epiphanius relates that, when the Emperor Adrian came to Jerusalem, he found the whole city utterly destroyed and the Temple of GOD laid waste; excepting a few small houses and a Church of GOD diminutive in size, there located, as he asserts, on the return of the disciples, after the SAVIOUR's Ascension from Mount Olivet, and in the district of Sion. We have it also on the authority of Nicephorus, that Helen, the mother of

Constantine, there raised a magnificent Temple, the vestibule of which was on the very site of the house, where the HOLY SPIRIT descended, in its *upper room*. These upper rooms in private dwellings were always set apart by the Jews to sacred purposes, at least from the time of Daniel (see Daniel vi. 10); and as we read of Sara, the daughter of Raguel, (Tobit vii. 16; viii.) Hence the Jews called their wise men, "sons of the upper room." In this they celebrated their Passover, (S. Mark xiv. 15.) In these they exposed the bodies of their dead, when previously washed. (Acts ix. 37.) They are said to have "brought Peter, when he was come, into the upper chamber." ii. 1; xx. 8. *Bp. Pearson.*

Here was an assembly the most holy and beloved of God, that ever met on the earth: but it was unknown to the world. A hole, a cellar, a garret, of which men are ignorant, sometimes receives what in the eyes of God is most august. 1 Kings xviii. 4, 13; Heb. xi. 38. *Quesnel.*

14 The HOLY GHOST is the Spirit of prayer. He is obtained by prayer, and He moveth us to pray. Wherefore? Because He is that bond, by which our hearts are united with God, as He doth unite the FATHER with the SON, and the SON with the FATHER. For He is the mutual substantial Love of the FATHER and the SON. This our spiritual conjunction with God is wrought by faith; but faith is the gift of the Spirit: it is obtained by prayer; but true prayer is made in the Spirit. In the temple of Solomon, when incense was offered unto God, "the temple was filled with the glory of the LORD:" so, if thou offerest unto God the sweet odours of prayer, the HOLY GHOST shall fill the temple of thy heart with glory. Zech. xii. 10; 1 Kings viii. 11. *Gerhard.* (Meditations, 22.)

When our LORD's ministry was ended, the holy and blessed Virgin was to be withdrawn from sight, as the Mother of the LORD. Even during that ministry, her course had been singularly retiring and unobtrusive. Now, that He was removed from sight, it was expedient that she also, so to speak, should disappear, that no visible sensible object of love and adoration should interfere with the aspirations of faith and hope towards the Unseen Friend, who was still for ever nigh. How fully is

this borne out by the silence of Scripture subsequently. From the time of our LORD's most solemn mention of her, (S. John xx.,) hardly a word is there, or hint even, of her existence. Now surely this silence is most expressive. We might naturally have expected, that her name would have been prominent in the account of the glories of His Resurrection and Ascension; that a distant mention would have been made of His first appearance to that Mother, who had witnessed, with what unutterable sorrow no human tongue may venture to describe, the agonies of His death; or that she caught the last glimpse of her risen and ascended LORD. But so it is; except the incidental mention of her, Acts i., not a trace or vestige is there of her in life or in death. . . . Even S. John, in his Epistles, says not a word of that precious charge, which he must have regarded with mingled love and reverence; and thus the very highest and holiest of the saints of GOD, the one, of all others, on whom our hearts would have loved to dwell, is so completely withdrawn from us, that, as in the case of Moses, no man knew of his sepulchre; so doubtless with the same intention, lest our love should deepen into idolatry, she vanishes from before us. The narratives, that record the death of S. Stephen, and S. James, and the sufferings of S. Paul, are silent on the life and death of the Mother of the LORD. Now it is impossible to suppose, that this was not a designed omission, or, that there was not in it a fixed purpose, the intention being to discourage any feeling towards her, which might gradually grow into our giving her a more prominent place in our thoughts, than her Divine Son. And, if we suppose, that this omission was also anticipative and repressive of future error, how completely has it been justified by the actual event! Deut. xxxiv. 6; 2 Kings xviii. 4. *C. C. Bartholomew.* (Serm. S. Luke xi. 27, 28.)

15 And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty),

16 Men *and* brethren, this Scripture must needs have been fulfilled which the HOLY GHOST by the mouth of

David spake before concerning Judas, which was guide to them that took JESUS.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

15 There are several kinds of Primacy, which may belong to a person, in respect of others : for there are—1, a Primacy of worth, or personal excellency ; 2, of reputation and esteem ; 3, of order, or bare dignity and precedence ; 4, of power or jurisdiction. As for the first of these, a *Primacy of worth*, or merit (as some of the ancients call it), we may well grant it to *S. Peter*, admitting, that probably he did exceed the rest of his brethren in personal endowments and capacities, both natural and moral, qualifying him for the discharge of the Apostolical Office in an eminent manner. . . . As to a *Primacy of repute*, this advantage cannot be refused him, being a necessary consequent of those eminent qualities, resplendent in him, and of the illustrious performances, achieved by him, beyond the rest. . . . As to a *Primacy of order* or bare dignity, importing, that commonly, in all meetings and proceedings, the other Apostles did yield him the precedence, the privilege of speaking first (whether in propounding matters of debate, or in delivering his advice) in the conduct and moderation of affairs . . . this may be granted, as probable upon divers accounts of use and convenience : it might be useful to preserve order and to promote expedition, to maintain concord, and to exclude that ambition or affectation to be foremost, which is natural to men. . . . As to a *Primacy, importing superiority in power, command, or jurisdiction*, this we deny. *Dr. Barrow*. (A treatise of the Pope's Supremacy. Supposition i. s. 1, 2, 3, 6.)

He is blind, who doth not see in the history of the Acts of the Apostles, that the supremacy, or sovereignty of power, did not rest in the person of any one single Apostle, but in the Apostolical College. viii. 14 ; xi. 2 ; xv. 2, 6, 13, 23, 28. Eph.

ii. 20; Rev. xxi. 14. *Abp. Bramhall.* (Answers to M. de la Milletiere. Discourse iv. p. i. c. 10.)

Those 120, who appointed two candidates for the vacant place of Judas, and left the choice, by lot, to God, were not all the believers; no, nor that multitude of the disciples, who chose the seven deacons (ch. vi.), but the Apostolical College of pastors, which consisted of the Apostles, the seventy disciples, and about thirty-eight more of the principal disciples, fitted for the Ministries of the Church, as a very learned man (Dr. Lightfoot) hath proved. xiii. 1—3; 1 Cor. xv. 6; 1 Tim. i. 18. *Dean Comber.* (A Discourse upon the Office for making Deacons, ch. ii. s. 5.)

16 *Brethren.*—*Frater, ferè alter*; one like another self, says Locrinus, *in loco.* This comes in aid of our remark at ver. 2. Isa. lviii. 7. *J. F.*

He does not say *David*, but *the* HOLY GHOST through him. See what kind of doctrine the writer has at the very outset of the Book. His Book is the Polity of the HOLY GHOST. Conf. xxviii. 25. S. Matt. xxii. 43. *S. Chrysostom.*

Spake before.—As the SON was working in the world long before His Incarnation, so did the HOLY GHOST also act upon mankind long before His Effusions. But, as it was at the Incarnation of the SON that the fulness of His Life first manifested itself, so it was not until the Effusion, which took place at the Day of Pentecost, that the SPIRIT poured forth all His power. Hence the Effusion of the SPIRIT is the same moment in His manifestation, that the Incarnation is in that of the SON. *Olshausen.* (Comment. S. John vii. 39.)

What an honour is here made to rest on the Holy Scriptures! The first act of the first Christian Council was the unrolling of the sacred page, “a light unto the feet and a lantern unto the paths” of the Apostles in their primary work of ordaining one to *take part of the ministry and apostleship, from which Judas by transgression fell.* Among these Scriptures the Book of Psalms is singled out for special honour; for, as Lord Clarendon observes, “they have a greater testimony, and are more frequently urged for the advancement of Christianity throughout the New Testament, than any other part of the Bible.” ii. 25, 30; iv. 11, 24, 25; xiii. 22, 33, 35; xvi. 25. *J. F.*

Guide to them that took JESUS.—What! no more said, than this, of the Arch-traitor Judas! and no more said by Peter, the passionate and loving disciple of the LORD! Why was this? Peter remembered his own treachery; and that remembrance stopped his mouth. If the consideration of our mere *exposure* to temptation should serve, as a motive to charity in our dealing with a brother, “overtaken with a fault,” (Gal. vi. 1,) how much more should we be restrained from all harsh judgment by the far more humbling remembrance of our *actual* guilt. We ourselves are “in the same condemnation.” Nothing more effectually tests our own repentance than our treatment of the sins of others. There is perhaps an absence of all disposition to pronounce a positive condemnation of Judas in the expression at ver. 25, *his own place*. S. Matt. vii. 1—6; S. John viii. 7. *J. F.*

17 *Numbered with us, &c.*—These expressions, as we find them in substance repeated at ver. 20, 25, 26, give a satisfactory proof that Judas, by virtue of his Divine calling and appointment to the ministry, had an equal share with the other Apostles in its powers and privileges. There is no note of difference or inferiority, introduced on the ground of his personal unworthiness. This confirms our XXVith Article. S. John vi. 71. *J. F.*

18 What Judas did in his body, that had taken place in his soul. They, who despair of the forgiveness of GOD, by their very despair, suffocate (S. Matt. xxvii. Greek) themselves within; so that the HOLY GHOST cannot visit them. xvi. 28, 31. *S. Augustine.* (Serm. 352. De Pœnit. ii. 8.)

Be not deceived; for sin doth not end, as it begins. When the terrors of *Judas* came upon the soul, the tongue cannot hide his despair (S. Matt. xxvii. 4); and his horror will not be *smothered*. But he, which hath Saul’s spirit haunting him, will rage, as Saul did. There is a warning conscience and a gnawing conscience. The warning conscience cometh before sin; the gnawing conscience followeth after sin. The warning conscience is often lulled asleep; but the gnawing conscience waketh her again. If there be any hell in the world, they, which feel the worm of conscience gnawing upon their hearts, may say that they have felt the torments of hell. Hab. ii. 7; Heb. x. 27, 31; 1 Tim. vi. 10. *Dr. Henry Smith.*

Sin is the death of the soul ; but despair is its descent into hell.

S. John iii. 18, 36. *Isidore of Seville.*

Ruit *Arius* alvo,
 Infelix plus mente cadens, lethumque peremptus
 Cum Juda commune tulit, qui guttere pendens
 Visceribus curvatus obit : nec pœna sequestrat,
 Quos par culpa ligat, qui Majestatis honori
 Vulnus ab ore parant : hic prodidit, ille diremit
 Sacrilegâ de voce Deum.

(Quidam poeta, citatus à *Baronio*, tom. iii. *Annal.*)

Quisquis in hâc cernes infelix arbore pondus,
 Me fuge, nec propius flecte, viator, iter.
 Forsitan et poterit dirum nocuisse cadaver,
 Solaque te faciet corporis aura reum. . . .
 Non nova me circum protrudet gramina tellus,
 Nullaque purpurei gloria veris erit.
 Non stillante mei madefient rore capilli,
 Ipse meum fugient ventus et aura caput.
 Umbra loco feralis erit, frigusque tremorque :
 Hinc radios Phœbus, Cynthia flectet equos.
 Ah ! graviter cecidi : quid enim mirabile, si quis
 Tactus avaritiâ vulnus amoris habet ?

C. Barlæus. (Oratio Judæ suspendium sibi
 parantis. *Eleg.* xix.)

19 And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the LORD JESUS went in and out among us,

22 Beginning from the baptism of John, unto that

same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

19 To think it is not forbidden by GOD to destroy the work of His hands, because self-murder is not named expressly, is to leave yourself at liberty to commit a hundred other hateful crimes, that are not specified in particular, but are concluded under general heads. When GOD says to Noah, in Gen. ix. 6—“Whoso sheddeth man’s blood, by man shall his blood be shed; for in the Image of GOD made He man”—it is plain, that whatever the meaning of the last words be, in whatever sense man is said to be made in the Image of GOD, the reason of the prohibition holds as strong and good against self-murder, as against the killing of any other man. For, if I must not shed the blood of another man, because he is made in the Image of GOD, I must not shed the blood of my own self, because I also am a man and made alike also in the Image of GOD, as he is. That reason I say, (whatever it is) restrains self-murder, just as much, as it does the murder of any other man. Rom. xiv. 7, 8; 1 Cor. vi. 19, 20. *Bp. Fleetwood.* (Three Discourses on Self-murder. Sermon. i.)

You have no more power to hurt yourself, than your neighbour; the body is GOD’s, and “the temple of the HOLY GHOST;” and who gave you leave to pluck down a Temple? Nature inclines a man to the conservation of himself; and what a detestable thing it is to violate the chief maxim of nature? (xvi. 28; Eph. v. 23, 29.) . . . All other sins, when they are committed, have yet some leisure to beg mercy, and “at what time soever a sinner,” &c. (Ezek. xviii.) ; but how can the LORD put such a sin out of His remembrance, where it is impossible there should be time to repent? *Ut laqueo respiratio, ita prohibetur desperatione Spiritus Sanctus*, as Beda said of Judas: they stop their own breath, and with that desperate act exclude the HOLY GHOST from inspiring any sanctified cogitation into them. Job ii. 4. *Bp. Hacket.* (Sermon. S. Matt. iv. 6.)

We must cast the world out of our hearts, not cast ourselves out of the world. xvi. 27, 28, 31. *N. Bifield.* (The cure of the fear of death, ch. 16.)

Memento peccati, ut doleas ;
 Memento mortis, ut desinas ;
 Memento Divinæ justitiæ, ut timeas :
 Memento Misericordiæ, ne desperes.

Petrarch. (Lib. de Rem. Dial. 8.)

20 *His bishoprick let another take.*—Salvation is a free gift of grace ; that is, it is a free gift, to which we have no natural claim. It is not to be conceived within ourselves, but to be received, in consequence of our Christian calling, from God Himself, through the means of His ordinances. These can no man minister to effect, but by God's own appointment ; at first by His *immediate* appointment, and afterwards by succession and derivation from thence “to the end of the world.” Without this rule, we are open to imposture, and can be sure of nothing ; we cannot be sure that our Ministry is effective, and that our Sacraments are realities. We are very sensible the spirit of division will never admit this doctrine ; yet the spirit of charity must never part with it. Writers and teachers, who make it a point to give no offence, treat these things very tenderly ; but who, in certain cases, give men no offence, will have for that reason given them no instruction. S. Matt. xxviii. 18—20 ; 2 Tim. ii. 2. *Bp. Horne.* (Charge to the Clergy of Norwich, 1791.)

Let another, &c.—*Solent figurâ imprecantis futura prædicere*, the Prophets, under the form of curses, predicted future things. *S. Augustine.*

His habitation.—“Whosoever thou art, that enterest here, if thou hast found the life of thy soul, faith and conversion, and comest here to attend thy charge, and with an earnest will to serve the LORD JESUS in the Ministry, this place will be a Paradise to thee. But, if thou art one of the world of fallen mankind, an hireling, false to thy vows, and a traitor to thy Master, and leavest thy flock to follow their own will and pleasure, go where thou wilt, conscience shall follow thee, happiness will fly from thee, and thou canst only be a self-tormentor.” Ezek. iii. 18—20 ; S. Jas. iii. 1. *T. Adam.* (Rector of Wintringham to his successor in the parsonage.)

21 We know how important an article this of CHRIST'S Resur-

rection is, how particular a stress the Scriptures of the New Testament lay upon it, and how frequently it is mentioned in a sense so comprehensive, as to conclude the whole object of the Christian faith. That thus we are to understand it here is evident from the qualification premised. For, had that single point of JESUS rising again been the whole subject matter of the Apostles' testimony, to have retained to JESUS at that time had sufficed to render these candidates capable of this office. But, in regard the having *companied with the eleven all the time, that JESUS went in and out among them, beginning from the baptism of John until the same day that He was taken up from them*, in regard this being made a necessary condition of the choice, here proposed, it follows that the actions and doctrines of our Blessed SAVIOUR during the course of His public Ministry are all taken into this evidence and implied by that head of our LORD's Resurrection. ii. 24, &c.; iii. 15; iv. 10, &c., 33; v. 30—32; x. 41; xiii. 30, &c.; xvii. 31; S. John xv. 27. *Dean Stanhope*. (Paraphrase and Comment upon the Epistles and Collects, &c. S. Matthias's Day.)

- 22 Of course, S. Peter must have had from the LORD express authority for this step. Otherwise, it would seem most natural to defer a transaction so important, until the unerring Guide, the HOLY GHOST, should have come among them, as they knew He would in a few days. . . . At that moment of the New Testament history, in which the circumstances of believers corresponded most nearly to what they have been, since miracles and inspiration ceased, just at that time it pleased our LORD that a fresh Apostle should be Consecrated with authority and commission, as ample as the former enjoyed. In a word, it was His will that the eleven disciples alone, not Himself personally, should name the successor of Judas; and that they chose the right person He gave testimony very soon after, by sending His HOLY SPIRIT on *S. Matthias*, as richly as on S. John, S. James, or S. Peter. Thus the simple consideration of *the time*, when *Matthias* was ordained, confirms two points of no small importance to the well-being of CHRIST's kingdom on earth. First, it shows, that whoever are regularly commissioned by the Apostles, our LORD will consider those persons, as commissioned

and ordained by Himself. Secondly, it proves, that such power to ordain is independent of those Apostolical functions, which may be properly called extraordinary and miraculous. It existed before those functions began: why then may it not still continue, however entirely they have passed away? Rom. x. 15; Titus i. 5. *Tracts for the times.* (Ad Clerum. No. 52.)

In the Resurrection, CHRIST makes up His circle (Ps. xix. 6): in this, He is truly *Alpha* and *Omega*. His coming in Paradise in a promise, His coming to Judgment in the clouds are tied together in the Resurrection: and therefore all the Gospel, all our preaching is contrasted in that one text—*To bear witness of the Resurrection.* Only for that, was there need of a new Apostle: *non ait cæterorum sed tantum Resurrectionis*, says S. Chrysostom; he does not say, to bear witness of the other articles, but only of the Resurrection; he charges him with no more instructions; he needs no more in his commission, but to preach the Resurrection: for in that, *Trophæum de morte excitavit, et indubitatum reddidit corruptionem deletam*; here is a retreat from the whole warfare; here is a trophy erected upon the last enemy: “the last enemy that shall be destroyed, is death,” and here is the death of that enemy in the Resurrection. Rom. viii. 34; 1 Cor. xv. 3, 4, 55—57. *Dr. Donne.* (Serm. on Acts ii. 36.)

As our Blessed LORD said of the Love of GOD that it was “the first and great commandment of the Law,” so we may say of the Doctrine of the Resurrection, it is “the first and great” article and promise of the Gospel. S. Paul seems to have enlarged and dilated more on this, than on any other doctrine of the Creed. S. Augustine calls CHRIST’s Resurrection, *propria fides Christianorum*, that faith, which is peculiar to Christians (inasmuch as Jews and heathens acknowledge His death); Tertullian, *Exemplum spei nostræ*, what our hope copies from, and *clavem sepulchrorum nostrorum*, the key to unlock our graves; Calvin terms it, *Primarium Evangelii caput*, the principal truth in the Gospel; P. Martyr, *nexus articulorum omnium*, the connecting clasp of all other doctrines; Melancthon, *Propria Ecclesiæ Vox*, the special revelation of the Church. These high commendations of man have their

sanction in the Divine Word. "It is CHRIST, that died ; yea, rather, that is Risen again !" O ! may we all know the Power of CHRIST's Resurrection ! ii. 24 ; iii. 15 ; xvii. 31 ; xxvi. 22, 23 ; S. Matt. xii. 39, 40 ; Phil. iii. 10, 11. *J. F.*

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, LORD, which knowest the hearts of all *men*, show whether of these two Thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven Apostles.

23 In the Tabernacle the curtains of fine twisted linen, and blue silk, and purple, were covered with curtains of goat's hair. Some men are great ornaments in the Church, and yet unfit to govern the Church. It may be *Joseph*, as being *Justus*, was a fine curtain in GOD's Tabernacle ; but *Matthias* a covering, as being apt and active for government. *Alia ratio boni viri et boni civis*, quoth Aristotle ; every good man is not a good magistrate. Ex. xxvi. ; Isa. lv. 8 ; 1 Cor. xii. 29. *Dean Boys.* (Exposition of the Festivals, &c. S. Matthias's Day.)

Nunc opus est votis, quod verba prophetica clamant,
 Quem liceat supplere vices : tunc summa precantes
 Constituere duos, Joseph cognomine Justum,
 Matthiamque Dei parvum ; quod nomen, ut aiunt,
 Hebræo sermone sonat, humilemque vocando
 Comprobat : O ! quantum distant humana Supernis
 Judiciis : parvi merito transcenditur ille,
 Laude hominum qui primus erat. Duodena refulgent
 Signa chori, terrisque jubar jaculatur Olympi.
 Hæc quoque lux operis quid proferat edere pergam :

Quatuor est laterum discretus partibus orbis ;
 Trina Fides vocat hunc, quo Nomine fonte lavatur ;
 Quatuor ergo simul repetens ter, computat omnem
 Quam duodenarius circumtulit ordo figuram.
 Discipulisque piis, quibus hoc Baptisma jubetur,
 Mystica causa dedit numerum recreare priorem.

Arator. (In Acta Apost., Lib. i.)

- 24 The Minister's heart must be "right with GOD." The state of the heart causes one man to be preferred to another, equally esteemed good among men. viii. 21 ; xv. 8 ; 2 Cor. i. 12 ; 1 Thess. ii. 4 ; S. John xxi. 15—17 ; 1 Sam. x. 26. *Bengel.*

Virga recens Zephyris, nervo curvabitur arcus ;

Ignе chalybs, adamas sanguine—*Corde Deus.*

Bapt. Mantuanus.

- 25 *Ministry*, implying the active duties ; *Apostleship*, the official dignity. *Alford.*

Their opinion is very probable, who think, that every Apostle had his peculiar circuit, allotted him by CHRIST, and that they did disperse themselves into twelve several parts of the world. According to this tradition of the ancients, a learned critic,* of our times, in matters sacred, doth point and interpret Acts i. 25, after another manner, than any known interpreter (to my remembrance) doth. . . . *That he* (to wit *Judas*) *might go into his own place* ; for so this place is ordinarily expounded : but the Greek—(that is, by putting a comma after the word *Judas*)—may bear another sense, to wit, that he, that took part of the Ministration and Apostleship, from which *Judas* had fallen, might be sent that circuit, which *Judas*, had he not fallen, should have gone. 2 Cor. x. 16. *Dr. Jackson.* (B. xii. c. 8, s. 5.)

* *Francis Mason.* (Of the Consecration of Bishops, B. i. c. 4.) Those, who wish to see the arguments, employed on both sides of this question, namely, whether the terms, *go into his own place*, are to be referred to *Judas*, or to S. *Matthias*, may consult, in favour of the former view, Bp. Bull's

Sermon on the Text, or in behalf of the latter, Sikes's Discourse on Parochial Communion (ch. 1 and 6). Mr. Sikes insists very earnestly on the application to S. *Matthias*, as furnishing another Scripture proof of the difference between Ordination and Mission in the Church of CHRIST.

Judas upon his death went to his proper place, the place and state of lost reprobate spirits and damned souls; a company, with which he was far more fit to be numbered, than with the Apostles of CHRIST: and therefore the Alexandrian MS., of venerable antiquity reads here *to his due place* (ἐδικαιον); that is, to the place and state of misery, which he had justly merited and deserved by his wickedness. S. Luke xxiv. 51. *Bp. Bull.* (Serm. on the text.)

His own; as if the place he occupied before was that of another, or one not suited to him. S. John vi. 70; S. Jude 12. *Erasmus.* There is a fit and proper place for all things. An Angel looks not more fair in heaven, than does a devil in hell. Prov. xvi. 4; Jer. xv. 2. *Gerson.*

26 The use of a *lot* is an act of religion, in which we refer unto GOD the determination of things of moment, that can no other way be determined. For in the use of a lot there be four things. The first is, a casual act, done by us, as the casting of the die. The second is, the applying of this act to the determination of some particular controversy, the end whereof maintains peace, order, and love among men. The third is, confession that GOD is a Sovereign Judge to end and determine things, that can no other way be determined. The fourth is, supplication that GOD would by the disposition of the lot, when it is cast, determine the event. All these actions are infolded in the use of a lot, and they are expressed, Acts i. 24—26; Prov. xvi. 33; xviii. 18; S. Luke i. 9. *W. Perkins.* (Cases of Conscience, B. iii. c. 4.)

The title Clerk, which signifies a *lot* or portion, imports, that the Clergy are the portion of GOD, or that GOD is their portion; and that therefore, under each several relation, they ought to possess GOD, and be possessed of Him. . . . Therefore having food and raiment I will be content therewith, *et nudam crucem nudus sequar*, and, as men carried their crosses naked, so naked will I carry mine. The Clerk must not seek the advantages of the world in CHRIST's warfare: for some have grown richer under that CHRIST, who "made Himself poor," than ever they could have been by continuing in their former secular state. The Church mourns over those, as wealthy, whom the world

regarded, as beggars. 1 Tim. iii. 3; 2 Tim. ii. 4; Ps. cxlii. 6.
S. Jerome. (Ep. ad Nepotianum.)

Iscariotæ qui loco
 Sorte ordinasti Matthiam
 Apostolatûs computo,
 Perfectus ut succresceret
 Duodena juxta nomina,
 Concede veræ Ecclesiæ
 Ut tuta Te sit vindice
 Usque à malignis fratribus
 Cunctisque pseudapostolis;
 Da, dirigatur Præsulum
 Auctoritate, Antistitum
 Prudentiâ, legitimis
 Rectoribus, pastoribus,
 Per Christum Jesum Filium.
*Randolf. Gilpin.** (Liturgica Sacra. Collectæ.)

CHAPTER II.

AND when the day of Pentecost was fully come,
 they were all with one accord in one place.

2 And suddenly there came a sound from heaven as
 of a rushing mighty wind, and it filled all the house
 where they were sitting.

3 And there appeared unto them cloven tongues
 like as of fire, and it sat upon each of them.

1 There is another disposition to be observed in those, upon whom
 the good Spirit lights, to make either instruments of glory to
 the Church, or piety to God. It is *sitting* and expecting, if you

* For an account of this curious poetical version of our Prayer Book refer
 to Illustr. S. John xiii. 38.

mark it, till *the day*, or days, of *Pentecost be fully come* and accomplished; souls, willing to keep a Holy Day or Holy Days to the LORD, neither to be scared from the attendance of their Master and their devotions, nor to be shortened and interrupted in their pious course, by the now so terrible scare-crows of set Feasts, as Jewish, legal, and superstitious observances . . . The spiritual man discerns the things of GOD, though hidden in darker mysteries, knows better to distinguish Judaism from Christianity, piety from superstition; and is not only content, but studies to wait upon his LORD on any day, glad to get it too, *Passover* or *Pentecost*, makes use of them all, and turns them fairly from their old Judaism, and consecrates them anew to his Master's service: and this doing the very SPIRIT Himself authorises and abets, whilst He thus seems to pick out the time for His own coming at the Jewish Pentecost, so as to sanctify a new Christian Pentecost, the Christian Whitsuntide, to all Christian generations, by this solemn glory of His benefits to-day to be remembered for ever. i. 4; xviii. 21; xx. 16; S. Luke i. 6. *Dr. Mark Frank.* (Serm. on text.)

They were all—what all? all the Apostles? no; all the disciples, all those hundred and twenty whereof we read (i. 15.) So much the apology of S. Peter, as the speaker for the apostolical college, doth testify (verse 14), distinguishing the persons inspired from the Apostles. “*These* are not drunken, as ye suppose.” So much the prophecy of Joel doth insinuate, under the notion of “sons and daughters,” and “servants and handmaids.” So much S. Chrysostom saith expressly upon the same text. *In one place*—what place? even *Cænaculum Sionis*—that “upper room upon the top of Mount Sion,” where CHRIST kept His last Passover, instituted the LORD's Supper, appeared to His disciples, “the door being shut,” ordained His Apostles, wherein Matthias was chosen, wherein the HOLY GHOST descended in the likeness of “cloven tongues of fire;” cloven, to note discretion; of fire, to express devotion; wherewith the Order of Deacons was instituted, wherein the Councils of the Apostles at Jerusalem, were celebrated; that place, which was shaken miraculously upon the prayers of the Church, as an undoubted testimony of GOD's Presence; that place, which was the first

Christian Church upon earth. *Abp. Bramhall.* (Discourse on the Sabbath and the LORD's Day. Discourse i. p. 4.)

Suppose we were of *one accord*; is not that enough? May we not spare this other—*of one place*? If our minds be one, for the place, it skills not: it is but a circumstance, or a ceremony; what should we stand at it? Yes, sure: seeing the HOLY GHOST hath thought it so needful, as to enter it, we may not pass it over, or leave it out: not only *of one mind*, that is, Unanimity; but also *in one place* too; that is, Uniformity: both “in the Unity of the Spirit,” that is, inward; and “in the bond of peace” too, that is, outward: an *item* for those, whom the apostle calls *Filii subtractionis*, that forsake the congregation, as even then, in the Apostles' times, “the manner of some was.” . . . God's will is, that we should be, as upon one foundation, so under one roof. That is His doing, “who maketh men of one mind to dwell in one house.” Therefore it is expressly noted of this company here, when they prayed, they prayed together (iv. 24); when they heard, they heard all together, (viii. 6); when they “brake bread,” they did it all together (ii. 46); not, in one place some; and some in another, but ἐπὶ τὸ αὐτὸ, all in one and the selfsame place. For, say what they will, division of places will not long be without division of minds. This must be our ground. The same Spirit, that loveth Unanimity, loveth Uniformity; unity, even in matter of circumstance, in matter of place. Thus the Church was begun; thus it must be continued. 1 Cor. xi. 18; xiv. 23; Eph. iv. 3; Heb. x. 25. *Bp. Andrewes.* (Serm. on text.)

2 The HOLY GHOST is given on earth, that we should love our neighbour; and He is given *from heaven*, that we should love God. S. Matt. xxiii. 36—38. *S. Gregory.* (Hom. 26.)

GOD was to Elias, in private, not in the fire, nor in the rough wind; but in the still calm: but when He deals with man, in public, He gives him His Law in fire and smoke, and His Spirit *in fire* and with a *rushing wind*. This was to make His gifts for public use notable. 1 Kings vi. 7; 2 Sam. v. 24; Jer. x. 13. *W. Austin.* (A Meditation for Whit-Sunday.)

It *filled all the house where they were sitting*, as they did all the world, ere long, by their preaching. It *sate on them*, a sign, that this power should abide with them alway, and accompany them

everywhere, though this visible flame vanished. Ps. xix. 4.
Bp. Patrick. (JESUS and the Resurrection, c. iv.)

When the HOLY GHOST came, *He filled all the house where they were sitting.* Wherever He comes, He fills the house; He takes it *all* to Himself. And it is no wonder, being Infinite, He takes up so much room. As GOD would cease to be Immense, if there were any corner of the world, in which He is not present, so the HOLY GHOST would cease to be our Infinite and Sovereign good, if any corner of our heart have anything lodged in it, that excludes Him. When once we have "received the HOLY GHOST," our heart is the Kingdom of GOD. He is the absolute and only Monarch, that commands it. He cannot alienate the least part of His title to the government: He cannot any way admit of a companion on His throne. Our heart is the throne of the Most High: and, if we remember what became of Lucifer, I hope it will suffice to make us sensible, how dangerous a thing it is to place a creature in the throne of GOD and make it like the Highest. Isa. xiv. 14; Ps. lxxxi. 11. *The Contrite heart.* (Motives of love, P. i. s. 5.)

The house became the vessel of the spiritual water. Thus they were entirely Baptized, according to the promise (i. 5), invested, soul and body, with a Divine and heavenly garment. *The HOLY GHOST sate upon them in the form of fiery tongues;* that by fiery tongues their heads might be encircled with new and spiritual diadems. The "fiery sword" barred of old the gates of Paradise; the "fiery tongue," which brought Salvation, restored the gift. *S. Cyril.* (Cat. Lect. 17.)

CHRIST doth *fill our house* both ways. If you look to our Justification, He brings glory to us, as the sun doth the light into the air; the brightness whereof doth grace the air, yet it remains inherently still in the beams, and is not transfused into the substance of the air: even so CHRIST's Righteousness passeth not out of His Person; and yet it is the ornament of our person: it is inherent in Him, it is imputed to us, and in the eyes of GOD doth grace and commend us, as if it were ours. But, if you look to Sanetification, that redounds from CHRIST, unto us; it maketh us stars in the spiritual firmament, though of unequal magnitude and of unequal glory. 2 Cor. iii. 18; Eph. i. 22, 23.
Bp. Lake. (Serm. Hagg. ii. 6—9.)

3 The very phrase concludes this question. *Dispartitæ linguæ sedit*; the nom. case plural and the verb singular. "There appeared parted tongues, and *it* sate;" to show, that, though the gifts, that were given, and the persons, to whom, were many, yet the Spirit was One. 1 Cor. xii. 4—7. *W. Austin.* (A Meditation for Whit-Sunday.)

Thrice was the HOLY GHOST sent, and in three forms; of a dove, of breath, and of cloven tongues: from the FATHER, as a dove; from the SON, as breath (S. John xx. 22); from both, as cloven tongues, the very cleft showing they came from Two. S. John xv. 26. *Bp. Andrewes.*!

The HOLY GHOST was made manifest in a dove, and *in fire*; to betoken, it is the same Spirit, which requires innocency in the Saints, but would not have them forget zeal. If the dove sit upon your head, it will instil simplicity; but simplicity may be chill and faint in a good cause; therefore, if a pillar of fire sit upon your head, it will infuse fervency. vii. 51, 52, 60; Isa. vi. 6, 7. *Bp. Hacket.* (Serm. S. Matt. iii. 16.)

Res maxima cogit

Non reticere diu, quid sit quod Spiritus almus

His datur in *flamma*, Jordanis ab amne *columbâ*.

. Duo sunt hæc signa figuræ :

Ut sit *simplicitas*, quam congrua diligit ales,

Quæ nec tarda gerat sine dogmatis igne tepores,

Sit pariter succensa *fides*, ibi destinat undis

Unanimes, hic ore jubet flagrare docentes.

Mentibus instat amor; sermonibus æstuat ardor.

Arator. (In Acta Apost. Lib. i.)

He came in a *sound*, to awake them; in *wind*, to move them; in *fire*, to enlighten and warm them; in *tongues*, to make them speak. Job xxxviii. 1; Ezek. iii. 13. *Farindon.* (Serm. S. John xvi. 13.)

CHRIST seems to be represented by *light* and the HOLY GHOST by *fire* in one and the same place. Isa. x. 17. "The Light of Israel shall be for a *fire*, and His Holy One for a *flame*." Similitudes of our own adapting to GOD or the TRINITY are dangerous things. But this, which the Scriptures themselves have painted out, and the primitive Fathers therefore made so

frequent use of, is both safe and highly serviceable in the application. As the luminous body is the source of light and heat, so the FATHER is the fountain, from whence the SON is *generated* and the HOLY SPIRIT *proceeds*. As light and heat are of the same nature and substance, and coeval with the luminous body, whence they flow, so CHRIST and the HOLY GHOST are consubstantial and co-eternal with the FATHER. As we neither see the luminous body, nor direct our steps towards it, but by its own light, so CHRIST says, S. John xiv. 6, "No man cometh unto the FATHER, but by Me." "He that hath seen Me, hath seen the FATHER." xiv. 9. As a pleasing warmth both moves and guides us to the fire, from whence it proceeds, so have we an "access by One Spirit to the FATHER." Eph. ii. 18. This glorious similitude might be traced much farther, through the purity, the activity, the immensity of GOD. . . . It removes all the difficulty of conceiving how CHRIST could be Eternally generated, and the HOLY GHOST from all Eternity proceed from the FATHER; how they can be of the same substance with Him, and yet distinct both from each other, and from Him; since we see in this similitude an instance of all these, even in matter. S. John iii. 12; S. Matt. iii. 11. *Skelton*. (Serm. Job xi. 7.)

4 And they were all filled with the HOLY GHOST, and began to speak with other tongues, as the SPIRIT gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

4 *Filled*.—The Apostles had received the SPIRIT before ; but now the *fulness* of it. They receive now, not only it, but Him ; not only the grace of the SPIRIT, but the SPIRIT of Grace Himself, *per effusionem, non per infusionem* (Ps. li. 11) ; *per immissionem, non per inflationem* (S. John xx. 22) ; *Spiritum ante ; hic plenitudinem*. Before, they had a spirit of faith and understanding ; now one of zeal and higher illumination. *Ludolphus* (in loco).

The Apostles now had what Elisha sometime prayed for, *Duplicatum Spiritum* (2 Kings ii. 9), “a double portion of the SPIRIT.” They had already *Baptismum fluminis*, the watery Baptism of John ; but now, *Flaminis* ; they receive this of “the HOLY GHOST and of fire.” Here every one of their tongues is touched with a coal from the heavenly Altar ; and, as of old, God showered upon Israel the food of Angels, so here He seemeth to bestow on men the *tongues* of Angels. 1 Cor. xiii. 1. *Dr. Spark*. (Scintilla, on Whit-Sunday.)

Began to speak.—The mystery in the tongues betokeneth the preaching of the Gospel and the open confession of the Christian faith, in all them, that are possessed with the HOLY GHOST : so that, if any man be a dumb Christian, not professing his faith openly, but cloaking and colouring himself for fear of danger in time to come, he giveth men occasion, and with good conscience, to doubt, lest he have not the grace of the HOLY GHOST within him, because he is tongue-tied and doth not speak. xi. 15 ; Isa. l. 4 ; Ps. li. 15 ; Ezek. iii. 5, 6 ; S. Matt. x. 20 ; Rom. x. 8—11. *Homilies*. (Serm. for Whit-Sunday, p. 1.)

To speak as the SPIRIT gave them utterance.—It is not every

speaking, but a kind of speaking it must be; and that is ἀποφθέγγεσθαι. . . . You have heard of *apophthegmes*; so do both Greeks and Latins call wise and weighty sententious speeches. Such *the* SPIRIT *gave them to utter*. . . . It is after said, ver. 11, that, by virtue of this, when they spake, they spake *magnalia*, great and high points, not *trivialia*, base and vulgar stuff, not worth the time it wasteth, and taketh from the hearer. . . . So saith S. Paul, Tit. i. 9; so saith S. Peter, 1 S. Pet. iv. 11. Such speech, as may seem, or beseem, the very “oracles of God,” as may work light in the understanding, or fervour in the affection: those two show *fire*. . . . So was our SAVIOUR’S promise, “I will give you *a mouth, and wisdom*.” S. Luke xxi. 15; Eccles. xii. 11; Isa. vi. 7; l. 4. *Bp. Andrewes*. (Serm. on text.)

The Word of Wisdom runs very swiftly; and, where God is the Instructor, how quickly do we learn His lessons! ix. 20. *P. Leo*. (Serm. 1. in Deut.)

Fax perennis amoris,
Alma lux sapientiæ,
Dulcis hospita mentium,
Cordis ardor amabilis,
Ima pectoris occupa. . . .

Ter beatus et amplius,
Cui Tuum jubar insidet
Pectoris penetralibus,
Purus huic animus nitet,

Lilio magis albo.
Ter beatus et amplius,
Cujus innocuum sinum
Incolit Tua Caritas;
Verna sic oriens rosa

Mane fundit odorem. . . .
Tu levamen in arduis,
Lumen in tenebris micans,
Debiles ope sublevas;
Tu potens vigor anxiis,
Vera Tu Via Vitæ.
Fausta nuntia gaudii,

Dulcis hospita cordium,
 Sancta Lux animi, veni
 Aura sacra, ter optimi
 Dia flaminis aura !

Card. Barberini. (Hymn. in S. Spiritum.)

5 These were all of them of the Circumcision—Jews, *sojourning*, or, if you will, *dwelling* at Jerusalem, and *of every nation*, where the Jews were dispersed. . . . From this we may learn four things. 1. The wisdom and Providence of Almighty God, in so ordering the first publication of the Gospel, that the fame thereof and of that convincing miracle, which gave authority thereunto, might be carried into *all nations* by so many, both ear and eye-witnesses, as these Jews were. 2. A probable lesson, why the Apostles were so ignorant at the first, as they seem to have been, that the Gospel was to be preached to the Gentiles, notwithstanding our SAVIOUR'S Commission unto them ; “Go, preach this Gospel unto all nations.” For it may be, they thought this command might be satisfied by preaching the Gospel to them of the Circumcision only, which were of *every nation under heaven*. 3. The *eulogium* here given to those, who made conscience, as we speak, or religion, to come unto the House of God to worship ; they were *Jews, devout men*. For there appears no other respect, why they are so called, but because they came so long a journey to worship God in His House or Temple at Jerusalem. 4. The Blessed opportunities and means for Salvation, which they met with, which come hither to worship. For had these Jews stayed at home, as the rest of their brethren did, they had not been partakers of such a Blessing, nor witnesses of so wonderful a miracle for the confirmation of their faith, as now they were. S. Matt. ii. 1 ; S. Luke ii. 27, 28 ; S. John xx. 24, 25. *J. Mede.* (Disc. on text.)

Of this assembly, which may be considered, as a collective representation of all the nations of the earth, 3,000 souls converted on this memorable day, and at least 5,000, on a second illustrious miracle within a few days after, formed a body of Missionaries, to bear to their respective countries the tidings of the appearance of that promised Messiah, in whom “all the kin-

dreds of the earth were to be Blessed ;” a promise, which in these signal instances began to be so conspicuously verified.

Isa. ii. 2, 3. *Dean Graves.* (On Pentateuch, p. iii. lect. 6.)

The Gospel might seem to have been preached throughout the world, before the Apostles did stir a step from Jerusalem. Isa. xli. 10. *Farindon.* (Serm. S. Matt. xxiv. 42.)

6 Had not Peter and the rest at CHRIST’S call left their ignorance with their nets and trades; had they not been made scholars, as well as disciples, all trades promiscuously might justly have challenged and invaded the pulpit; and no man denied to preach, that was able to believe: but you are to know, that their calling was an Inspiration; they were furnished with Gifts, as well as Graces; and, whatever other learning they wanted, sure I am, they were the greatest linguists in the world. Exod. iv. 10—12; Isa. l. 4; 1 Sam. x. 6, 11, 12. *Dr. Hammond.* (Serm. S. John vii. 48.)

7 *All these.*—CHRIST gave His SPIRIT, not only to them, to whom it was just promised, the Apostles (i. 4), but to ten times as many as the Twelve, to six score in all (i. 15); such, His just dealing and liberality, teaches us to promise little, and then to perform ten times more than we promise. 1 Kings x. 6, 7; Eph. iii. 20. *S. Augustine.* (Serm. 116, De temp.)

8 To make it reasonable to judge this or that particular performance a supernatural one, it is not at all necessary that it surpass the whole power of nature, that is, of physical agents; provided it surpass the power of that cause, or that complex of causes, from which the effect must in reason, if it be purely natural or physical, be supposed to have proceeded. As, for instance, that a fisherman, or two, should speak other languages, than their own, does not at all exceed the power of nature, if they employed a competent time in learning them. But that a great number of fishermen and other illiterate persons should all on a sudden become linguists, and in an hour’s time be able to speak intelligibly to a great number and variety of nations in their respective languages, as the New Testament relates that the Apostles and their companions did on the day of Pentecost; that gift of tongues, I say, was an ability, which, in those circumstances of place, time, and persons, wherein it was exercised,

may justly be concluded to have been supernatural or miraculous. S. John vii. 46; Ps. cxviii. 23. *Hon. R. Boyle.* (The Christian Virtuoso. P. i.)

- 11 This gift was a mere sign, their utterance being only, as they were the mouthpieces of the HOLY SPIRIT (verse 4.) . . . Peter makes no allusion to the things, said by those, who spoke them: the hearers alone speak of them, declaring *the wonderful works of God.* 1 Cor. xiv. 13, 22. *Alford.*

His glory is most resplendent in the work of Redemption, wherein more of the Divine attributes are exercised than in the Creation, and in a more glorious manner. It is here, that wisdom, goodness, justice, holiness, and power are united in their highest degree and exaltation. Upon this account the Apostle useth that expression, "The glorious Gospel of the Blessed God," 1 Tim. i. 2; it being the clearest Revelation of His excellent attributes, the unspotted mirror, wherein the great and wonderful effects of the Deity are set forth. Ps. xix. 1; S. Luke ii. 14; Rev. v. 13. *Dr. Bates.* (Harmony of the Divine Attributes, ch. iv.)

Una Vox totius mundi Christus. CHRIST became the one language of the whole world. Mal. i. 11. *S. Jerome.*

He, who speaks of heavenly things, speaks with new tongues. *S. Gregory.* (Hom. de Ascens.)

Now-a-days *that* is said to be spoken by the SPIRIT, and nothing, but *that*, which is frothy and windy, and perhaps never a wise word spoken; and other men, that have care of every word, which they deliver in the sight of God, and in His Name, have it called studied affectation, or some such bitter censure. Eccles. v. 2; Tit. ii. 8; 2 Cor. v. 13. *Bp. Hacket.* (Serm. on Acts ii. 4.)

Printing is an art, in which man was indisputably instructed by the same great Teacher, who taught him to embroider for the service of the Sanctuary; and which amounts almost to as great a blessing, as the gift of tongues. *Cowper.* (Letters.)

Unus et Ipse Deus diversa per ora cucurrit,
Omnigenasque uno sonuit tunc ore loquelas,
Omnibus ignotas tribuens expromere voces,
Quisque suam ut gentem peregrino agnosceret ore,
Externamque suo sentiret in ore loquelam.

Barbarus ipse sibi non notis nota canebat,
Verba suis aliena loquens: sed in omnibus Unum
Voce Deum variâ laudabat Spiritus Unus.

Ut citharis modulans unius verbere plectri
Dissona fila movet, vel qui perflantia textis
Labra terit calamis, licet unum carmen ab uno
Ore ferat, non una sonat, variosque magistrâ
Temperat arte sonos, arguta foramina flatu
Mobilibusque regit digitis, clauditque, aperitque,
Ut rapidâ vice dulcis eat redeatque cavernis,
Currens Æolio modulabilis aura meatu,
Explicet irruptos animata ut tibia cantus;
Sic Deus omnisonæ modulator et arbiter unus
Harmoniæ, per cuncta movet quam corpora rerum,
Et naturæ opifex Deus omnis et artis; in omni
Fons opere, et finis.

Paulinus. (Poem xxiv. de S. Felice; Natal. ix.)

12 And they were all amazed, and were in doubt,
saying one to another, What meaneth this?

13 Others mocking said, These men are full of new
wine.

14 But Peter, standing up with the eleven, lifted
up his voice, and said unto them, Ye men of Judæa,
and all *ye* that dwell at Jerusalem, be this known unto
you, and hearken to my words:

15 For these are not drunken, as ye suppose, see-
ing it is *but* the third hour of the day.

13 The mention of an incident, like this, shows the correctness
and the sincerity of the historian. *Abbadie*.* (Treatise on the
Truth of the Christian Religion. S. iii., c. 8.)

While we know, that many, who had a share in the Crucifixion of

* The whole of the 6th, 7th, 8th,
and 9th Chapters of this admirable
Author (Sect. iii. Part 2) consists of
extracts from the New Testament,

bearing upon the evidences of Chris-
tianity, and accompanied with apposite
observations.

our LORD, were subsequently converted, through the preaching of S. Peter, it may reasonably be doubted, whether any of these *mockers* obtained a like grace from the LORD. "To sit in the seat of the scornful," is the third and last grade in wickedness, mentioned Ps. i. 1. Archbishop Secker, however (Serm. on S. Matt. xii. 31, 32,) puts a far more lenient construction on the conduct of these men : he allows their saying to be blasphemous, but palliates it, as "a sudden flight" and "hasty expression of contempt;" not imputed to them therefore, as blasphemy, by S. Peter, who immediately endeavoured to convince them of their mistake, applying to it the gentle term, *as ye suppose*. Verse 15. xvii. 32; Eph. v. 4. *J. F.*

There are grave and retired atheists, whom caution hinders from talking much against Religion : but there is a sort of men much more common, than the other, the faculties of whose minds are so thin and airy, that they will not bear the consideration of anything, much less of Religion : these throw out their bitter scoffs and profane jests against it ; a thing never permitted, that I know of, in any civilized nation of the world. Whatsoever their Religion was, the reputation of Religion was always considered sacred. God Himself, saith *Josephus*, would not suffer the Jews to speak evil of other gods, (see xvii. 22 ; xix. 37,) though they were to destroy all those, who tempted them to the worship of them. And shall we suffer the most excellent and reasonable Religion in the world, viz. the Christian, to be profaned by the unhallowed mouths of any, who will venture to be damned to be accounted witty ? *Bp. Stillingfleet*. (Serm. Amos iv. 11.)

Men may indulge a ludicrous turn so far, as to lose all sense of conduct and prudence in worldly affairs, and even, as it seems, to impair their faculty of reason. And, in general, levity, carelessness, passion, and prejudice do hinder us from being rightly informed with respect to common things ; and they may in like manner, and perhaps in some farther providential manner, with respect to moral and religious subjects, hinder evidence from being laid before us, and from being seen, when it is. Isa. xxix. 13, 14 ; Dan. xii. 10 ; S. Matt. xv. 23. *Bp. Butler*. (Analogy, ch. 6.)

It is not good to live in jest, since we must die in earnest. Ps. l.

22. *Dr. Whichcote.* (Aphor. Cent. xii. 1186.)

14 *He lifted up his voice.*—He, who had not endured the questioning of a poor girl, now in the midst of the people, all breathing murder, discourses with such confidence, that this very thing becomes an unquestionable proof of the Resurrection. iv. 13; Heb. xi. 34, 36. *S. Chrysostom.*

15 In the way of an orator, he is first careful to remove the prejudice against them. xxi. 38; xxii. 3. *Clarius.*

Observe Peter does not absolutely deny, that they were drunk, but that they were not drunk, *as ye suppose*; for they were indeed inebriated, but with the HOLY SPIRIT, as with new wine. Jud. ix. 13; Eph. v. 18. *S. Bernard.* (In verba Cant. ii. 4.)

In the exercise of devotion and prayer, we read that the three children, and the prophet Daniel, men strong in faith and victorious in captivity, observed the *third hour of the day*; a mystery no doubt of the Holy and Blessed TRINITY, which was afterwards to be made manifest, and a type of the HOLY GHOST's Descent at that very hour. S. Mark xv. 25. *S. Cyprian.* (De orat. Dom.)

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of My SPIRIT upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on My servants and on My handmaidens I will pour out in those days of My SPIRIT; and they shall prophesy:

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the

moon into blood, before that great and notable day of the LORD come :

21 And it shall come to pass, *that* whosoever shall call on the Name of the LORD shall be saved.

17 *In the last days.*—There is no promise, upon which the Spirit of Revelation is to be expected after the fall of Jerusalem. . . . The old economy is, as the old world ; the Evangelical is “the new heaven and the new earth :” so that the last days of the old world are the last days of the old economy. Hence the destruction of Jerusalem is spoken of, as the destruction of the old world ; and CHRIST’S coming is said to be in “the last days,” when the pouring out of the Spirit was to be . . . at the fall of Jerusalem all Scripture was written (S. John v. 2) and GOD’S full will revealed ; so that there was no further need of prophecy and revelation. Isa. xxviii. 11 ; 1 Cor. x. 11 ; xiv. 21 ; Rev. xxii. 19. *Dr. Lightfoot.* (Serm. S. Jude 12.)

Of those five things,* for want of which the second Jewish Temple sunk below the first, and its glory seemed faint in its comparison, the chiefest was the HOLY GHOST, who became silent : His oracles ceased then, and He spake no more by the Prophets . . . But, as our SAVIOUR did supply the other four with all advantage, and so fulfilled Prophecy, and made “the glory of that Temple greater” (Hagg. ii. 10) ; so, for the fifth, the Spirit, He was restored, in kind, with infinite improvement ; that of Joel fulfilled, *I will pour out My Spirit upon all flesh* ; for they were all “Baptized with the HOLY GHOST,” Baptized in “rivers of living waters, which did flow out of the bellies of themselves ; for “This He spake of the Spirit, which all, that believe on Him, should receive” (S. John vii. 39 ; iv. 14) ; so that Joel did scarce feel or foresee enough to prophesy of this abundance ; but the inundations were almost, like CHRIST’S receivings, “without measure.” Nor were His Inspirations, as

* These five things were 1. the Ark of the Covenant with the Propitiatory and Cherubims ; 2. the Urim and Thummim ; 3. the Fire, that came down from heaven to consume the

burnt-offerings ; 4. the Glory of GOD, that appeared between the Cherubims ; and 5. the HOLY GHOST, that spake by the prophets.

of old, dark and mysterious oracles, direction in rapture, when the message itself was to have another revelation, and it must be prophecy to understand, as well as to utter: but, in the Gospel, His effusion ran clear and transparent, as the water, that expresseth them, revealing even all the unknown languages, that were the conduits and conveyances; all plain express directions, such as that of the Text. S. John i. 16, 17; Eph. i. 3, 8. *Dr. Allestree.* (Serm. Acts xiii. 2.)

Upon all flesh.—The HOLY GHOST, as He is a cloven tongue, opens, as a compass, that reaches over all our map, over all our world; from our east to our west, from our birth to our death; from our cradles to our graves; and directs us, for all things, to all persons, in all places, and at all times. Wisd. i. 7; xii. 1. *Dr. Donne.*

All flesh.—The promise is not limited to the day of Pentecost. Verse 39.—Joel writes “*My Spirit*;” Peter says, “*Of My Spirit*,” in special reference to Pentecost. *Bengel.*

18 The Spirit had been “given” before; but never with such largess; sprinkled, but not *poured*. Where there was *copiosa Sanguinis effusio*, on the part of CHRIST, there was likewise to be *copiosa Flaminis effusio*, on the part of the HOLY GHOST; He as liberal of His Grace, as CHRIST of His Blood; that there might be to us *copiosa Redemptio*, a plenteous Redemption. Ps. cxxx. . . . But when He pours, He strikes not out the head of the vessel and lets all go, but moderates His pouring and dispenses His gifts. He pours, not all upon every one; nay, not upon any one all; but on some in this manner, and on some in that; not to each the same; and to whom the same, not in the same measure; but to some, five; to some, two; to some, but one talent. There are divers assignations in the text; to divers parties—*sons, servants, old men*; of divers gifts—*prophecies, visions, dreams*; and then, of divers degrees, one clearer than another; the *vision*, then the *dream*. (1 Cor. xii. 11.) There are two pourings here mentioned, *upon all flesh*, (ver. 15,) and *upon My servants*, (ver. 18): the latter is the qualifying of the former. *Upon all flesh*, that is, all such as *will be My servants*, as will give in their names to that end, as will *call upon Me*; so concludes Joel, (ver. 21); as will *believe and be bap-*

tized; so concludes S. Peter his sermon. This gives them the capacity; this makes them vessels to receive this effusion of the HOLY GHOST. *Bp. Andrewes.* (Serm. on text.)

- 19 We cannot doubt, but that our SAVIOUR's prophecy (S. Matt. xxiv. 14) was verified before the destruction of Jerusalem, which was "the end He meant should come." But why should the prophet, Joel, immediately after his description of the time of Grace, add in the second place, *I will show wonders*, &c. Doth he call the people of GOD again to Mount Sinai, to "fire, blackness," &c.? (Heb. xii. 18—21.) No; but he would have the world understand, that, after the Gospel was proclaimed throughout it, the LORD would show Himself as terrible a Judge to all such, as did not embrace the glad tidings thereof, as He had done before to the Israelites at the promulgation of the Law. Ex. xix. Both that fearful sight in Mount Sinai, and those other prodigious apparitions in Italy and Syria, (before and after the fall of Jerusalem,) were types and representatives of that dreadful Day. The former was seen and testified by the Israelites only, because the Law was only revealed to them: the horrors of the latter are registered by heathen writers, known and felt by the principal nations of the world, and from them diffused to all others, because the Gospel was at that time communicate to all the inhabited, or frequented, parts of the world. These prodigious signs then, which the prophet Joel describes, and the heathen witness to have been so frequent among the nations, presently after Jerusalem's destruction and the extirpation of the Jews, were added, as so many seals, to assure the truth of the Prophets and Gospel; and to testify, both to Jew and Gentile, that, if either the one did follow his Jewish sacrifice, or the other his wonted idolatry, after the truth of GOD's new Covenant with mankind was sealed and proclaimed, "there remained no more sacrifice for sins, but a fearful looking for of judgment" and violent fire; that there was no other Name, able to save them from such everlasting flames, as they now had seen some flashes of, but only *the Name of JESUS*, whom the Jews had crucified: so the prophet concludes, *whosoever shall call*, &c. xvii. 30, 31; S. Matt. xxiii. 38, 39. *Dr. Jackson.* (B. i. c. 24.)

There is a treasure of heavenly wisdom, contained in the prophets, that can never be exhausted: and as it is highly reasonable to believe, that some parts of the Old Testament prophecies reach to the end of the world, so it is reasonable to expect, that in every age Providence should open some new scene, which will give further insight into the meaning of these sacred writings. To extend the prophetic views to the end of the world seems much more agreeable to that description of GOD's prescience, which the holy writers give us, that "He declares the end from the beginning," and that "His wisdom reacheth from one end (of the world) to the other; mightily and sweetly doth it order all things:" so that, when the great mystery of GOD's dispensation shall be finished, it will appear, that nothing is contained in them, but what GOD hath formerly declared to His servants, the prophets, as is expressly declared Rev. x. 7. Isa. xlv. 10; Wisd. viii. 1; 2 S. Pet. i. 20. *Bp. Lowth.* (Pref. to Comment. on Isaiah.)

Judgments against the wicked come quick after these grand manifestations of grace: the display of the former is a warning to us to accept the latter. Numb. xiv. 20, &c.; Judg. v. 5. *Bengel.*
 20 If a man could speak nothing but fire, and smoke, and blood, if flames should come out of his mouth, instead of words, if he had a voice like thunder and an eye like lightning, he could not represent unto you the misery of those, that make no reckoning of the Blood of the SON of GOD. *The very sun shall be turned into darkness, saith the Apostle out of Joel, and the moon into blood, before the great and notable Day of the LORD; viz, the Day, when He shall come to destroy the enemies of His Cross. And yet he seems there to speak, but of one particular Day of Judgment upon the Jewish nation, who "crucified the LORD of Life;" and that was but a type and figure of the last Day and came far short of the blackness and darkness of that time; when the LORD will come to take vengeance on all them, that "know not GOD and obey not the Gospel of the LORD JESUS." How terrible would it be to see the Heavens all covered with clouds of blood, to feel drops of blood come raining down upon our heads; and next, showers of fire from the melting sun come trickling upon our eyes; and then, sheets of flames wrapping*

about our bodies ; to hear the earth groan and the pillars of the world crack, as if the whole frame of nature were a dying and the world were tumbling into its grave ? All this would be but a petty image of that dreadful Day, when the Sun of Righteousness shall be clothed with clouds of wrath, when His countenance shall be as flames of fire, when He shall " clothe Himself with vengeance, as a garment," when the Lamb of GOD Himself shall roar, like a lion, and the meek and compassionate JESUS shall rend in pieces and devour." Ps. ii. 12 ; vii. 2 ; Rev. vi. 16. *Bp. Patrick.* (*Mensa Mystica*, ch. 16.)

21 Never forget, that the Day will come, when all our virtues will be tried, as with fire ; and that humility alone will have strength to withstand it. S. Matt. xxv. 37 ; 1 Cor. iii. 13. *S. Ephrem Syrus.*

Seu vigilo intentus studiis, seu dormio, semper

Judicis extremi nostras tuba personet aures.

Dictum *S. Hieronymi.*

22 Ye men of Israel, hear these words ; JESUS of Nazareth, a man approved of GOD among you by miracles and wonders and signs, which GOD did by Him in the midst of you, as ye yourselves also know ;

23 Him, being delivered by the determinate counsel and foreknowledge of GOD, ye have taken, and by wicked hands have crucified and slain :

24 Whom GOD hath raised up, having loosed the pains of death : because it was not possible that He should be holden of it.

25 For David speaketh concerning Him, I foresaw the LORD always before my face, for He is on my right hand, that I should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope :

27 Because Thou wilt not leave my soul in hell,

neither wilt Thou suffer Thine Holy One to see corruption.

28 Thou hast made known to me the ways of life ;
Thou shalt make me full of joy with Thy countenance.

22 How could they *know* it, if so be that JESUS never wrought any miracle ? How rash would such an appeal to them have been ? i. 19 ; iii. 10 ; iv. 16 ; xxv. 10 ; xxvi. 4, 5, 26. *Abbadie*. The process of the argument was [to show] that all was the purpose and doing of GOD . . . to exhibit the whole course of JESUS of Nazareth, as the ordinance and doing of the GOD of Israel. S. John xvi. 12. *Alford*.

23 Their *hands* were not the less *wicked*, because GOD had *pre-terminated* their act ; for they were left to the liberty of their own free will, and had the plain commandments of GOD to be their rule and guide. iv. 28 ; S. Matt. xxvi. 24 ; S. Jas. i. 13. *J. F. Actio displicuit ; Passio grata fuit*. The deed of the Jews was displeasing to GOD ; the Death of our LORD pleased Him. S. Matt. xxvii. 45 ; Isa. liii. 10. *P. Leo*. (Serm. 16, De Pass.)

We are by no means obliged, either retaining the prescience of GOD, to deny the liberty of the will ; or, retaining the liberty of the will, to deny to GOD, which piety forbids, *quod nefas est*, the prescience of things future. *S. Augustine*. (De Civ. Dei. Lib. v. c. 9, 10.)

The difficulty, which we may experience, in reconciling the Divine prescience and human liberty, cannot justify us in rejecting either. Each of them is established upon a competent evidence. There are proofs, in prophecy, of GOD's foreknowledge of men's actions. The liberty of those actions is proved by many *media*, by our personal consciousness, by the conditions of revealed Religion, by all Laws human and Divine, by the common sense of mankind . . . by the strictest reasoning of the best philosophers, who have asserted it, and by the concessions of others, who have desired it ; for the reasoner, who denies human liberty, never fails in his life to deal with others, as though they possessed it, and proves himself to be so far free, as the greatest inconsistency can show him to be. In a word, Religion, Laws,

internal Conscience, Society, all verify this doctrine. *Davison.*
(On Prophecy, Disc. 7.)

Surely the SON of GOD could not die by chance; nor the greatest thing, that ever came to pass, in nature, be left to an undeterminate event. Is it imaginable, that the great means of the world's Redemption should rest only in the number of possibilities, and hang so loose, in respect of its futuration, as to leave the event in an equal poise, whether ever there should be such a thing, or no? xv. 18; Rev. xiii. 8. *Dr. South.* (Serm. Prov. xvi. 33.)

GOD's so great care and providence, so expressly commended to our observation, do argue the high worth and consequence of this Death. i. 7; iv. 28; Eph. iii. 11; 1 S. Pet. i. 19; Rev. xiii. 8. *Dr. Barrow.* (Exposition of the Creed.)

En meus est crucifixus Amor: me figite clavi:

Et liceat Domino cum moriente mori.

Haeftenus. (Regia via crucis, Lib. ii. c. 20.)

24 He refers all to the FATHER, in order that they may receive what is said; and that assertion, *not possible*, he fetches in from prophecy. Verse 22; x. 38; xvii. 31; S. John xvi. 21. *S. Chrysostom.*

Non quibus nexus est, sed ne necteretur; not, wherewith He was bound, but, that He might not be at all bound with them. *S. Augustine.*

Pains of death.—As if even death itself mourned in detaining Him, and suffered pain. *Clarius.*

As CHRIST is *primus dignitate*, so He is *causatione* also; for He caused His own, and is the cause of our Resurrection. *S. Bernard* (Serm. 10, De Pascha,) so differenceth His own from all others; *reliqui suscitantur, solus Christus Resurrexit.* Well may others be raised; CHRIST only rose; He only by Himself could conquer death. CHRIST was so raised that He raised Himself; and that not only *merito*, but *efficaciâ* also. As the Godhead graced the manhood to merit it, so was the manhood enabled by the Godhead to achieve it. S. John ii. 19; x. 18; Rom. i. 4. *Bp. Lake.* (Serm. on 1 Cor. xv. 20.)

Pœnæ nil debuit, intemeratus,

Fraude carens, omni culparum adspergine liber.

Quid peccatorum prosapia Corpore in Illo ?
 Quid Christi in membris peccati sæva satelles
 Pœna ageret ? Quid mors hominis sine crimine posset ?
 Nimirum cassis conatibus et sine nervis
 Concideret sterilis peccati fomite nullo.
 Mors alitur culpâ ; culpam qui non habet, ipso
 Pastûs defectu mortem consumit inanem.
 Sic mors in Domini consumta est Corpore Christi,
 Sic periit, solitum dum non habet arida pastum.

Prudentius. (Apotheosis.)

25 David often spoke concerning himself ; but the Spirit, who spoke in David, in allusion to CHRIST. S. Matt. xxi. 43. *Alford.*

Concerning Him.—The Apostle does not make David to speak these things first of himself, and then of the Messiah, only in a secondary sense ; but quotes them, as referring to CHRIST alone. Rev. xix. 10. *Jeffery.* (True grounds, p. 121.)

Psalmody (i.e., of the Book of Psalms) is the Church's voice. Hence mayest thou not be taught whatever is dignified in fortitude, whatever is consummate in justice, whatever is venerable in temperance, whatever is sublime in wisdom ? Here the nature of penitence is unfolded ; patience is here exemplified. Is there a blessing to be named, which here resides not ? The splendours of Theology beam effulgent. JESUS is predicted ; the Resurrection is announced ; Judgment is proclaimed ; the sword of vengeance is unsheathed ; crowns of glory glitter ; unspeakable mysteries astonish. All these are treasured up in the Book of Psalms, as in a common treasury of the soul. Col. iii. 16. *S. Basil.* (Exord. Hom. in Ps. i.)

27 I give a full and undoubting assent unto this, as to a certain truth ; that, when all the sufferings of CHRIST were finished on the Cross and His Soul was separated from His Body, though His Body were dead, yet His Soul died not ; and, though it died not, yet it underwent the condition of the souls of such, as die, and, being He died in the similitude of a sinner, His Soul went to the place, where the souls of men are kept, who die for their sins, and so did wholly undergo the law of death : but, because there was no sin in Him and He had fully satisfied for the sins of others, which

He took upon Him, therefore, as *God suffered not His Holy One to see corruption*, so *He left not His Soul in hell*; and thereby gave sufficient security to all those, who belong to *CHRIST*, of never coming under the power of Satan, or suffering in the flames, “prepared for the devil and his angels.” And thus, and for these purposes, may every Christian say, I believe that *CHRIST descended into Hell*. 1 Cor. xv. 55—58; 2 Tim. i. 12. *Bp. Pearson*. (Exposition of the Creed, Art. 5.)

It having here been manifested what different opinions have been entertained by the ancient Doctors of the Church, concerning the determinate place, wherein our *SAVIOUR’S* Soul did remain during the time of the separation of it from His Body, I leave it to be considered by the learned, whether any such controverted matter may fitly be brought in to expound the Rule of Faith by; which, “being common both to the great and the small ones in the Church,” (S. Aug.), must contain such verities only, as are generally agreed upon by the common consent of all true Christians: and if the words of the Article of *CHRIST’S* going to *Hades* or *Hell* may well bear such a general meaning, as this, that He went to the dead and continued in the state of death, until the time of His Resurrection; it would be thought upon, whether such a truth, as this, which findeth universal acceptance among all Christians, may not safely pass for an Article of our Creed; and the particular limitation of the place, unto which our *SAVIOUR’S* Soul went, whether to the place of bliss, or to the place of torment, or to both, be left, as a number of Theological points are, unto further disputation.* In the Articles of our Faith common agreement must be required, which we are sure is more likely to be found in the general, than in the particular. Phil. iii. 15, 16. *Abp. Usher*. (An answer to a challenge made by a Jesuit. Ch. 8.)

Observe the difference between the language of the Old Testament, even the most Evangelical portions of it, where they speak of the state of the dead, and the language of the Blessed Gospel itself, relating to the same subject. David’s expectation is, *Thou wilt not leave my soul in hell*; i.e., in the dark and un-

* This might have been the reason | “Descent into hell,” in the Nicene
or the omission of the Art. of the | Creed.

seen state. It is dark and unseen; that is all he says of it. But, when our LORD Himself spoke of it, His word was not hell, but "Paradise." His promise to the penitent thief on the cross was, "Verily I say unto thee, to-day shalt thou be with Me in Paradise!" Here is a happy and consoling difference between the way of speaking in Jewish and in Christian times. The considerate among GOD's ancient people knew, that "the souls of the righteous must be in the hands of GOD," and that no torment could touch them. But whether they were in an actual state of enjoyment, whether they knew their own happiness, or rather lived in a quiet sleep, this might be matter of doubt, until our gracious LORD made known for certain that "Abraham's bosom" is prepared for such, as Lazarus; Paradise for such, as that penitent believing malefactor. Wisd. iii. 1; 2 Cor. v. 1—9; 1 S. Pet. i. 3—6. *Plain Sermons.* (Ps. xvi. 10.)

Our LORD's Descent into *hell* was an act of that part of the man which continues active after death, that is, of the soul, separated by death from the body, as the interment must be understood of the body apart from the soul. The dead Body could no more go into hell, than the living soul could be laid in the grave. The word *hell*, in its natural import, signifies that invisible place, which is the appointed habitation of departed souls in the interval between death and the general Resurrection That He should go to this place was a necessary branch of the general scheme and project of Redemption, which required that the Divine Word should take our nature upon Him, and fulfil the entire condition of humanity in every period and stage of man's existence, from the commencement of life in the mother's womb to the extinction and renovation of it. The same wonderful scheme of humiliation, which required that the Son should be conceived, and born, and put to death, made it equally necessary, that His Soul, in its intermediate state, should be gathered to the souls of the departed Saints. Its great use [as a Christian doctrine] is this; that it is a clear confutation of the dismal notion of death, as a temporary extinction of the life of the whole man; or, what is no less gloomy and discouraging, the notion of the sleep of the soul in the interval between death and the Resurrection. CHRIST was so

truly made man, that whatever took place in the human nature of CHRIST may be considered as a model and example of what must take place in a certain due proportion and degree, in every man united to Him. CHRIST's soul survived the death of His Body; therefore shall the soul of every believer survive the body's death. CHRIST's disembodied soul "descended into hell;" thither therefore shall the soul of every believer in CHRIST descend. In that place the soul of CHRIST, in its separate state, possessed and exercised active powers; in the same place therefore shall the believer's soul possess and exercise activity. CHRIST's Soul was not *left in Hell*; neither shall the souls of His servants there be left, but for a season. The appointed time will come, when the Redeemer shall set open the doors of their prison-house, and say to His Redeemed, "Go forth." Phil. i. 20—23; 1 Cor. xv. 23. *Bp. Horsley.* (Serm. 1 S. Pet. iii. 18—20.)

The sense of *sight* is applied in Scripture to every other sense.

Ps. lxxxviii. 49; S. Matt. xvi. 28; S. Luke ii. 26; S. John viii. 51. *Lorinus.* (In loco.)

28 *Thou shalt make me, &c.*—It is a remarkable passage of *Cornelius à Lapide* upon Gen. xlvii., where, inquiring why the Patriarchs of old were so passionately desirous to have their bones buried in the land of Canaan, he gives this reason: "GOD," saith he, "had revealed unto these holy men the Day of CHRIST; they all, as well as Abraham, 'saw CHRIST's Day, and rejoiced:' not only the Day of His Nativity, but that more glorious Day of His Resurrection; in which not only CHRIST Himself should rise, but others, that slept should rise with Him, and attend upon Him into Heaven at His Ascension. These hopes of rising with CHRIST and getting sooner to heaven, both in their bodies and souls, than others, made them thus careful and solicitous to be buried near the place, where CHRIST was to rise. How unlike these holy Patriarchs are many among us, whose heavy souls move down to earth, as to their centre: neither GOD nor Heaven does ever so much trouble their thoughts, as to make them breathe forth any desires after them." Ps. lxix. 15, 16; cxix. 81; 1 Thess. iv. 14—18. *J. March.* (Serm. S. Luke xxiv. 33.)

With Thy countenance.—Here is Heavenly bliss after the Resurrection—the “seeing of GOD,” “face to face,” “as He is.” The thought of it should even now, in this vale of sorrow, make us *full of joy*. This is intimated at verse 26. *J. F.*

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that GOD had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST to sit on his throne ;

31 He seeing this before spake of the resurrection of CHRIST, that His soul was not left in hell, neither His flesh did see corruption.

32 This JESUS hath GOD raised up, whereof we all are witnesses.

33 Therefore being by the right hand of GOD exalted, and having received of the FATHER the promise of the HOLY GHOST, He hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens : but he saith himself, The LORD said unto my LORD, Sit Thou on My right hand,

35 Until I make Thy foes Thy footstool.

36 Therefore let all the house of Israel know assuredly, that GOD hath made that same JESUS, whom ye have crucified, both LORD and CHRIST.

29 *Men and brethren.*—Peter’s speech has three distinct parts, each of which begins with his addressing them, as *men* (a title in old times, bespeaking far more honour and dignity, than it does now) ver. 22, 29 : but here he adds, *Brethren*, as becom-

ing more at home in his address to them, and symptoms of conversion now first appearing among them. Verse 37. *Bengel.*

30 *Raise up CHRIST to sit on His Throne.*—The Sacrifice of JESUS CHRIST being thus perfected, as to the action, by His Death and, as to the subject, by His Resurrection, when the Image of the body of death was absorbed in glory, He had performed all, that was on His part; and there remained nothing, but that the Sacrifice should be accepted of GOD, and that, as incense, it should ascend and carry up its odour to the Throne of the Divine Majesty. In pursuance of which, our LORD was perfectly offered, lifted up, and received at GOD's Throne at His Ascension; which He effected partly by His own proper force and partly by the assistance of the HOLY SPIRIT, with which He was every way encompassed and replenished. He was carried up, as the odour of the sacrifices by the air, which supported it; the former of which prefigured Himself, and the latter represented the HOLY SPIRIT. And the Acts of the Apostles expressly report, that He was *received into heaven* to give us an assurance, that this holy Sacrifice, accomplished on earth, was received and accepted in the bosom of the FATHER. Rom. viii. 11; Heb. ix. 11, 12; x. 12, 19. *Pascal.* (Thoughts on Religion, ch. 30.)

When CHRIST went out of the world, there were mutual and interchangeable pledges of affection and Love. As Elijah ascending left his mantle, so our Blessed LORD left the Church the pledge of His Spirit, taking from us the pledge of our flesh and nature. Therefore certainly all, that have an interest in CHRIST, must needs "love the day of His appearing." 2 Thess. i. 10; 2 Tim. iv. 8. *Dr. Manton.*

He carried away His Manhood into heaven; and, instead thereof, He sent down GOD upon the earth. *S. Augustine.*

32 CHRIST risen is now become a more obvious object, than before. The diversity of the *mediums* has increased and multiplied Him. We see Him through the blood of Martyrs; and we see Him in His Word; and we see Him by the eye of Faith. "CHRIST is risen, according to the Scriptures!" *Offenderunt Judæi in Christum lapidem*, saith S. Augustine; when the Jews stumbled at Him, He presented but the bigness of a stone: but our

infidelity can find no excuse, if we do not see Him now, when He appeareth, as visible as a mountain. Dan. ii. 34, 45 ; S. Matt. xxi. 44. *Farindon*. (Serm. Phil. iii. 10, 11.)

Though men may believe speculative opinions to be true, which are false, yet is it scarcely to be conceived, that they can ever so far deceive themselves, as to believe they saw facts, which they did not really see . . . If any instances (i.e. of persons deluded by an excited imagination) can be assigned, they are of single persons, each deceived, as to the existence of a different fact ; not of any considerable number of persons, uniformly deceived, as to the existence of the same facts. And therefore, when so many persons, witnesses of the miracles of JESUS agreed in the same testimony, we may be certain that the matter of their testimony must have had some external source or cause really existing, and operating uniformly on the senses of every one of them. Besides, that they were not misled by enthusiasm to fancy they had seen what had never happened, is to be inferred from this consideration, that enthusiasm always acts in conformity to the favourite notions of the person, who is heated by it, and, as an eminent writer expresses himself, "it can no more work against them, than a rapid river can carry a boat against its own stream." iv. 20 ; Deut. iii. 21 ; x. 21 ; xi. 7 ; Josh. xxiv. 7. *Bp. Douglas*. (The Criterion of true Miracles.)

33 Neither the name of CHRIST nor His promise (S. John xv. 26) are yet mentioned ; but the *promise* is that of *the FATHER*. Observe the wisdom of this, and the considerate forbearance. He did not at once speak of the things belonging to CHRIST ; that CHRIST had promised this, after His Crucifixion : truly that would have been to spoil and upset all. And yet, you will say, here was sufficient to prove His Divinity. True ; it was, if believed (and the very point was that it should be believed) ; but, if not believed, it would have caused them to be stoned. Verse 22—33 ; iii. 16—18 ; S. John viii. 58, 59. *S. Chrysostom*.

Ye see and hear.—Something extraordinary, it seems, was publicly *seen*, as well as heard, by the multitude upon this occasion. But we read of nothing, that was visible, but the appearance of the fiery tongues. This appearance therefore was not a private one, confined to the chamber, where the Apostles were sitting,

when the HOLY SPIRIT came upon them; but it continued visible on the head of each, when they came abroad to speak to the multitude. So that the appearance of this glorious light, the token of God's immediate Presence (vii. 30; xxvi. 13) no less, than the consistence and propriety of the discourses, that were delivered, refuted the base charge of intoxication. vi. 15; Isa. xxviii. 5. *Bp. Horsley.* (Four Discourses on the Resurrection, 4.)

“He *received* gifts for men;” so in the Psalm lxviii. 19: “He *gave* gifts to men;” so in the Apostle, Eph. iv. 8. CHRIST, the Mediator, first receiveth gifts from His FATHER, and then poureth them forth on His Church. *Bp. Reynolds.* (Serm. Hosea xiv. 2.)

We must not think, that this fundamental article of our Christian religion is grounded only on the testimony of men and Angels; for CHRIST Himself hath given us so full, so clear a demonstration of it, that, though no creature in the world had ever seen Him after His Resurrection, yet none could deny but that He did rise again, in that He did so exactly fulfil what He promised before. S. John xvi. 7; Acts ii. 1—3 . . . But how was it possible for CHRIST to have done this, except He rose from the dead? Can a man, that lies in the grave, and is not able to lift up himself from the earth, can such a one get up to heaven, and from thence send down the Spirit of God? It is impossible: for a dead man can do nothing, much less so great a thing, as that was; and therefore His doing of it is an undeniable argument that He is indeed risen from the dead. Rom. i. 4; Heb. ii. 4. *Bp. Beveridge.* (Serm. 1 Cor. xv. 20.)

34 *He saith himself.*—If the Scriptures be compared to a body, the Psalms may well be the heart; they are so full of sweet affections and passions: for in other portions of Scripture God speaks to us; but in the Psalms holy men speak to God and their own hearts. [Yea, by a far more wonderful mystery, God in the Psalms speaks to *Himself*. “The LORD said unto My LORD!”] *Dr. Sibbs.*

Magne triumphator Stygis et pallentis Averni,
Qui novus extincto Victor ab hoste redis;

Maxime fatorum domitor, quem Tartara, manes,
 Et Phlegethontæi pertremit aula Dei;
 Scande redux Superûmque domos, patriosque penates,
 Et repete Imperii pristina jura Tui.
 Exue lauguentes crudeli funere vultus;
 Exue flagitio membra cruenta meo.
 Exue queis frontem spinis redimivit Apella;
 Exue purpureæ ludicra spectra togæ.
 Jam Tibi cœlestis circumdat laurea crines,
 Et turgent titulis regna paterna novis.
 Jam Tibi promissos Genitor largitur honores,
 Sceptraque dat sceptris subjicienda Suis.

C. Barlæus. (Eleg. xx.)

36 *Made*, that is, says S. Cyril, declared to be *both* LORD and CHRIST by His Resurrection; as there is the like phrase in S. Paul, "God hath *made* the wisdom of this world foolishness," that is, declared it to be so. 1 Cor. i. 20; Rom. i. 3, 4. *Dr. Donne.* (Serm. on text.)

There is more distinction in the words, than many are aware of. He is "LORD over all;" He is CHRIST, to His own chosen. x. 36. *Dr. Lightfoot.* (Serm. Rev. xx. 4.)

As He first bare upon His shoulder His Cross, so now He bears the government of His Church upon His shoulder, which He purchased by His Cross: He is not only CHRIST the SAVIOUR, but also CHRIST the LORD, set upon the throne of His Father David for ever. xv. 16; Phil. ii. 8—10; Rev. i. 18. *Dr. Temple.* (Serm. Ps. ii. 6.)

Here the FATHER "sets His King upon His holy hill of Zion," proclaiming His illustrious Title, that He is *both* LORD and CHRIST. What follows, but the fulfilment of the prophecy? "The kings of the earth stand up (as if their dominions were invaded) and the rulers (as if their power were placed in jeopardy) against the LORD and against His Anointed," i. e. His CHRIST. The language of the Prophetic Spirit is not less exact, than His declarations of the future are infallibly true. Ps. ii.; S. Luke xix. 14. *J. F.*

Some there are, who in the consideration of their great and many sins against CHRIST, as their LORD, do not, cannot, shall I say,

or, will not look withal to Him, as JESUS and a SAVIOUR; and hereupon, utterly despairing of His mercy, cast away their hope and themselves also often both in soul and body, as did Cain and Judas. True; Judas sinned treacherously against his LORD and Master CHRIST; yet having sinned he should not so have looked upon Him, as a LORD, against whom he sinned, as not to look upon Him also, as JESUS and a SAVIOUR, who came to die for sin; that so His Blood might have washed and saved even him, the traitor, as well as it did others, who with him had their hands in that treason, upon their repentance. This is a strange division of CHRIST, when men, by dividing JESUS from LORD, shall divide themselves from mercy and salvation. True Christians hold a middle course, not dividing but coupling these two together; neither presuming too much on Him, because He is JESUS, a SAVIOUR; nor despairing of His mercy, because He is LORD: but they “serve the LORD with fear,” because He is their LORD, and “rejoice with trembling,” because He is also their JESUS and SAVIOUR. Ps. lvi. 3. *Dr. Sibbs.* (The Christian’s apparelling by CHRIST. P. iii. s. 64.) *Whom ye have crucified.*—The sting is at the end of his speech. xiii. 40; xxviii. 25. *Bengel.*

Isacidæ fratres, magni stirps inclyta Abrami,
 Vosque etiam, quâcunque domo quocunque creati
 Sanguine, dilectam Superis venistis in urbem;
 Accipite hæc animis læti, et spes discite vestras.
 Non ego, non comites, ne talia fingite, dulci
 Obruimur musto perfusi; tertia quando
 Nondum præteriit pennis properantibus hora:
 Sed Deus Ipse, Deus Divini nectaris haustu
 Corda novat, Sanctisque animat præcordia flammis.
 Veridici ut quondam Divûm Pater ore Joelis
 Pollicitus, Se labentis sub tempore mundi
 Pneumatis Ætherii radios et mystica dona
 Effusurum orbi: queis et gens omnis et omnis
 Ætas perstricti, et flammis cœlestibus acti
 Æmula Jessæo canerent oracula plectro.
 His adeo nos muneribus cumulavit ab alto
 Æthere, primitiasque dedit septemplex auræ

Discipulis libare Suis germana Tonantis
 Progenies Christus : quem vos ingentibus actis
 Ingrati, infami suspensum stipite, acerbo
 Funere mersistis. Sed enim post funera vivum
 Omnipotens Superas Genitor revocavit in arces.

R. Clarke. (Christiados Lib. xvii.)

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men *and* brethren, what shall we do ?

38 Then Peter said unto them, Repent, and be baptized every one of you in the Name of JESUS CHRIST for the remission of sins, and ye shall receive the gift of the HOLY GHOST.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the LORD our GOD shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

37 *Pricked in their heart, &c.*—Doth not this carry as visible print of a Deity, as when Moses clave the rock with a little rod in his hand ? xxiv. 25. *Gurnall.* (On the Christian Armour. Eph. vi. 16. Ch. v.)

When you teach in the Church, do not endeavour to draw applause, but rather groans from the people : let their tears be your praise. S. John viii. 9 ; 1 Thess. ii. 4. *S. Jerome.* (Ep. ad Nepotianum.)

Our LORD promised His Apostles, that they should “sit upon Twelve Thrones, judging the Twelve tribes of Israel.” S. Matt. xix. 28. This, we find, was actually done upon earth, when the LORD was taken up into heaven. The SPIRIT came down, pitched His tent, and sate upon the throne of their minds : and Peter began to judge the people, speaking of JESUS, &c. . . . Notwithstanding the Apostles are yet to sit and do judgment,

at the coming of the LORD, at the Resurrection of the dead.
Macarius. (Hom. 6.)

Men and brethren.—This question, as proposed to the Apostles generally, and not to any one of their company individually, though in answer to a speech from S. Peter, may serve to show their perfect unity and also their perfect equality. At i. 15, Peter “stood up in the midst of the disciples ;” and here, verse 14, he stood up “with the eleven.” There was nothing in his appearance before the people, savouring of any pre-eminence or supremacy. Refer to notes at i. 15. *J. F.*

38 *Repent, and be Baptized.*—Although it be true, that GOD generally propounds remission of sins (upon account of our SAVIOUR’S performances and in His Name) to all, “that truly repent and turn to Him ;” that He chiefly grants it upon this consideration, nor withholds it from any, upon the blameless default of any other performance ; yet He requires (and to comply with His will therein, is part of duty, which the Repentance mentioned disposes to, and is declared by) ; GOD requires, I say (as well for public edification and the honour of the Church, as for the comfort and advantage of the persons, more immediately concerned therein), that this Repentance be publicly declared and approved by the Church ; that this remission be solemnly and formally imparted by the hands of GOD’S Ministers, declared by express words, or ratified by certain seals, and signified by mysterious representations, appointed by GOD. Thus hath every man (upon declaration of his real faith and repentance to the satisfaction of the Church) being admitted to Baptism, the entire forgiveness of his sins and reception into GOD’S favour, consigned unto him therein ; confirmed and represented by a visible sign, showing, that, as by water the body is washed and cleansed from adherent filth, so by the Grace, then imparted, the souls of them (upon whom that mystical rite is performed) are cleared from the guilt, that stained it ; “their sins are wiped out” (iii. 19 ; xxii. 16) ; their hearts are sprinkled from an evil conscience (Heb. x. 20) ; they are “saved,” or put into a state of salvation, as S. Peter assures us, verse 47. S. Mark xvi. 16 ; S. John xx. 22, 23 ; S. Luke xxiv. 47 ; S. Jude 5. *Dr. Barrow.* (Exposition of the Creed.)

The Gospel of CHRIST, and consequently our faith in the same, supposeth repentance, as a ground to do its work upon: so S. Peter conjoineth them, "*Repent*; and that thy repentance may be available, betake thyself to CHRIST; become a member of His kingdom." (xx. 21.) Repentance therefore and the Gospel cannot be separated. If repentance includes newness of life and good works, the Gospel doth so. For CHRIST is the way of repentance; without repentance, there is no use of CHRIST; and without CHRIST repentance is unavailable and nothing worth: for without Him we can neither be quit of the sins we forsake, nor turn by a new life unto God with hope of being received. He is the Blessed Ferryman, and His Gospel is the boat, provided by the unspeakable mercy of God for the passage of this sea. As therefore, in repentance, we forsake sin to serve God in newness of life, so in the tenour of the Gospel CHRIST delivers us from sin, that we might, through faith in Him, bring forth the fruits and works of a new life acceptable to our Heavenly FATHER. xxvi. 20; S. Mark i. 15. *J. Mede.* (Serm. S. Mark i. 14, 15.)

Baptized in the Name of the LORD JESUS.—The reason of this was to seal JESUS, for the Messiah and true God. The controversy was, whether JESUS was the Messiah: hence JESUS CHRIST is so often joined together; not so much to show CHRIST a SAVIOUR, as to assert JESUS to be CHRIST. . . . Hence the Apostle's benediction, "Grace and peace from God, and JESUS CHRIST" in the Epistles. ii. 38; viii. 16; xix. 5. *Dr. Lightfoot.* (Serm. S. Matt. xxviii. 19.)

The case of the Jews in the time of the Apostles was one; the condition of the Gentiles is another. The Jews, because they had already received the most ancient Baptism of the Law and of Moses, were to be Baptized also in the Name of JESUS CHRIST. . . . Peter makes mention of JESUS CHRIST, not as if the FATHER should be omitted; but that the SON should be added to the FATHER. But when, after the Resurrection, the Apostles are sent by the LORD to the Gentiles, they are commanded to Baptize the Gentiles in the Name of the FATHER, and of the SON, and of the HOLY GHOST. xix. 1—5. *S. Cyprian.* (Ep. 73, s. 15.)

39 *The promises*, (v. 33).—Whatever Sanctifying aid may have been supplied, under the old Covenant, it was no part of that Covenant; of the Christian Covenant, it is. GOD, the HOLY GHOST, manifest in the Spirit, was not the permanent Ruler of the former Church, as He is of the Christian. As for the Divine communications and the miraculous powers, bestowed on them and on others, under the old Dispensation, these were not continuous, but occasional; inward sanctifying grace, again, bestowed on the humble and pious, may have been for ought we know, constant, but was not *promised*. And hence the Jewish people was never called, like the Christian, “The Temple of the HOLY GHOST.” i. 4; xix. 2; 2 Cor. iii. 7, 8; Gal. iii. 2. *Abp. Whately*. (Essays on some of the difficulties in the writings of S. Paul, &c. Essay 9.)

The Law was all precept; the Gospel all *promise*: for its precepts are enclosed in its promises. *Bp. Medley*.

And to your children, &c.—Infants are justified in Baptism, without either faith or works; and, if they grow up in faith and obedience, the privilege is continued to them: if not, it is taken away from them, till they repent.

Adults, coming fitly prepared, are immediately justified in Baptism by faith, without any outward works, without a good life, while they have not time for it; but, if a good life does not ensue afterwards, when time and opportunities are given, they forfeit the privilege received, till they repent.

Adults, coming to Baptism in hypocrisy or impenitency, like Simon Magus, are not justified, whatever their faith be, because they want the necessary and essential qualifications, or conditions; but, if they afterwards turn to GOD with true faith and repentance, then they enter into a justified state, and so continue all along, unless they relapse.

Neither faith nor works are required in infants: both faith and inward works (a change of heart) are required in all adults: faith and works (inward and outward) are indispensably required in all adults, who survive their Baptism, in proportion to their opportunities, capacities, or abilities. viii. 12, 36, 37; xviii. 8; S. Mark xvi. 16. *Dr. Waterland*. (A Summary view of the Doctrine of Justification, s. 4.)

To all that are afar off.—Observe the time he takes for saying this. It is, when he finds them conciliated and self-accusing. For when the soul pronounces sentence against itself, no longer can it feel envy. xxii. 22. *S. Chrysostom.*

40 It is not likely that those, who make the Word of God the subject of their jests, (v. 13,) should ever make it the guide of their way, or find it the spring of their joys. Let us not choose to associate with those, who have light thoughts of religion, and are ready upon all occasions to speak against it. It is not without reason, that among the many words, with which S. Peter exhorted his new converts, this only is recorded, *Save yourselves from this untoward generation.* Job xxi. 16; xxii. 18; Ps. i. 2; 1 Cor. xv. 33; 2 S. Pet. ii. 2. *M. Henry.* (Serm. Acts xxviii. 22.)

It is interesting to contrast the tone and the doctrine of S. Peter on this occasion, when he preached the actual establishment of the Kingdom of God upon earth, with the same qualities in S. John the Baptist on his first announcing the approach of that Kingdom. The Baptist is unsparing and severe, “O generation of vipers, who hath warned you to flee from the wrath to come?” (S. Luke iii. 7.) S. Peter is content with describing them (at a time too, when their guilt was increased ten fold) *an untoward generation.* (See note at i. 16.) Then, as to the difference in their respective doctrine, when both had to reply to the same question, “What shall we do?” The Baptist’s answer is comparatively of the earth earthly. “He, that hath two coats, let him impart to him, that hath none, &c.,” but S. Peter at once raises their hearts and hopes to heaven. *Repent, and be baptized, every one of you, in the Name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST.* These essential points of difference spring of necessity from the different nature of the two Dispensations. S. John was the messenger of a grace promised; S. Peter the minister of a grace actually given: the Baptism of one was only preparatory “unto repentance;” that of the other contained the fulness of the Blessing in “the remission of sin” through faith, and in “the gift of the HOLY GHOST.” In the meantime, the Apostle’s use of such gentle and forbearing terms, when he had occasion

to speak of the chief of sinners (i. 16; ii. 40, 15) bare witness to the reign of Grace and the power of the Spirit in his own heart; for "if we love one another, God dwelleth in us; and His love is *perfected* in us." iii. 19, 26; xi. 18; xxvi. 18; S. John i. 17. *J. F.*

Are we Ministers severe in our work? Do we cry out at men's disobedience to the Gospel, in "the demonstration of the Spirit," and deal with sin, as the destroying fire in our towns, and by force pull men out of it? Gen. xix. 16; S. Jude 23; 1 Cor. v. 20; vi. 2, 17; Rev. xviii. 4. *R. Baxter.* (The Saint's rest, ch. vii. s. 7.)

Sinner, I do here, in the Presence of God, conjure thee by all, that is good and holy, by the interest and welfare of thine own soul, by all the laws of self-interest, by the Revelations of the SON of GOD, by all, that GOD ever did for mankind, by that love, which transcends the understandings of men and angels, by the groans of those miserable souls, which are now in hell, by all the joys of Paradise, by the testimony of thine own conscience, by all the motions of GOD's Spirit in thy heart, by all the mercies, thou dost receive from heaven, by that allegiance, thou owest to GOD, by that faithfulness, thou owest to thine own soul, I do most seriously conjure thee not to reject, or superciliously to despise, what here we have proposed. xx. 31; S. Luke xiv. 23. *Dr. Horneck.* (The Great Law of Consideration. Ch. 7.)

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

41 You argue, that they were real converts, because no ordinary work wrought on their hearts. It is *κατενύγησαν*, They *were*

pricked in their hearts. They had some sting of conscience, some gripings of remorse, at S. Peter's sermon. Reprobates are not always destitute of these corrosive anxieties. Compunction of heart doth not amount to conversion, unless you will confound the critical differences of μεταμέλεια and μετάνοια, warranted by the Evangelists. It is a preparative to it; it is not an accomplishment of it. In this instance it is expressed, generally, of all the auditors without any limitation in the 37th verse, *Now when they had heard this, they were pricked in their hearts.* But it is qualified, restrained *They that gladly received his word, were Baptized,* in the 41st verse. If both qualifications of a bitter compunction and a cheerful attention be linked, yet they will not complete them to be true converts. Ananias and Sapphira are computed members of this congregation: you will not grant a true conversion, where there is a recidivation. Their first profession is censured dissimulation. xvii. 11; xxiv. 25; 1 Thess. i. 5, 6. *Bp. Thomas.* (Apology for the Church of England, p. 35. Edit. 1679.)

The *gladness* here must be contrasted with the grief at v. 37. Their conversion seems to have turned more upon their "gladly receiving God's Word," than upon their being *pricked in their hearts.* A sense of sin was common to them all; but not that faith, by which we "receive the word with all readiness of mind." In the mean time, the offer of grace was universal; "Repent, and be Baptized, *every one of you.*" xiii. 48; xvii. 11; Isa. i. 19. *J. F.*

The Word barely delivers the doctrine of Salvation; but the Sacraments are the seals of that Doctrine. Here God sets His hand and seal; and we set our's. Here pass mutual stipulations and engagements between CHRIST and a pious soul. The Spirit witnesses *to the Word,*" and *in the Word;* but without the Sacraments seals not. Hence upon conversion it was they were Baptized. It was not their bare hearing, but their being Baptized made them Church members. Bonds and bills carry no evidence, if the seals be off. xxii. 16; 1 S. Pet. iii. 21; Eph. i. 13, 14. *Dr. Littleton.* (Serm. 1 S. John v. 8.)

It is the first conversion, that was wrought by the Apostles in the Christian Church; the first draught, that S. Peter made after

he was fully authorised and sent by CHRIST to be "a fisher of men;" *primitiæ Evangelii*, the first fruits of the Gospel; the first handful of ripe ears of corn, offered up to GOD, to sanctify the whole harvest; the goodly bunch of Eshcol, gathered by these first spies, the Apostles; betokening and assuring the Church's fruitfulness. The Church may say to these converts what Jacob said to Reuben, his eldest son, "Thou art my first-born, my might, and the beginning of my strength; the excellency of power and the excellency of dignity is found in thee." It was a high prerogative and title of honour, that S. Paul gives to his beloved Epenetus, Rom. xvi. 5, "He is the first-fruits of Achaia unto CHRIST." These converts here carry away the dignity of birthright from all other Churches; which made the after Churches of the Gentiles yield the honour of precedency to this Church of Jerusalem. She is called *Matrix Ecclesiæ* by the ancient Fathers, the eldest Sister, nay, the Metropolis, the Mother of all other Churches. *Andronicus* and *Junias*' commendations are due from other Christians unto these converts; they "were of note among the Apostles," and "were in CHRIST before us." *Bp. Brownrig.* (Serm. Acts ii. 37.)

Faith is a spontaneous acceptance and compliance with Divine Religion. Heb. xi. 13; xii. 28. *Clemens Alex.* (Strom. 2.)

42 The Spirit did that, which the visible Flesh and Blood of the SON of GOD, from its very nature, could not do; that is, He came into the souls of all, who believe; and taking possession of them, He, being One, knit them altogether into one. CHRIST, by coming in the flesh, provided an external, or apparent unity, such as had been under the Law. He formed His Apostles into a visible Society; but, when He came again in the Person of His Spirit, He made them all, in a real sense, one, not in name only. For they were no longer arranged merely in the form of unity, as the limbs of the dead may be, but they were parts and organs of one unseen power; they really depended upon, and were offshoots of, that, which was One: their separate persons were taken into a mysterious union with things unseen, were grafted upon, and assimilated to, the Spiritual Body of CHRIST, which is One, even by the HOLY GHOST, in whom CHRIST has come again to us. Thus CHRIST came not to make us one, but

to die for us : The Spirit came to make us one in Him, "who had died, and is alive;" that is, to form the Church. Eph. iv. 1—16. *J. H. Newman.* (Serm. Ps. cxlv. 10, 11.)

The Israelites, after they had received the Law from Moses, on his Ascension to Mount Sinai, rebelled against God. But did the believers in CHRIST rebel against Him after, having ascended on high, He "received gifts for men?" No; how full and beautiful was their obedience. And why? Because Moses delivered to God's people the Law only; but CHRIST, together with the same Law, gave the gift of the HOLY SPIRIT to write it on the hearts of Christians. In His hands, it was "the Law of the Spirit of Life." Rom. viii. 2; Heb. viii. 8—13; Ps. lxxviii. 11, 12, 43; S. Matt. v. 19. *J. F.*

"These are the twin Sacraments of the Church: both derive their efficacy from the Blood of CHRIST, shed on the cross for the Redemption of the world. This Blood CHRIST, for the benefit of His Church, has divided, as it were, into two streams; one, flowing into the laver of the New Birth in Baptism, which, outwardly applied, takes away the stain of sin; the other, running into 'the cup of the New Testament in His Blood,' which inwardly received, not only purges and 'cleanses the conscience from dead works,' but endues the faithful party with that Spirit, which will enable him, in conformity with his covenanted engagement, to bring forth 'living works' in their stead." 1 Cor. xii. 13. *S. Augustine.* (Quoted by Archdeacon Daubeny, in his few plain thoughts on the Liturgy.)

This of *Prayer* is not crowded last, because the least of the company; but rather, because it hath a necessary influence into them all. The Word and Sacraments, which God useth to Sanctify His people by, are themselves Sanctified to us by Prayer. 2 Tim. ii. 1. *Gurnall.* (On the Christian armour. Eph. vi. 18. c. 41.)

Men can be firmly bound together, *coagulari*, in no religion, whether true or false, unless they be combined by the common tie of some visible signs and Sacraments of their profession. *S. Augustine.* (Adv. Faust. Lib. xix. c. 11.)

Supposing a man, that breaks Communion, to maintain all other charity, as much as possible; supposing him to bear malice to

none, to censure none, to pray for, to wish well to, all, yet all this is short of the duty of brotherly Love, i.e., that Love, which one Christian owes to another; for brotherly Love is not to be expressed, but by communicating in religious Offices, *in breaking of bread and in prayers*, (as the primitive fellowship of Christians is expressed in the Holy Scripture); which Offices have therefore in all ages been looked upon, as the necessary tests and symbols of Christian Love. I need not insist on the multitude of other evils, that division is the mother of; what a harvest is it to wily seducers, what a rock to unstable minds; what a snare to "itching ears," what an opportunity to men of either wanton or peevish fancies to sow the tares of confusion, what a provocation to GOD to suffer, that they, who cannot agree with one another, should be "devoured one of another," Gal. v. 15. What need I say more of a thing, that (we see) detracts from the glory of GOD and the honour of His religion? that bars the influences of His grace, and hinders edification? that is an immorality in itself, and a certain temptation to many others? What need I say more of it to make our consciences condemn it? 1 Cor. iii. 3, 4; S. James iii. 16; Eph. iv. 15; Gal. v. 20. *Dean Young*. (A friendly call to our Dissenting brethren. Sermon. S. John xvi. 31, 32,)

Unde ista rabies et libido pugnandi
 Insedit animos? Cur placet Deus belli
 Materia? Quo tot studia, tot novæ partes?
 An hostis atrâ nocte pestilens Christi
 Inspersit agro semen? an furor pugnax
 Mortalitatis ingenique corrupti
 Alimenta quævis sumit, et Dei causæ
 Permiscet hominem? Curiosus an mundus,
 Dum nil latere patitur, et sequi gaudet
 Sciri negata, jure sentit hanc pœnam?
 Ut illa quondam, dum viam parat cœlo
 Structrix superbæ molis insolens turba
 In mille linguas abiit, atque aberranti
 Sermone priscum vocis exuit fœdus.

Grotius. (In mortem Jacobi Arminii. Farraginis, l. iii.)

43 *Many signs*.—What is recorded at verses 43—45 were matters

of a more temporal nature, and most suited to that particular period, the first relating to the Apostles, the latter to the people: but what is recorded at verses 41, 42, 46, was a pattern given to all Churches, even unto the end of the world. *Bp. Pearson.*

Like, as at the Birth of our Blessed SAVIOUR, "Herod and all Jerusalem with him" was "troubled," S. Matt. ii.; so, on the Descent of the HOLY GHOST, and the first putting forth of His Divine power, *fear came upon every soul*. "They marvelled to see such things; they were astonished and suddenly cast down: *fear* came there upon them." Such was the prediction of the Psalmist, in one of his Divine songs, appointed by the Church to be used on *Whitsunday* (Ps. xlviii.) But in what a lovely manner does the holy peace and heavenly joy of *all that believed*, as we next learn in the narrative, contrast with the fear and awful dread of the multitude. "O taste, and see, that the LORD is gracious: Blessed is the man, that putteth his trust in Him!" Ex. viii. 22; x. 23. *J. F.*

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the LORD added to the church daily such as should be saved.

44 It is probable that this arose from a continuation and application to the now increased number of disciples, of the community, in which our LORD and His apostles had lived. S. John xii. 6; xiii. 29. *Alford.*

The Church in its infancy was placed in a peculiar position. Its members, having cast off Judaism, were in their turn cast off

by the Jews. Temporally, as well as spiritually, they were outcasts from mankind. Property, as a Church, they had none; and they therefore resorted to the natural self-protection of *having all things common*; the rich and the poor living on the common stock, which each, according to his ability, gave into the hands of the Apostles for distribution, *as every man had need*. It is possible, that this custom even then was not adopted by all, but only by converts of more generous dispositions; it is certain, that it was not compulsory on any. 1 Tim. vi. 17; 1 S. Pet. iv. 9, 10. *Bp. Medley.* (Serm. Acts v. 1—4.)

All are universally obliged by the rule of CHRIST to forsake the world and to deny themselves; but all are not therefore called to solitude, or to abandon all, whatever they have, and to live, as the first Christians of Jerusalem did, *having all things in common*. If yet there be any, that are too sensible of the love of the world and of the snares of conversation, and are withal inwardly touched by the grace of GOD in their hearts, such may and ought to obey doubtless herein the Divine call, and accordingly follow the Evangelical counsel to part with whatsoever they are possessed of, if need be, for the security of their great interest; without imposing the same upon others, or censuring or condemning any one for not falling in exactly to their measures. S. Matt. xix. 21; Rom. xiv. 5. *Fenelon.* (Instructions for the Education of a daughter. c. 8.)

45 Were the example binding, who should be rich to give? who should be poor to receive? In the strait beginnings of the Church those beneficences were requisite; which, afterwards, in the larger elbow-rooms thereof, would have caused much confusion. Deut. xv. 11; S. Matt. xxvi. 11. *Bp. Hall.*

We are as far removed from their piety, as we are from the times, in which they lived. They, I am sure, thought mercy a virtue, and the chief virtue of the Gospel; a virtue, in which they thought it impossible to exceed, and made it their daily bread to feed others: *Melior est racematio*, &c., “their grapes were much better than our vintage.” Justin Martyr, in his Apology for the Christians, tells us, that that, which they possessed they did *εἰς κοινὸν φέρειν*, bring it into a common treasury. Tertullian calls it *arcam communem*, a common chest: nor was

their benevolence exacted, as tribute, from those, who desired to be joined with them in Communion (as the heathen did calumniate); but every man did *sponte conferre*, saith Tertullian; ὁ βούλεται saith Justin Martyr, voluntarily, and what he would. And that, which was gathered was committed to the hands, or trust, of the Bishop, and after (when he was taken up with other matters, more proper for his calling) to the Deacons, which by them was laid out for the clothing of the naked, the maintenance of the poor, of orphans, and old men, to redeem captives, to succour men, who had been shipwrecked by sea, and those, who were in prison for their profession and the Gospel of CHRIST. 2 Thess. iii. 10; 1 Tim. v. 16. *Farindon.* (Serm. Micah vi. 8.)

- 46 See first their constancy, *they continued* : 2, their fervency, *daily* ; 3, their unity, *with one accord* ; 4, their audacity, *in the temple* ; 5, their charity, *in breaking bread from house to house* ; 6, their familiarity, *did eat their meat* ; 7, their alacrity, *with gladness* ; 8, their sincerity, *with singleness of heart*. Isa. ix. 6—9; Neh. viii. 1. *Edw. Leigh.*

In the Temple.—As Solomon's Temple had three especial ornaments, the Golden Candlestick, the Table of Shew-bread, and the Altar of Incense, so three things of principal use do correspond to these in the Church of CHRIST. The Word preached, which doth enlighten our darkness, is the Golden Candlestick, which is "dearer," says David, "than much gold." Instead of the Table of Shew-bread, we have the Communion of CHRIST's Body and Blood, the Table of the LORD. And, instead of the Altar of Incense, we have that, which is much sweeter in God's nostrils, the Incense of Prayer. Now abide these three to direct us in a good way, says Bernard, *Verbum, Exemplum, Oratio* ; the Word preached, the edifying example of holy men, and zealous prayer : but the greatest of these is prayer : *ea namque operi et voci gratiam et efficaciam promeretur* ; for, whether they be actions of a pious life, or the words of an eloquent tongue, it is prayer, which accompanseth (effects) from God's mercy, that all should be effectual. Eph. vi. 18 ; 1 Tim. ii. 8. *Bp. Hacket.* (Serm. S. Luke ix. 28, 29.)

(κατ' οικον, *in the house*, i. 12, distinguished from *in the Temple*,

xx. 20.) Let us now ask ourselves, whether we think this Sacrament is a different thing in these days from what it was in the purer ages of the Church? whether we stand in less need of the Grace communicated by it, than the primitive Christians did? whether our acknowledgments are not as often due, as theirs, for the death of CHRIST? or, whether it can be rationally supposed, that our practice comes nearer to the design of our Blessed SAVIOUR, than that, which flowed from the immediate dictates of His HOLY SPIRIT? The right answers to these questions will condemn the usage in this behalf of every Church now on earth. In what an unworthy light must the present professors of Christianity stand, when so few can be found among the largest and best congregations, who are willing to Communicate once a month? when the second class, far more numerous than this, content themselves with receiving once or twice a year? And when the remainder, which makes a greater body than both the other put together, are hardly ever prevailed on to receive at all? Hath this the air of gratitude, of piety, of Christianity? No; the true Christian and the constant Communicant ever were, and still are, but one and the same thing. xx. 7; Rom. iii. 9, 23. *P. Skelton.* (Serm. 1 Cor. xi. 28.)

The truth is, the Sacrament is fit for every day; but we are not every day fit for it: and in this great variety of circumstances of time, and the dispositions and qualifications of men, every man must be his own judge and law-giver; and yet the Royal Law binds him to be fit every day. *Farindon.* (Serm. 1 Cor. ii. 15.)

Though it be hard to say, how often a man is bound to Communicate, yet I think I may boldly affirm, that the greatest distance between the times of Communicating, among such as desire to serve GOD devoutly, is from month to month. *Francis de Sales.* (Intro. to a Religious Life.)

Let us pause for a moment to contemplate the picture drawn of the Visible Church by the sacred historian in its infant state: his description well deserves our attention; for in it we behold the nearest approach, which has yet been made on earth, to the harmony and blessedness of heaven. We read the description of a community, in which an universal spirit of love prevailed,

and selfishness was unknown; of which the members were already engaged in the occupation of the blessed spirits above in constant praise and adoration, either worshipping *in the Temple*, which they were still permitted to enter, or showing forth *at home* their Blessed Master's death, and joining with gladness and simplicity of heart in the *Agape*, that meal, so expressive of the charity, to which it owed its origin and its name. xx. 7, 11; Ps. cxxii. 3; cxxx. 1. *Bp. Kaye*. (On the Government of the Church, &c., p. 11.)

47 *Having favour with all the people*.—It is one thing to desire our neighbour's esteem; another to rejoice at his profit. It is lawful to desire our neighbours' good opinion, so far as may enable us to do them good; because we thus desire it, only for their service, and the greater glory of our GOD, with a sincere and total disengagement from the charms of vanity and pride. Rom. xiv. 17; xv. 1, 2. *S. Gregory*.

This therefore is the coming, and this is the teaching of the HOLY GHOST, promised in this text, and performed upon this Day (Whitsunday), that He, by His power, enables and authorizes other men to teach thee; that He establishes a *Church*, and ordinances, and a Ministry, by which thou mayest be taught how to apply CHRIST's merits to thy soul. Verse 21; ix. 17; x. 32; xi. 24; 1 Cor. xi. 2. *Dr. Donne*. (Serm. S. John iv. 26.)

None are admitted to the privilege of being "the children of faithful Abraham" but such, as "look unto Sarah, that bare them." As Abraham is the emblem of CHRIST, Sarah is of the Church; these are the parents of the promised seed; "nor can any one have GOD for his FATHER, who hath not the Church for his mother:" and what can strengthen our faith more, than to observe the admirable parallel, wherein these types do correspond to CHRIST and His Church? Sarah was both the wife and sister of Abraham: so CHRIST calls His Church, "His Sister and Spouse" (Cant. iv. 10, 11). Sarah was "the daughter of Abraham's father; but not the daughter of his mother; and she became his wife." (Gen. xx. 12.) So CHRIST and His Church are begotten of the same FATHER; but then the Church is not the daughter of His Mother, the Virgin Mary, as the Papists would seem to make her. . . .

From this Sacred, this Mystical Marriage of CHRIST and His Church are born the true Israelites, the Holy Seed, the children of GOD: "for which cause He is not ashamed to call them brethren." Isa. xlv. 3; Eph. v. 25—27; 2 Cor. xi. 2. *Wogan*.
(On the Lessons, Second Sunday after Epiphany.)

Among the ancients, the Sacrament of Baptism was termed, *Salvation*; but the Sacrament of the LORD's Body, *Life*. 1 S. Pet. iii. 21. *S. Augustine*. (De peccatorum meritis, c. xiv.)

O dulce jucundumque! Tribulium

Cœtu in frequenti mutua caritas!

O! corda, qui fraterna nodo

Jungit amor metuente solvi!

Non aura nardi suavior occupat

Sensus, quæ Aronis vertice de sacro

Per ora, per barbam, per ipsas

Lenta fluens it odora vestes.

Bp. Lowth. (Prælectiones. 25.)

Exiguus addit vires concordia rebus,

Et cumulat modicas atque tuetur opes.

Utque senis celso manantia vertice Aronis

Infirmos artus balsama larga rigant;

Sive satis ut vita redit, dum Sirius agros

Torret, si gelido rore madescat humus;

Sic ubi sunt æquo sociatæ fœdere mentes,

Fidaque communis pectora junxit amor,

Virtutem Deus aspirat, placidoque favore

Adjuvat, et vitæ cuncta pericla regit.

P. Melancthon. (Versio Ps. cxxxiii.)

CHAPTER III.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mother's womb

was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the Name of JESUS CHRIST of Nazareth rise up and walk.

1 *Peter and John.*—A mighty pair, *magnum par* : Peter, who most loved CHRIST, and John, whom CHRIST most loved ; the two, who were sent together by CHRIST to prepare for His last Passover (S. Luke xxii. 8) ; who followed CHRIST into the hall of the High Priest, when He was apprehended and bound (S. John xviii. 15) ; who went together to the sepulchre of CHRIST (S. John xx. 3) ; whom afterwards the other Apostles sent to Samaria (viii. 14.) *Bp. Pearson.*

Into the temple.—Thou canst not pray so well at home, as at Church : there thou findest many fires to kindle thy zeal ; the example of others, the reverence of ceremony, the Presence of God, the place itself. S. Matt. xviii. 19, 20 ; Heb. x. 25. *S. Chrysostom.*

The third, the sixth, and the *ninth* hours, as they are the more eminent parts of the day to distribute and distinguish the public affairs of men, so have they been accounted the most solemn times of prayer and Divine duties in the Church of God. For at the third hour were the holy Apostles met together at their devotions, and filled with the power of the HOLY GHOST. x. 3, 9, 30. *Tertullian.* (De Jejun. c. 10.)

Hæc sunt septenis quæ psallimus horis :

Matutina ligat Christum, qui crimina purgat ;

Prima replet sputis ; fert causam *Tertia* mortis ;

Sexta cruci nectit; *latus* Ejus *Nona* bipertit;
Vespera deponit; *tumulo Completa* reponit.*

Ps. cxix. 164. *Antonio Alvarado.* (Tract on the
 Divine Office.)

2 *Whom they daily laid.*—Afflictions in CHRIST's members become in two ways a sore trial to faith and constancy. They are a trial to those under them, as to bearing them rightly. They are a trial to such, as have the means of alleviating them, whether they will realize to themselves, that, in ministering to such cases for CHRIST's sake, they are waiting upon their LORD and SAVIOUR in His temptations and afflictions. S. Mark ii. 1—4; Gal. vi. 2. *Plain Sermons.*

Clauda tibi mens est, ut pes: natura que rectè

Quod latet interius, prodidit exterius.

viii. 7. *Paulus Stephanus.*

* For the benefit of readers, unacquainted with Latin, an old French translation of the above verses, together with a version in English, is here appended.

Voici pourquoi l'on dit les sept heures du jour :
 Parce qu'en mesme temps JESUS, pour notre amour,
 Voulant nous rachepster de l'eternel supplice,
 S'offrit à Dieu son Pere sanglant sacrifice.

A *Matines* pensez, qu'on prend nostre Seigneur,
 Qui lavant nos pechez nous cause tout bonheur ;
 Qu'à *Prime* de crachats on lui honnit la face ;
 Qu'à *Tierce*, de sa mort la sentence on pourchasse ;
 Qu'à *Sexte*, il est en croix grièvement tourmenté ;
 Qu'à *None* d'une lance on ouvre son costé ;
 Qu'à *Vespres* de la croix JESUS CHRIST on depose ;
 Et que dans la sepulchre à *Complie* il repose.

In ancient times, ere love grew cold, there were
 Seven chosen hours of daily private prayer ;
 These, as the hours of day attend the sun,
 Around the Cross with mystic homage run.

“ *Matins* the SAVIOUR bind ; His blessed face
Prime loads with odious spitting and disgrace ;
Tierce sounds His verdict with insulting glee ;
Sexte nails the victim to the accursed tree ;
None penetrates His side with hostile spear ;
 But *Vespers* take Him down with fondness dear ;
 And *Compline* gently lays Him in His bier.”

}

If we should allege the care, which was had, that all things about the Tabernacle of Moses might be as beautiful, gorgeous, and rich, as art could make them, or what travail and cost was bestowed, that the goodliness of the Temple might be a spectacle of admiration to all the world, this, they will say, was figurative, and served by God's appointment but for a time, to shadow out the everlasting glory of a more Divine Sanctuary, whereinto CHRIST being long since entered, it seemeth that all these curious exornations should rather cease. Which thing we also ourselves would grant, if the use thereof had been merely and only mystical. But since the prophet David doth mention a natural convenience, which such kind of bounteous expenses have, as well for that we do thereby give unto God a testimony of our cheerful affection, which thinketh nothing, too dear to be bestowed about the furniture of His service; as also because it serveth to the world for a witness of His Almightyness, whom we outwardly honour with the chiefest of outward things, as being of all things Himself incomparably the greatest. Besides, were it not also strange, if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in His own service? To set forth the Majesty of Kings, His vicegerents in this world, the most gorgeous and rare treasures, which the world hath, are procured. We think, belike, that He will accept what the meanest of them would disdain. 2 Sam. xxiv. 24; 1 Chron. xxviii. 14; 2 Chron. ii. 5; S. Matt. vi. 29; Mal. i. 8. *Hooker.* (Eccl. Pol. B. v. s. 16.)

Beautiful.—The open Churches, the varied Services, the beautiful solemnities, the processions, the Calvaries, the crucifixes, the appeals to the eye and ear, through which the heart is reached most effectually, have no necessary connection with superstition. People forget, that Christian worship is in its essence spiritual; that is, it depends for its efficacy on no circumstances of time, or place, or form; but that Christianity herself has given us the best helps towards making our worship spiritual to us, that is, sincere and lively, by the visible images and signs, which it has given us of God, and of Heavenly things,

namely, the Person of the man JESUS CHRIST and the Sacraments. *Dr. Arnold.* (Letter from Chartres; Life by Stanley.) When I look to the very structure of this sacred edifice, it seems to have a voice this day, and to demand of you a corresponding piety. These columns and arches, as they soar to the elevated roof, serve to show, that your thoughts should now leave the earth, and ascend to God. The fair proportions of the whole building, each part separated in detail, yet, in the general view, so uniform and complete, point to the far more lovely spectacle of Christian worshippers, where, though families be apart and individuals apart, yet all are agreed, all are one, in CHRIST JESUS. The light of heaven, shining through the stained glass of those windows, and receiving as it passes, somewhat of their rich and varied hue, faintly, yet truly, expresses "the Light of God's Countenance," beaming with all the radiance of heaven on His praying people, through the medium of that "Redemption, which is in CHRIST JESUS;" "the forgiveness of sin, according to the riches of His Grace." Every sacred device, which we admire, on carefully looking around us, while it befits the beauty and solemnity of God's worship, awakens some pious thought, or suggests some holy duty to the devout Christian; while every decoration, introduced with so much judgment and sobriety, silently tells of the "adorning" of our souls, the "putting on of the LORD JESUS, the ornament of a meek and quiet spirit, which in the sight of God is of great price." If, in this mystical, yet far from idle or superstitious sense, "the stone cries out of the wall, and the beam out of the timber answers it," surely nothing can be more inconsistent, than any indecorum or irreverence, any encouragement, given to worldly thoughts or disuniting uncharitable tempers, within these walls: for are we not here surrounded with associations and mementos of a totally opposite character? *J. F.* (Sermon, preached on the enlargement and restoration of the Parish Church of Castle Cary. August, 1855.)

- 3 Moses allows no beggar to be among the Israelites; for mendicancy was to be prevented by public provisions for the poor: hence it appears how cold charity was become at this time: for this cause every kind of trouble soon came upon this nation,

as it had done on Sodom and Gomorrah, whose inhabitants lived in luxury and neglected the poor. S. Luke xvi. 3, 20; xviii. 35. *D. Daniel Greiserus.* (in loco.)

He preoccupies the man's attention, that he may carefully notice what is done; lest afterwards, confounded by the greatness of the miracle, he should forget the manner of his cure. So God asked Moses, what he held in his hand, namely a rod; in order, that, on its being turned into a serpent, he might remember how the event began. vii. 31, 33; xii. 8; Ex. iv. 2. S. Matt. xv. 34. *Clarius.*

- 4 *Fastening his eyes upon him.*—Misery is the point, the object of mercy, and at that it toucheth everlastingly. Mercy and misery still go together and eye each other. The eye of misery looks upon mercy; and the eye of mercy looks down upon misery. They are the two cherubims, that ever have their faces one towards another; and they are both full, and ready to drop, and run down. The eye of misery is ever open, and mercy (Prov. xxviii. 27) "hideth not her eye." 2 Cor. xi. 29. *Farindon.* (Serm. Micah vi. 8; Part 5.)

When thou seest misery in thy brother's face, let him see mercy in thine eye: the more the oil of mercy is poured on him by thy pity the more the oil in thy cruse shall be increased by thy piety. Prov. xxii. 9; S. Luke x. 32. *F. Quarles.*

- 5 What attention we pay and how prompt is our obedience, when some temporal advantage can be obtained! Again, how much grace we lose for want of directing the eyes of our faith to the LORD CHRIST JESUS, as He commands us! v. 15, 16; viii. 19; xxxviii. 9; Isa. xlv. 22. *Quesnel.*

- 6 If thou hast no money, yet thou must have mercy; and art bound to pity the poor, and pray for them, and throw thy holy desires and devotions into the Treasury of the Church: and if thou dost what thou art able, be it little or great, corporal or spiritual, the charity of alms or the charity of prayers, a cup of wine or a cup of water, if it be but love to the brethren, or a desire to help all, or any, of CHRIST's poor, it shall be accepted "according to that, a man hath, not according to that, he hath not." Prov. viii. 10; Heb. vi. 10. *Bp. J. Taylor.*

Silver and gold have I none.—This disclaimer comes very appo-

sitely, after the account in the last Chapter of the general fund for the distribution of alms; it shows, that the Apostles did not enrich themselves out of that fund, but remained in their former state of poverty. iv. 35, 37; x. 6; xx. 33. *J. F.*

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

7 *He took him by the right hand, &c.*—This act made manifest the Resurrection: for it was an image of the Resurrection. ix. 41; Ps. ix. 13; S. Mark ix. 26, 27. *S. Chrysostom.*

8 The very language seems to exult in a redundant flow of expressive phrases; just as a poor cripple, who never knew either the comfort of bodily vigour, or the pleasure of local motion, may be supposed to do, when suddenly and unexpectedly blessed with both. He would exert his new acquired powers again and again; first in one attitude, then in another; sometimes to try whether he was really healed, and not under the pleasing delusion of a dream; sometimes from a transport of conscious delight, and to express the sallies of joy, that sprung up in his heart. xiv. 10; Isa. lxi. 1; xxxv. 1; Rom. v. 12; viii. 21. *J. Hervey.* (Theron and Aspasio. Letter viii., note.)

Leaping for joy is the spiritual exercise of the Christian; for joy at the glad tidings of the Gospel: leaping with Abraham, S. John viii. (for so the word signifies), to “see the day of CHRIST;” leaping with holy David before the Ark, 2 Sam. vi. 16; rejoicing and leaping for joy in the day of our sufferings for CHRIST, S. Luke vi. 23; making it one of our daily exercises and businesses to praise and magnify God, and rejoice in Him in all His days, and ways, and dispensations; striving with one another, who shall do it most, who shall go farthest in it. Ps. xxviii. 8; 2 Sam. vi. 16. *Dr. Mark Frank.* (Serm. 1 Cor. ix. 25.)

Do not judge thyself weak in grace, because thou hast not strong affections. God doth make up in the experience of old and grown Christians what is wanting of the great affections, they had at their first conversion. Holy Greenham often prayed, that he might “keep up his young zeal with his old discretion.” What is wanting to thee in affections, God makes up to thee in solidity of judgment, clearness of knowledge, abundance of experience, and stableness in the faith. Phil. i. 9—11. *Chr. Love.* (Serm. on Grace.)

9 They, who have witnessed our frailties, should also attest our conversion and gratitude. Our gratitude is false and of no avail, unless accompanied with newness of life; and this cannot endure long, if our thankful sense of the grace, to which we owe our deliverance, declines. S. Mark v. 19; Gal. i. 23, 24; 1 S. Pet. ii. 10. *Quesnel.*

10 Distinguished honour is done to *Solomon* in the Acts of the Apostles, when his building of the temple is twice adverted to. (vii. 47.) And yet what is this, when compared with that far higher and more glorious record? “JESUS walked in the temple in *Solomon’s porch.*” S. John x. 23. The good deeds of our builders and restorers of Churches shall be “had in everlasting remembrance,” and be proclaimed in the loudest terms of praise in that Day, when God shall “honour those, who have honoured Him.” S. Luke vii. 5. *J. F.*

11 The man’s holding Peter and John by the hand, when he entered with them into the Temple, is a very exemplary admonition; that all, who are once admitted into the Church, and in

communion with her lawful and established teachers, should closely adhere to them; and never forsake those, by whose ministrations they have received pardon and forgiveness of sins; that is, have been Baptized, instructed, and confirmed. x. 48; xvi. 15; xvii. 33; xviii. 20, 27; xx. 38; xxi. 17; S. Luke viii. 38. *Wogan*. (On the Lessons. Monday in Easter-week.) Second causes are not to be denied their work; but the overruling power is above. The subordinateness of the creature doth not take away from the right, from the thank of the First Mover S. Luke i. 48, 49. *Bp. Hall*.

Porta manet Templi, *Speciosam* quam vocitarunt,
Egregium Solomonis opus: sed majus in illâ
Christi opus emicuit: nam claudus surgere jussus
Ore Petri, stupuit laxatos currere gressus.

Prudentius. (Enchiridion. xlv.)

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son JESUS; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let *Him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And His Name through faith in His Name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

12 If Simon, the magician, had wrought such a prodigy as this,

he would have ascribed it all to himself, and would have taken occasion to exalt himself, as “the great power of GOD.” Observe, in the words of the Apostle, the characters of simplicity, humility, and truthfulness, hardly to be expressed. At verse 16, (*His Name through faith in His Name, &c.*) the heaping together so many words sounds ill in the ears of the world, and, according to the polite rules of rhetoric, seems rambling and incoherent (*une espece de galimathias*). Here are Doctors, who have no wish to produce a fine effect; whose only fear is, lest what was done should in any sense be ascribed to themselves, and not to JESUS CHRIST. It matters not whether their ears be offended, or not, provided their minds be prostrated in humility before GOD, and the mighty miracle ascribed to Him alone. viii. 10; Numb. xx. 12; Dan. ii. 30; Hab. i. 16; 1 Cor. i. 27—31; iii. 5—7. *Abbadie.*

They equally disclaimed having the higher gifts of any internal *power* or *holiness*, as the possession of the *silver* and *gold*, that perisheth. Verse 6. They were “poor” in every sense; and all glory and praise they gave unto the LORD. v. 36; viii. 9, 10; 1 Cor. iii. 5—7. *J. F.*

13 *Glorified His SON JESUS.*—The Primitive Church being taught by Scripture and the examples Apostolical, affirmed but few things to be necessary to salvation. If we observe the three sermons of S. Peter, the sermon of S. Philip and S. Silas, xvi. 31, the sermons of S. Paul, often preached in the Synagogues; they were all but this: That “JESUS CHRIST is the SON of GOD;” that “He is the LORD of all;” that He is “the CHRIST of GOD;” that “GOD anointed Him;” that “He was crucified and raised again from the dead;” ch. iii. 15, and that, “Repentance and remission of sins was to be preached in His Name.” ii. 24; iii. 12; viii. 12, 37, 38; ix. 20; xvii. 3, 31; xxvi. 23. *Bp. Taylor.*

14 There is no time, when men are less likely, without overpowering testimony, to acknowledge a fact, than when it proves themselves guilty. S. John xvi. 8. *Abp. Sumner.* (The Evidence of Christianity, &c., ch. x.)

A murderer, placed in magnificent antithesis to *the Prince of Life*. S. John xviii. 40. *Bengel.*

15 We confess man to be personally united to God ; and moreover that this Union of Person was made, not after His Ascension, or Resurrection, or Baptism, but even in His mother, in her womb, and in the very instant of her conception. On account of this personal union it is, that we do indifferently and promiscuously give the attributes of God to man, and so again the properties of human nature to the Divine. Upon this account it is, that we find it said in Scripture, that "the Son of Man came down from heaven," and that "*the LORD of Glory was crucified on earth.*" For the same reason it is that the very *Λόγος* of GOD is said to be "made," because our LORD was "made flesh," and the very fulness of Divine Wisdom styled created. (Prov. viii. 22.) xx. 28 ; S. John iii. 13 ; Rom. ix. 5 ; Ecclus. i. 4. *Vincent. Lirin.* (Commonitorium, ch. xxi.)

His Death did not grow out of the condition of His nature ; neither was it inflicted upon Him by reason of an excess of strength in those, that executed it (for He was "the LORD of Glory") ; but only out of mercy towards men, out of obedience towards God, and out of power in Himself ; for *omnis Christi infirmitas fuit ex Potestate.* S. John x. 18 ; S. Matt. xxvii. 50. *Bp. Reynolds.*

Altissimo Trinitatis concilio actum est, ut Gloria militaret in pœnam.

By the counsel of the Godhead it was set down and determined, that His Glory should add to His punishment. S. Matt. xxvii. 46. *P. Leo.*

Behold here the King of Glory put to open shame ; the Wisdom of the FATHER mocked, and set at nought ; the Eternal WORD silenced ; Omnipotence disabled ; Omniscience baffled ; Essential Truth borne down (*melius*, made a liar) ; Divinity deposed ; Eternity a-dying ; and, in short, the Ever Blessed God, the LORD of Life, basely murdered by the wicked hands of those, whom He came out of the greatest charity to save. xiii. 41 ; Isa. ix. 6. *Dr. Littleton.* (Serm. S. John xix. 5.)

Peccatum est Deicidium. Sin is a Deicide. *Anonym.*

16 *Faith* is twice mentioned in this verse, because of the Apostle's faith in doing, and the cripple's faith in receiving, the miracle. The former was *the faith, which is by Him* (ἐν αὐτῷ) ; the latter, *faith in His Name.* Gal. iii. 22. *Dr. Lightfoot.* (Comment. in loco.)

“Thy *Name* is as oil, poured forth.” Cant. i. Oil has a three-fold virtue : it nourishes, it heals, and it enlightens. So the SAVIOUR, by virtue of His Divine Name of JESUS, nourishes our souls, heals our infirmities, and lightens our darkness. Ps. xlv. 8 ; civ. 15. *S. Bernard.*

O JESUS, JESUS, by this most Blessed Name, I beg, that Thou wouldest deal with me, according to the importance of this Name. For this is a Name, full of love, full of delight, full of comfort, and holy confidence to every sinner, that takes sanctuary in it. For what does JESUS signify, but a SAVIOUR ? And why didst thou take that Name upon Thee, but to declare, that Thou wouldest make it good to the uttermost by *saving Thy people from their sins* ? For Thy own sake, I implore Thee, *esto mihi Jesus*, be a JESUS to me ! iv. 12, 30. *Anselm.* (On the misery of Man. B. vi.)

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had showed by the mouth of all His prophets, that CHRIST should suffer, He hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD ;

20 And He shall send JESUS CHRIST, which before was preached unto you :

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

17 Make allowance for *ignorance*, and incogitancy, for necessity, for harder circumstances, for misapprehensions, and mistakes, for frailty and infirmity ; be wanting in nothing, that the reason of the thing and the equity of the case call for. xiv. 16 ;

xvii. 30; S. Luke xxiii. 34; 1 Cor. ii. 8. *Dr. Whichcote.*
(Aphor. Cent. xii. 1122.)

Ignorance may excuse à *tanto*; but never à *toto*. Ignorance may lessen faults (xii. 64); but not change their natures. Sin shall be sin, though it be done ignorantly. xxvi. 9. *Bp. Babington.*
18 It shows the greatness of that *counsel* (ii. 23), in that *all* the prophets spoke of it, and not one only. x. 43; xiii. 27. *S. Chrysostom.*

It is the duty of every pious person, as much as he is able, to prefer that exposition, which is approved by most testimonies of the Holy Scriptures, before all others whatsoever, though in show and appearance never so plausible. xiii. 27; S. John xix. 37. *Musculus.* (Comment. on Ps. cxxxii. 9.)

The mouth.—The agreement of the predictions of the prophets with the things themselves, and the preaching of the Apostles following, make up one organ, or great instrument, tuned by the same hand, and sounding by the same breath of the Spirit of God. ii. 2; iv. 25; S. Matt. xxi. 9. *Abp. Leighton.* (Commentary 1 S. Peter i. 10—12.)

19 Baptism is the one cleansing of all sin, when we enter upon the Christian state here upon earth; and it is a sign, or figure of that washing away of all sin, when we shall be brought into the new Christian state at the Day of Judgment, that great Regeneration, when all things shall be made new at *the times of refreshing and the Presence of the LORD*. S. Matt. xix. 28. *Isaac Williams.* (Serm. S. Luke iv. 18, 19.)

20 *Which before was preached unto you.*—The wisdom and the goodness of God, in the very delaying of the work of our Redemption, has rendered us men capable of His calling; in that all obscurity might be removed in the Gospel days from that, which, through so many preceding ages, had been announced by so many signs, so many prophecies, so many mysteries. Verse 24; 1 S. Pet. i. 10, 11; Eph. iii. 10; Heb. i. 1. *P. Leo.* (De Nativ. Christi. Serm. 3.)

21 *Whom the heavens must receive.*—The Body of CHRIST, wherein He rose, must needs be in one place. We must take care, not to maintain the Godhead of His Humanity, *Divinitatem hominis*, so as to impair the truth and reality of His Body. According

to this form of man, He is not to be regarded, as being in every place. i. 11; S. Mark xvi. 6. *S. Augustine.* (Ad Dardanum. Ep. 57.)

CHRIST, being ours according to the substance of His Manhood, was absent from heaven, when He was on earth; and He forsook the earth, when He ascended to heaven. S. Mark xvi. 19. *Fulgentius.*

Restitution of all things.—As, in the Creation, there was a separation of that confused mass into its species; so, at the destruction thereof, there shall be a separation into its distinct individuals. As at the Creation of the world all the distinct species, that we behold, lay involved in one mass, till the fruitful voice of GOD separated this united multitude into its several species; so at the last Day, when these corrupted relics shall be scattered in the wilderness of forms, and seem to have forgot their proper habits, GOD by a powerful voice shall command them back into their proper shapes, and call them out by their single individuals. Isa. ii. 2; lx. 5, 18; Zech. viii. 7, 8; Hab. ii. 14; Rev. xxi. 5. *Sir Th. Browne.* (Religio Medici. s. 48.)

When we think of an universal conflagration of the world, how can we but fear? But when we think of a happy *restitution of all things* on that Day, how can we not but rejoice with trembling? ii. 20; Mal. iv. 1; Isa. lvi. 15, 16; S. Luke xxi. 28; Ps. xcvi. 11—13. *Bp. Hall.* (The balm of Gilead, ch. xv. s. 4.)

22 For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which GOD made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first GOD, having raised up His SON JESUS, sent Him to bless you, in turning away every one of you from his iniquities.

22 The great and essential characters of similitude between CHRIST and Moses are in the fulness and luminous intuition of their communications with GOD; the magnitude of the revelations made, and the institution of a Religion, founded upon those revelations. In these points, none of the other prophets were like to Moses, and in these Moses is like to CHRIST, as the less to his greater. But there is also another resemblance, plainly included in the scope of the prediction, and resting in a quality, which began with Moses. For the greatest part of former prophecy had been communicated in oracles and visions from GOD to individuals. So it was in the Patriarchal age, and so before; and when some of the patriarchs were inspired to prophesy, it was only upon the occasion: they had no constant authorized office of that nature. *A prophet raised up from among his brethren*, and set forth, as the declared Interpreter of GOD's will, a living Oracle of Divine communication, was hitherto unknown, till the mission of Moses; in which sense his own prophetic office is to be distinguished, and in the same sense his prediction of the Prophet, who should come after him is to be understood. vii. 37; Numb. xii. 6—8; S. John i. 18. Davison. (On Prophecy. P. ii. Discourse 4.)

Our LORD judged His miracles to be infallible evidences of His doctrine, and the Jews to be under a necessary obligation of believing Him. And indeed His miracles especially rendered the incredulity of the Jews wilful and criminal. For the testimonies, drawn purely from Scripture, did not, before our LORD's death, amount to a demonstration. For instance, Moses had said, "*A Prophet shall the LORD your GOD raise up unto you, &c.*;"

but this did by no means evince JESUS CHRIST to be that Prophet, and therefore left the main question undecided. Yet this, with other the like passages, was sufficient to raise a presumption, that He might possibly be the Messiah, or "*that Prophet*;" which presumption, with the reinforcement of His miracles, ought to have confirmed the Jews in an opinion, that He was really so. S. John iii. 2; xv. 24. *Pascal*. (Thoughts on Religion, c. 27.)

So particular is this prophecy, that it is twice given in the Book of Deuteronomy, and twice reasoned from in the Acts of the Apostles. iii. 22; vii. 37. *W. Jones*. (Lectures on the Ep. to the Hebrews, ii.)

The repeated citation in the New Testament of any passage from the Old, clearly evinces some peculiar significance and importance attached to it. Let then, together with the text, Ps. xvi. 8—11; Isa. vi. 9, 10; Jer. xxxi. 31, be particularly considered in this respect. xiii. 35; xxviii. 26. *J. F.*

23 Since GOD esteems His Word above all things, it must needs be, that He punishes the contempt of it. Therefore if any man rejected the Law of Moses, he was sentenced to death: and Moses himself testified of this, when he said, "He shall be cut off from the people." xiii. 40, 41; Heb. ii. 1—3; x. 28, 29. *Calvin*.

24 The principal age of Prophecy is from *Samuel* to *Malachi*. From the fall to the flood, and thence to the call of Abraham, its communications are few. In the Patriarchal age, they are enlarged. During the bondage of Egypt, they are discontinued, but renewed with the Law. A pause of them, during four hundred years, follows the Law; and a pause of like duration precedes the Gospel. 1 Sam. ii. 21. *Davison*. (On Prophecy. P. iii. Discourse 6.)

Those that follow after.—I believe, that there is an holy succession in the prophets of the New Testament and fathers of the Church, from the time of the apostles and disciples, which saw our SAVIOUR in the flesh, unto the consummation of the work of the Ministry: which persons are called from GOD by gift, or inward anointing; and the vocation of GOD followed by an outward calling, and ordination of the Church. xiii. 2. (Refer

to Illustr. S. Matt. xxi. 9. *Hon. R. Boyle.*) *Lord Bacon.* (A Confession of Faith.)

We have the antiquity of the prophets (ver. 21) their number (18, 24,) their union and consent (the *mouth*, in the sing. numb. 18, 21) as so many confirmations of their credibility, in their joint witness to "the sufferings of CHRIST, and the glory, that should follow after." 2 S. Pet. i. 19. *J. F.*

25 They might well have thought, that, in consequence of their enormous guilt, (ver. 13—15), they were now cast off from God's favour; nor was it reasonable that He, whom they had crucified, should any longer regard them, as His people. S. Peter therefore raises their spirits. S. Mark xvi. 7. *Clarius.*

Ye are the children of the prophets, &c.—The manner of S. Peter's reiterated appellations—*Ye men of Judea*, and *all ye, that inhabit Jerusalem*; *ye men of Israel*; *men and brethren*—of mentioning God's promises made to them and their children, of his reply, his earnest beseeching and exhorting them, that had appealed jointly to him and the other Apostles, argue, these were the Brethren, he in particular was enjoined to convert, confirm, and strengthen (S. Luke xxii. 32; Gal. ii. 8). And, like a skilful surgeon, that knew by his own recovery how to prick their consciences without giving them a deadly wound, he presseth them, in the last place, with "crucifying the LORD of glory." The mention whereof would have been enough in their judgment to have moved them to despair; but this comforter knew by experience that to be thoroughly touched in heart, as he had been, for such foul offences past, was the readiest way to that true repentance, which he found, and such repentance the surest holdfast of lively faith. But S. Peter, who was thus powerful in the Circumcision, became "a stone of offence" unto the Gentiles, with whom he had to deal at Antioch. For by his tripping in an uncouth way (as being out of his natural element) he made them stumble, and was justly reprov'd for his amphibious conversation with men of tempers so contrary by S. Paul, under whose hands the edification of the Gentiles did better prosper: but he was nothing so powerful in converting the Jews, though his zeal towards them was no less than S. Peter's. (See at xiii. 48.) Rom. ix. 1—5;

x. 1—3 ; 2 Cor. i. 4 ; 1 Tim. i. 16. *Dr. Jackson.* (B. iii. ch. 7, s. 6.)

26 Dr. Hammond in his Practical Catechism, that most excellent summary of Christian Doctrine as well as practice, very ably introduces this text, as explaining the time and the object of our LORD's Melchizedekian Priesthood, viewed in contradistinction from His Priesthood "after the order of Aaron." He tells us, that the peculiar design of the Melchizedekian Priesthood was to Bless ; that what is mentioned here was the Blessing of Abraham, adverted to Gal. iii. 14, and identified with the gift of the Spirit for the purpose of our Sanctification ; and that in this sense GOD, *having raised up His SON JESUS*, and instated Him into His second Priestly office, His first having ceased on His Cross, and given Him "the power of an indissoluble life," (Heb. v. 6, and x. 15—28,) *sent Him to Bless us*: and how ? *In turning away every one of you from his iniquities.* ii. 32, 33 ; v. 31, 32 ; Gen. xiv. 19 ; Ps. li. 9—11 ; Rom. viii. 1, 34 ; 1 Cor. i. 30. *J. F.*

Mount Sinai, from which the Ten Commandments were given, might be said to be the Mount of Terror, from the awful judgments, which it threatened ; whereas that, from which our SAVIOUR delivered to us His sermon on the Mount, might be said to be the Mountain of Blessedness, from the exceeding great and gracious promises, which it holds out : but on the day of Pentecost we are come to the Heavenly Mount Sion, the Mountain of Holiness, that Christian Church, in which the Commandments of GOD are fulfilled by those, who inherit the promises of the Gospel, walking in the Spirit and living by faith. Heb. xii. 22—24 ; Rom. viii. 1—4 ; 2 Cor. iii. 6—11. *Plain Sermons.* (No. 300.)

We by no means question, but that the Birth, and Life, and Death, and Resurrection of our LORD were acts of infinite merit ; merit sufficient to satisfy GOD's justice and bring sinners to the terms of reconciliation and salvation : but we must not imagine, that they wrought any change or confusion in the nature of things. GOD is as pure, as ever ; and iniquity is as much His aversion ; though He can be reconciled to sinners, He cannot be reconciled to sin ; and, though the sinner may be

saved, he cannot be saved, unless he first be changed: for heaven has now no more admittance for corruption, than it had before. And therefore the unchangeable holiness of GOD requires, that, notwithstanding all our LORD has done to save us, we should still “work out our own salvation” by a conformity to His example, as well as a dependence on His merit; nor most impiously make His merit an encouragement of sin. xxvi. 18; Ps. xciii. 6; Heb. xii. 14. *Dr. Young.* (Serm. Col. iii. 2, entitled “A true estimate of human life.”)

It would be of small benefit to us, that CHRIST had triumphed over the principalities and powers of darkness without us, while hell and death, strongly immured in a fort of our own sins and corruptions, should tyrannize within us; that His Blood should speak peace in heaven, if in the meanwhile our own lusts were perpetually warring and fighting in and against our own souls; that He hath taken off our guilt and “cancelled that handwriting, that was against us,” which bound us over to eternal condemnation, if for all this we continue fast sealed up in the hellish dungeon of our own filthy lusts. . . . This is the signal and transcendent benefit of our free justification through the Blood of CHRIST, that God’s offence, justly conceived against us for our sins, which would have been an eternal bar and restraint to the efflux of His grace upon us being taken off, the Divine grace and bounty may freely flow forth upon us. The fountain of the Divine grace and love is now unlocked and opened, which our sins had shut up; and now the streams of holiness and true goodness from thence freely flow forth into all gasping souls, that thirst after them. Rom. viii. 30; Titus ii. 11—14; 2 S. Pet. i. 3. *John Smith.* (Select Discourse on Legal Righteousness, ch. 5.)

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through JESUS the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day : for it was now eventide.

4 Howbeit many of them which heard the word believed ; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this ?

- 1 The true, hearty, and zealous persecutors of Christianity (as contrasted with the Pharisees, see at xxiii. 7—9) were at this time the *Sadducees*, whom we may truly call the freethinkers among the Jews. They believed neither Resurrection, nor Angel, nor Spirit ; that is, in plain English, they were Deists at least, if not Atheists. They could outwardly comply with and conform to the Establishment in Church and State ; and they pretended forsooth to belong only to a particular sect ; and, because there was nothing in the Law of Moses, which

in so many words asserted a Resurrection, they appeared to adhere to that in a particular manner, beyond any other part of the Old Testament. These men therefore justly dreaded the spreading of Christianity after the Ascension of our LORD, because it was wholly founded upon the Resurrection. Verse 17; S. Matt. iii. 7; xxii. 23; 1 Cor. xv. 32—34. *Addition.* (Evidences of the Christian Religion, s. ix.)

- 2 His Resurrection, being matter of fact, cannot be supposed infinite, but limited to time and place; and therefore to be proved by them, who at that time were upon the place; good men and true, simple, and yet losers by the bargain, many and united, confident and constant, preaching it all their life, and stoutly maintaining it to their death; men, that would not deceive others, and men that could not be deceived themselves in a matter so notorious, and so proved, and so seen: and if this be not sufficient credibility in a matter of fact, as this was, then we can have no story credibly transmitted to us; no records kept, no traditions of our fathers, no memorials of them in the third generation. Nay, if from these we have not sufficient causes and arguments of faith, how shall we be able to know the will of heaven upon earth? unless GOD do not only tell it once, but always, and not only always to some men, but always to all men: for if some men must believe others, they can never do it in any thing, more reasonably than in this; and if we may not trust them in this, then without a perpetual miracle no man could have faith; for faith could never come by hearing, by nothing but by seeing. i. 3; 2 S. Pet. i. 16; 1 S. John i. 1—4; S. John xix. 35; xx. 31; 1 Cor. xv. 15—20. *Bp. J. Taylor.* (Serm. preached at the Funeral of Abp. Bramhall.)

Disbelievers would be thought to be great patrons of social morality: but one cannot well conceive how society, and consequently social morality, can subsist upon their principles, which are fruitful of distrust and jealousy. They, who can impiously believe the Apostles to have been deceivers and knaves, must, if consistent with themselves, believe every one else to be so too, as far as he has capacity and opportunity. They, who can entertain a doubt of the Apostles' honesty, after

the strongest proofs of their integrity, that they could possibly give, or mankind require, must entertain a general undistinguishing suspicion of every person about them. Isa. lix. 13—15; S. Luke xvi. 31. *J. Seed.* (Serm. S. John iii. 2.)

3 They no more take them to Pilate, being ashamed and blushing at the thought of the former proceeding, and lest they should be called to an account for it. *S. Chrysostom.*

4 Mark the power of Christian Truth. They see their leaders cast into prison; and yet so many thousands still cling to them. 1 Cor. i. 25. *Clarius.*

How was this? Did they see them in honour? Did they behold them put in bonds? How then did they believe? Do you see the evident efficacy? And yet (at the sight of the imprisonment, verse 3) even those, that believed already, might well have become weaker. But no: S. Peter's sermon had cast the seed deep into their hearts. Judg. xvi. 30; Ps. cxviii. 23. *S. Chrysostom.*

What a multitude came in at the first noise of the sound of the Gospel; *primo manè*, as soon as ever the Sun of Righteousness began to dawn. . . . Look but on the Doctor of the Gentiles, as he sits in his chair in Tyrannus's school (xix. 10) and you shall find, that at that one lecture (which indeed was two years long) all the lesser "Asia heard the word of the LORD JESUS, both Jews and Greeks." The three thousand souls, which were added to the Church at S. Peter's sermon (ii. 41, 47) was a sufficient hour's work, and a thing, so admired by the wise men of the Gentiles, that they imputed it *Magicis Petri artibus et veneficis carminibus*, saith Austin (De Civ. Dei, lib. xviii. c. 53) to some incantations and magical tricks, which S. Peter used. And they got the dying oracle to confirm it with some supposititious verses, to the purpose forged by them; that the Christian Religion was raised by S. Peter's witchcraft, and by it should last three hundred and sixty-five years, and then be betrayed and vanish. (Conf. v. 38.) But had these same Gentiles, in this humour of malice and prejudice, seen a third part of the Roman world, all the Proconsular Asia converted by one Paul's disputations, they would certainly have resolved, that all the sorcery of hell or

Chaldea could never have yielded such miraculous enchantments. viii. 11; xiii. 6; xix. 13, 19; S. Mark iii. 22. *Dr. Hammond.* (Serm. Acts xvii. 30.)

What a confirmation does the imputation of witchcraft to S. Peter bring to our LORD's prophecy, S. Matt. xii. 24; x. 25. Thus did the evil one, by the lips of these accusers, outwit himself. Ps. x. 2. *J. F.*

5 *An impotent man*, not a rich man, not a powerful man, not noble. Who would feel envy in a case like this? It is a most forcible way of putting the case: and he shows that they are piercing their own selves. *S. Chrysostom.*

7 *By what name?*—We are bound to “do all things in the Name of JESUS CHRIST,” regulating all our actions by His Law, conforming our whole lives to His Will, acting, not only out of good principles (principles of love and conscience), but according to right rules, the rules of His Word and example, which He hath declared and prescribed to us; for what is done, beside His warrant and will, cannot be rightly esteemed, as done in His Name, will not be so avowed, nor accepted by Him. . . . It is our duty also to “do all things” in our SAVIOUR's Name with faith and hope in Him, wholly relying upon Him for direction and assistance, expecting from Him only a Blessing, and happy issue of our undertakings. What we do in confidence of our own wisdom, or ability, or in affiance upon the help of any other person, or thing, we do in our own name, or in the name of that thing, or that person, in whom we so confide: to ourselves, or to such auxiliaries, we shall be ready to attribute the success and to render the glory of the performance, glorying in our own arm and “sacrificing to our own net.” . . . On the other side, trusting only upon our SAVIOUR we act wisely and justly, gratefully and officiously: for that, in doing so, we build our hopes upon most sure grounds, upon a wisdom, that cannot be deceived, upon a strength, that cannot be withstood, upon a goodness, that hath no limits, upon a fidelity, that can never fail. vii. 27; Hab. i. 16. *Dr. Barrow.* (Serm. Col. iii. 17.)

8 Then Peter, filled with the HOLY GHOST, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole ;

10 Be it known unto you all, and to all the people of Israel, that by the name of JESUS CHRIST of Nazareth, whom ye crucified, whom God raised from the dead, *even* by Him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with JESUS.

14 And beholding the man which was healed standing with them, they could say nothing against it.

8 *Filled*, at that very instant. The grace, that was in him, developed itself, xiii. 9: as immediate occasion requires, God actuates His instruments. *Full*, at ch. vi. 3, 5, denotes the internal habit. *Bengel*.

9 As if he should say to them, worthy Magistrates are not “a terror to good works, but to the evil.” How is it then that we are now called in question for this *good deed*? Rom. xiii. 3. *N. Selneccerus*. (In loco.)

10 When there was need to teach, observe, how they speak and allege many prophecies ; but, when the point was to use boldness of speech, then they only speak peremptorily. Conf. verse 12. *S. Chrysostom*.

11 CHRIST is the “foundation stone :” nothing can stand, which is not built upon CHRIST. Secondly, He is *Lapis Angularis*, “a corner stone,” that unites things most disunited. And

then He is *Lapis Jacob*, the stone, that Jacob slept upon. Fourthly, He is *Lapis Davidis*, the stone, that David slew Goliath withal. And lastly, He is *Lapis Petra*, such a stone, as is a Rock; and such a Rock, as no water or storms can remove or shake. CHRIST JESUS is a stone: no firmness, but in Him. A fundamental stone: no building, but on Him. A corner stone: no piecing nor reconciliation, but in Him. And Jacob's stone: no rest, no tranquillity, but in Him. And David's stone: no anger, no revenge, but in Him. And a rocky stone: no defence against troubles and tribulations, but in Him. CHRIST, in the foundation, is the root of faith: in the corner, He is the root of charity. Consider what divers things He unites. . . . In His Person, He brought together two natures, naturally incompatible. In His office, He united God to man, yea, rebellious man to jealous God. . . . In His power, He is such a corner stone, as that He is the God of peace, love, union, and concord . . . reconciling man to man, and making us meet close in His bosom. . . . CHRIST is *Lapis David*, the stone, with which David slew Goliath, and with which we may overcome all our enemies. *Sicut baculus crucis, ita lapis Christi habuit typum* (Aug.) David's staff was a type of the Cross; and the stone was a type of CHRIST. . . . And this is that stone, that enables the weakest man to overthrow the strongest sin, if he proceed, as David did. 1 Sam. xiv. 14, 15; Deut. xxxii. 31; Dan. ii. 34, 35; Ps. xxiii. 4. *Dr. Donne*. (Serm. S. Matt. xxi. 24.)

Ye are the stones of the Temple of the FATHER, prepared for His building, and drawn up on high by the Cross of CHRIST, as by an engine, using the HOLY GHOST, as the rope; your faith being your support, and your charity the way, that leads unto God. Eph. ii. 20—22; 1 S. Pet. ii. 4—8. *S. Ignatius*. (Ep. ad Eph. s. 9.)

Ps. cxviii. 22. This is my own Psalm, my favourite Psalm. I love them all; I love the whole Gospel: for it is my sole consolation, my sole life. But I have more especially attached myself to this Psalm, and have, in truth, a right to call it my own. It has deserved well of me; it has saved me from many a difficulty, which neither the emperor, nor kings, nor wise men,

nor saints, could have extricated me from. It is dearer to me, than all the honours, all the power of the world. I would not exchange it for the whole earth, if I could. Ps. xciv. 19; cxix.

50. *Luther*. (Dedication of his translation of it to Frederick, Abbot of Nuremberg.)

Fons, via, dextra, *Lapis*, vitulus, leo, lucifer, agnus,
Janua, spes, virtus, Verbum, sapientia, Vates,
Hostia, virgultum, pastor, mons, rete, columba,
Flamma, gigas, aquila, sponsus, patientia, vermis,
Filius Excelsus, Dominus, Deus—omnia Christus.

Ennodius. (Carm. Lib. i. Dictio 9.)

12 It is a Name of truth and fidelity; thou canst not distrust it. It is a Name of might and power; thou mayest rest upon it. It is a Name of majesty and glory; thou must exalt it. It is a Name of grace and mercy; thou must praise Him for it, and commit thyself unto it. It is a Name of sweetness and comfort; thou must rejoice and be glad in it. It is a Name of wonder and admiration; thou must admire and declare it. It is a Name of adoration; thou must adore it. iii. 16; Ps. xxix. 2; lxxxvi. 9; cxi. 9; cxl. 13; cxxxviii. 2; cxlv. 2. *Dr. Mark Frank*. (Serm. S. Luke ii. 21.)

He is "the way:" men without Him are Cains, wanderers, vagabonds. He is "the truth:" men without Him are liars, devils, who was so of old. He is "the life:" without Him men are dead, dead in trespasses and sins. He is "the light:" without Him men are in darkness, and go they know not whither. He is "the vine:" those, that are not grafted in Him, are withered branches, prepared for the fire. He is "the rock:" men, not built on Him, are carried away with a flood. He is A and Ω, the first and the last, the author and the ender, the founder and the finisher, of our salvation. He, that hath not Him, hath neither beginning of good, nor shall have end of misery. O Blessed JESUS! how much better were it, not to be, than to be without Thee? Never to be born, than not to die in Thee? A thousand hells come short of this, Eternally to want JESUS CHRIST, as men do, that want the Gospel. Job i. 3—5; Eph. iv. 18; S. Matt. vii. 26, 27; xvi. 18; Rev. iii. 17, 18. *Dr. Owen*. (Serm. before the Parliament, A.D. 1646.)

Mille modis morimur mortales, nascimur uno ;
Sunt hominum morbi mille, sed *una salus*.

Joan. Audoenus. (Epigr.)

13 What an heroic freedom of spirit appears in these words what magnanimity and courage was there now in that person, who durst, in the face of this Court, tell them of their murder, and that there was no salvation, but by Him, whom they had crucified ! Well might they wonder at the *boldness* of the men, who feared not the same death, which they had so lately brought their LORD and Master to. . . . Where do we ever read of any such boldness and courage in the most knowing philosophers of the heathens ? with what faintness and misgivings of mind doth Socrates speak in his famous discourse, supposed to be made by him before his death ? How uncertainly doth he speak of a state of immortality ? and yet, in all probability, Plato set it forth with all advantages imaginable. Where do we find, that ever any of the great friends of Socrates, who were present at his death, as Phædo, Cebes, Crito, and Simmias durst enter the Areopagus, and condemn them there for the murder of Socrates, though this would be far short of what the Apostles did ? why were they not so charitable, as to inform the world better of those grand truths of the Being of GOD and Immortality of souls, if at least they were fully convinced of them themselves ? Why did not Plato at least speak out, and tell the world the truth, and not disguise his discourses under feigned names, the better to avoid accusation and the fate of Socrates ? Ezek. ii. 6, 7 ; Rom. i. 15, 16 ; x. 9, 10. *Bp. Stillingfleet.* (Orig. Sacræ, b. ii. c. 9.)

I am of opinion, that JESUS did purposely make use of such preachers of His doctrine, that there might be no place for suspicion that they came instructed with the arts of sophistry ; but that it be clearly manifest to all, that would consider it, that there was nothing of design in those, who discovered so much simplicity in their writings, and that they had a more Divine power, which was more efficacious than the greatest volubility of expressions, or ornaments of speech, or the artifices, which were used in the Grecian compositions. 1 Cor. ii. 4 ; iv. 3, 4 ; 2 Cor. iii. 12 ; iv. 2. *Origen.* (Adv. Celsum Lib. 3.)

The contempt, injustice, and cruelty, with which persecutors treat the harmless disciples of CHRIST, give them an occasion of discovering that amiable conduct and spirit, which accord with the precepts of Scripture, and the example of persecuted prophets and apostles. . . . And even, if greater severity be at length determined on, persevering prudence, meekness, and patience, amidst all the rage of their enemies, will bear testimony for them in the consciences of many members; their religion will appear beautiful, in proportion as their persecutors betray their own odious deformity; God will be with them to comfort and deliver them; He will be honoured by their profession and behaviour, and many will derive the most important advantage from their patient sufferings and cheerful fortitude in adhering to the truths of the Gospel. *Th. Scott.* (Note to Pilgrim's Progress.)

Had been with JESUS.—The truest proof of a man's religion is the quality of his companions. O! let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels! i. 21; Ps. i. 1. *Bp. Baily.* (Practice of Piety, s. 5.)

14 *Standing with them.*—Great was the boldness of the man; that even in the Judgment hall he has not left them. S. Mark v. 18; S. John v. 13. *S. Chrysostom.*

No imposture can stand the test of a severe examination, when men of power and policy interest themselves in the detection of it, and are resolved to go to the bottom of it. Impostures need only to be held up to the light, to be seen through: but Christianity, the more thoroughly it was canvassed, and the more vigorously it was opposed, the more it gained footing in the world. Imposture loves obscurity; a genuine miracle desires to be set in the strongest point of view, and challenges the nearest inspection of the most penetrating Judge. Verse 22; S. John i. 46; iii. 21, 22. *J. Seed.* (Serm. S. John iii. 2.)

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them

is manifest to all them that dwell in Jerusalem ; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of JESUS.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people : for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

16 The Jews, a nation wild and savage, nursed in the lap of murder, and more ruthless than the hungry wolf, a people, who had overturned their altars, who had profaned their rights, who had immolated their priests, a people, nurtured with the groans of the prophets and still reeking with a SAVIOUR'S Blood, the Jews, having seized two fishermen, illiterate, lowly and obscure, holding these fishermen in chains unarmed and naked—who boasted no treasured wealth, no hardihood of body, no strength of reasoning, no brilliancy of rhetoric, no illustrious ancestors, no country glorious for its deeds—yet stand amazed, bewildered, lost, exclaiming to each other, *What shall we do with these men ?* Such is the omnipotence of virtue ; and thus are the truths of God established. xxiv. 25 ; Deut. xxviii. 10 ; xxxii. 30 ; Ex. x. 7 ; 1 Sam. v. 8 ; S. John xviii. 6. *S. Chrysostom.* (Serm. on the Prop. of the Gospel.)

A notable miracle.—Let us make our practice of the Gospel, like the first proofs of it, plain and conspicuous; and endeavour with all our power to recommend the doctrine, we embrace, to the hearts of men as openly and powerfully by our good lives and actions, as the first planters of it did by their miraculous performances. S. Matt. v. 14, &c.; S. John iii. 20, 21; xviii. 20, 21; 1 S. Pet. ii. 12. *Bp. Atterbury.* (Serm. Acts xxvi. 26.)

If the miracles, related by our writers, be true, they give evident experiment of the truth of Scripture; but, if there were no such particular miracles, but all feigned, then *this* was a miracle above all miracles, that Christian religion should prevail against all other arts, power, or policy, without any extraordinary event or miracle. . . . He, who now demands a miracle to make him believe, is a mighty miracle himself, inasmuch as, all the world around him believing, he believes not. *S. Augustine.* (De Civ. Dei. Lib. xxii. c. 8.)

17 GOD and His truth are still the same, though the foundations of the world be shaken. *Julianus redivivus* can shut the schools indeed and the temples; but he cannot hinder our private intercourses and devotions, where the breast is the chapel, and our heart is the altar. GOD will accept, what remains; and supply, what is necessary. xvi. 25. *J. Evelyn.* (Letter to Bp. J. Taylor. A.D. 1655.)

19 When the terror was abated (for that *command*, verse 18, was tantamount to their being dismissed), then the Apostles speak more mildly: so far were they from mere bravado. *S. Chrysostom.* The Word of GOD is not my Word; I therefore cannot abandon it: but in all things, short of that, I am ready to be docile and obedient. . . . You shall have my blood, my life, rather than a single word of retractation: for it is better to obey GOD, than to obey man. It is no fault of mine, that this matter creates confusion among you. I cannot prevent the Word of CHRIST becoming a stumbling-block to men. . . . I know well, that we must pay obedience to the Civil Magistrate, even though he be not a man after GOD's own heart: and I am quite ready to pay that obedience in every matter, that does not shut out the Word of GOD. Numb. xxii. 18; 1 Kings xxii. 13, 14; Dan. v. *Luther.* (Conference at Worms.)

“If the foundations be destroyed, what can the righteous do?”

This seems to be spoken in order, to discourage David from making any farther resistance by the consideration that all was over: the “foundations” of religion and law were subverted: and what could a man, engaged in the most righteous designs, hope to “do,” when that was the case? Such arguments are often used by the timid, in similar circumstances: but they are fallacious; since all is not over, while there is a man left to reprove error, and to bear testimony to the truth. And a man, who does it with becoming spirit, may stop a prince or senate, when in full career, and recover the day. Isa. xxxvii. 10—13; Gen. vi. 9—12; Ps. xxvii. 3. *Bp. Horne.* (Comment. on Ps. xi. 3.)

I hate to see a thing done by halves: if it be right, do it boldly; if it be wrong, leave it alone. Gal. iv. 18; Col. iii. 23. *Gilpin.*

20 If the Gospel was an imposture, and if CHRIST died to rise no more, what gave this fresh courage to S. Peter? Had he more confidence in a dead man, than in his Master, whilst on earth? If he had not seen CHRIST come from the grave, nor received the power of the SPIRIT, what could move him to expose himself for the sake of CHRIST, for whose sake, whilst on earth and whilst the hopes of His being the SON of GOD were strong, he dared not expose himself? This plainly shows, that the Hand of GOD was with him, and is an evidence to us that our faith is the work of GOD, and not of man. Heb. xi. 34; Ps. cxliv. 1. *Bp. Sherlock.* (Serm. S. Luke xxii. 61, 62.)

Sicut incauta locutio in errorem pertrahit, ita indiscretum silentium in errore relinquit. As an imprudent speech draws men into error, so an unwise silence leaves them in it. xx. 26, 27; S. John vii. 50. *S. Gregory* (in Moral.)

We must not reserve in silence the mystery of human Redemption, although we be unable to explain it. 1 S. John i. 1—4. *P. Leo.* (1 Serm. de Passione, 7.)

It is the way of lovers to be unable to conceal their love. xvii. 16, 17; Jer. xx. 7—9; S. Matt. xii. 34. *S. Augustine.*

De Deo Musæ quoties loquuntur,
Non eis portas facile invenire est
Obvias vocum, propriisque Numen
Dicere verbis.

Namque res tanta est Deus, ut capaces
Illius non sit reperire sensus,

Rite nec Sacrum queat ulla Nomen
Lingua profari.

At fides nostris simul ac refusa est
Mentibus, fulget nova Lux repente,
Et Deum fixis vigil intuetur

Sensus ocellis.

Solvitur linguæ prius impeditæ
Tarditas, crescit pius ore sermo ;
Nubilis et Lux animi recessus

Intrat abactis.

ii. 11 ; Ps. cxvi. 10. *Salm. Macrinus.*

(Hymn. Lib. ii.)

- 21 *Because of the people—all men.*—If these miracles had not been matter of undoubted fact, they could not have been inserted at first in the Gospel history : for then many thousands in various countries were alive to confute them : and they could not have been intruded into it afterwards ; for all the world would see, that it was then too late, and that, if there had been such things, they should have heard of them before : for they were much more necessary for the first propagation of Christianity, than for its support, when received. Verse 14, 16. *Davies.* (Serm. S. Luke xvi. 27—31.)

We ought to observe, in respect to almost all the prophecies in both Testaments, that while they promised benefits and blessings to some, they threatened others with disgrace, destruction, and curses ; that therefore if there were some, who had reason to wish for their completion, there were others, no less interested to oppose, and, if possible, to prevent it ; and that, in most instances, the opposers had all the advantages, worldly power and policy could give them ; while they, who wished well to the completion, were wholly destitute of both. . . . This was seen remarkably in the case of CHRIST's resurrection. . . . The same thing is as remarkably evident in the history of the three succeeding centuries. CHRIST foretold great and terrible persecutions and also universal success to His followers. Now did not the refutation of His prophecy, as to the persecutions, lie

in the hands of the Jews and Romans? Had they anything more to do, in order to prove Him a false prophet, and consequently an impostor, than only not to persecute? Yet they did persecute, and that most cruelly at times, for the space of three hundred years; and by that very means not only verified this prophecy, but also thereby did more towards verifying the other, concerning the successful preaching of Christianity, than they could have done by any other possible expedient; for the wounds of the Martyrs were infinitely more eloquent, than their mouths. Deut. xxviii.; S. John xvi. 1—4. *Skelton.* (Serm. 2 Tim. iii. 14—17.)

It is an act of God's mercy, acknowledged by few, when He thwarts our evil designs. xii. 2, 3; xxvii. 42; Gen. xx. 6. *Quesnel.*

23 And being let go, they went to their own company, and reported all that the chief Priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, LORD, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the LORD, and against His CHRIST.

27 For of a truth against Thy holy Child JESUS, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever Thy hand and Thy counsel determined before to be done.

29 And now, LORD, behold their threatenings : and grant unto Thy servants, that with all boldness they may speak Thy Word,

30 By stretching forth Thine hand to heal ; and that signs and wonders may be done by the name of Thy holy child JESUS.

24 Let us sing the six-and-fortieth Psalm, in spite of the devil and all his instruments. v. 41 ; xvi. 25 ; Rom. iv. 20. *Luther* (in the midst of his persecutions).

Persecution is the honour, the prosperity, the flourishing condition of a Church ; for it brings her out of the shadow into the Sun ; makes her, indeed, Visible ; puts her to her “ whole armour,” to her whole strength, to the whole substance of her faith ; that she may suffer and conquer ; which, indeed, is to be a Church. Nazianzen, I remember, calls it “ the Mystery of persecution,” *Sacramentum sanguinis*, a visible sign of invisible Grace, when one thing is seen, and another thing done ; when the Christian suffers, and rejoices ; is cast down, and promoted ; falls by the sword to rise to Eternity ; when glory lies hid in disgrace, advantage in loss, increase in diminution, and Life in death ; *Ecclesia in attonito*, a Church, shining in the midst of all the blackness, and darkness, and terrors of the world. *Floridi Martyres*, they are called by S. Cyprian. 2 Cor. iv. 10 ; xii. 9 ; Phil. i. 20. *Farindon*. (Serm. Gal. iv. 39.)

Wheatley (On the Book of Common Prayer. Introd.) takes great pains to prove, that this was a pre-composed form of prayer, which served on like occasions of difficulty and persecution, as a guide to the devotions of the Church ; but it seems more likely to have been the effect of immediate inspiration at the time. Grotius has this comment on 1 Cor. xiv. 26 : *Etiam extemporales hymni sæpe ab afflatu erant*. S. Mark xiii. 11 ; 2 Sam. vii. 27. *J. F.*

25 The terms LORD and GOD are here used to express the Divinity of Him, who *spake by the mouth of His servant David*. But it was the Person of the HOLY GHOST, who *spake by the mouth of His servant David* ; for saith S. Peter, “ This Scripture must needs have been fulfilled, which the HOLY GHOST by the mouth

of David spake.” Therefore the terms LORD and GOD are certainly used to express the Divinity of the HOLY GHOST. So again, it was “the LORD GOD of Israel, who spake by the mouth of His holy Prophets since the world began,” S. Luke i. 68, 70 : but then it is written, “Well spake the HOLY GHOST by Esaias the Prophet,” &c. Therefore the HOLY GHOST is “the LORD GOD of Israel.” v. 3, 4 ; xxxviii. 20 ; S. Luke ii. 26, 29 ; 1 Cor. xii. 3—6. *W. Jones.* (On the Catholic Doctrine of the Trinity. Ch. ii. s. 19.)

26 The Spirit teaches us by this expression that all, who refuse to submit to CHRIST, contend against GOD. S. John v. 23. *Calvin.* Never were the power and malice of earthly princes more violently bent to hinder the building of Jerusalem, or to pull down what was already built, than they were to prevent the edification of the Church, and to root up its foundations. But the event, with regard to the latter, was the same, which had often happened, in the case of the former . . . The potentates of the world saw the miracles of the Apostles, the courage and constancy of the Martyrs, and the daily increase of the Church, notwithstanding all their persecutions ; they beheld with astonishment the rapid progress of the faith through the Roman Empire ; they called upon their gods, but their gods could not help themselves : idolatry expired at the foot of the victorious Cross ; and the power, which supported it, became Christian. Ps. ii. ; Nehem. iv., vi. *Bp. Horne.* (Comment. Ps. xlviii.)

27 Unity, apart from truth, is *proditio*, a conspiracy . . . The wicked conspire against the just, not from any love they bear to each other, but from the hatred they have in common towards Him, whom they ought to love. xxiii. 6 ; S. Luke xxiii. 12 ; Dan. vi. 4—7 ; Wisd. ii. 12. *S. Augustine.* (In Psalm xxvi. Com. 2.)

Pontius Pilate with the Gentiles.—They, that had overcome the world, could not strangle Christianity. Rom. i. 15 ; Phil. iv.

22. *Bp. J. Taylor.*

28 It is not said, that GOD decreed, that Pilate, Herod, &c. should do what they did ; but, at most, that they did what GOD had decreed to be done. *P. Limborch.* (Complete system of Divinity. B. ii. ch. x. s. 3.)

The deed we see is imputed to the human agents ; the effect of it, and the effect alone, to the *hand* and *counsel* of God ; He, ordaining an effect from an evil act foreseen, appoints the suffering by His predestination, and permits the act foreknown to the doer's will. ii. 23 ; Rom. viii. 29. *Davison*. (Disc. on Prophecy, 7.)

Because nothing in the world, either good or bad, happens without God's permission and governance, and the devil himself must obtain licence from Him, before he can tempt any man, or do us any mischief (Job ii. 6 ; 1 Kings xxi. 22), since God seeth whatever is done, and with greatest ease could hinder it ; and doth not otherwise, than for some good end, suffer any evil to be designed or achieved, it is the style of Scripture to attribute such things in some sense to Him ; as when God is said to "send Joseph into Egypt to preserve life," whereas, in truth, his brethren out of envy and ill-will did sell him thither ; and God is said to "move David to number the people," whereas indeed "Satan," as it is otherwise affirmed, "provoked him to number them ;" and that horrid Tragedy, acted by the Jews upon our Blessed SAVIOUR, is said to be brought to pass by *the hand and definite counsel of God* ; because God, foreseeing the temptations, which those men should incur of committing such acts and their inclinations to perform them, did resolve not to interpose His power in hindrance of them, but, suffering them to proceed, would turn their mischievous practices to an excellently good end, and use them, as instruments of His just, holy and gracious purposes. Gen. lxv. 5 ; 2 Sam. xxiv. 1 ; 1 Chron. xxi. 1 ; Ps. lxxxi. 11, 12. *Dr. Barrow*. (Exposition of the LORD's Prayer.)

Does not God employ the Gentiles, as the means of exhibiting His power ? heretics, as the means of proving the truth of His doctrines ? schismatics, as evidence of His unchangeableness ? Jews, as manifestations of the beauty of His holiness ? Ps. cxlv. 10. *S. Augustine*.

29 When thou prayest against the enemies of God and His Church, direct thy prayers rather against their plots, than person. Thus the Apostles, *And now, LORD, behold their threatnings* ; not confound their persons, but behold their threatenings : and so they leave their case with the LORD to right it for

them. So David 2 Sam. xv. 31, "O LORD, I pray Thee turn the counsel of Ahithophel into foolishness." Indeed GOD did do more; He destroyed plot and plotter also; and in this sense the saints may oft say with the Prophet, "Thou hast done terrible things we looked not for," and prayed not for, by pouring out His vengeance on the persons, when they have only prayed against their wicked designs. Job xxxi. 31; Ps. cix. 18; 2 Kings xix. *Gurnall*. (On the Christian Armour, on Eph. vi. 18, ch. 56.)

This example of the Apostles, I confess, is particular, personal, and miraculous: but the reason of it is universal and perpetual, as being founded in this; that, as nature in things natural, so Grace in things supernatural, is never deficient or wanting to men in necessities. And as necessary, as it was for the first founding of a Church, that CHRIST should vouchsafe His disciples those miraculous assistances, in point of ratiocination and elocution, so necessary it is at this very day, and will be, so long as the world lasts, for GOD to vouchsafe men, under some temptations, such extraordinary supplies of supporting grace, as otherwise are not commonly dealt out to them. God as in S. Paul's case, (2 Cor. xii. 9,) intends us a "sufficiency" of grace: but, when the trial is extraordinary, unless the grace afforded be so too, it neither is, nor can be accounted sufficient. Deut. xxxiii. 25; S. Luke xxi. 14, 15; S. Matt. x. 19. *Dr. South*. (Serm. 1 Cor. x. 1, 3.)

O fraudis ultor, sceleris ô vindex Deus,
Ostende Numen impios contra Tuum.
O juste Judex orbis, expergiscere,
Meritisque pœnis reprime arrogantiam.
Quousque tandem, Rector orbis optime,
Sese superbè jactitabunt impii?

Buchanan. (Ps. xciv.)

30 Private wrongs may have redresses; but Magistrates, armed with authority, if they prove heavy and injurious, must be proofs of our patience, not provocations of our revenge . . . The Apostles, being *threatened*, do not imprecate, but beg assistance, and GOD's Hand to be *stretched* out, not to plague their enemies, but to heal, and to work helpful and beneficial miracles. vii. 60;

Rom. xii. 14 ; 1 Cor. iv. 11 ; S. Luke ix. 54. *Bp. Brownrig.*
(Serm. on the Gunpowder Treason, Dan. vi. 21, 22.)

The Holy child JESUS.—Observe how CHRIST's Resurrection harmonizes with the History of His Birth. Conf. ii. 24, 27 ; S. Luke i. 35. *J. H. Newman.* (Serm. S. Luke xxiv. 5, 6.)

It seems here that *signs* and *wonders* were not to be wrought by JESUS CHRIST, as the Author of them, but by a higher power of the LORD, put into action by the *Name*, merits, or intercession of *the Holy Child*, JESUS. Yet S. Peter makes this same JESUS, though in heaven, the immediate Author of the *signs* and *wonders*, wrought by His disciples upon earth. "Eneas (says he), JESUS CHRIST maketh thee whole!" ix. 34. *W. Jones.* (On the Catholic Doctrine of the Trinity, ch. i. s. 31.)

31 And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the HOLY GHOST, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul : neither said any of *them* that ought of the things which he possessed was his own ; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the LORD JESUS : and great grace was upon them all.

34 Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet : and distribution was made unto every man according as he had need.

31 The shaking of the house and the coming of the HOLY GHOST upon them at that time, being wholly out of the ordinary

course of nature, could not have happened, but by the immediate hand of GOD; who therefore did by this means set, as it were, His seal, for the confirmation of all, that His Apostles had then said. But they had said what He Himself had said *by the mouth of His servant David*, "Why do the heathen rage," &c.: which, being the very words, wherewith this Psalm begins, GOD did thereby own Himself to be the Author of it, and affirmed it by a miracle; which is, I think, more, than can be said of any other particular place of Scripture, after the whole had been so confirmed. 1 Sam. xiv. 15; S. John xii. 29, 30. *Bp. Beveridge.* (Serm. Ps. ii. 11.)

This was a further testimony of the power and glory of JESUS, that, when a solemn address was made to GOD, and the Apostles represented to Him their design, they were so far from receiving any discouragement from Him, that He encouraged and promoted this undertaking. . . . There were no "fiery tongues" now appeared, as there did ii. 2: nor do we afterwards read of any such sensible sign of an Invisible power coming upon them, as this *shaking* of the place was. . . . This *laying on of hands* was ever after the only external sign of the Divine power; for that is the meaning of *stretching out the hand*. (Verse 30.) xi. 21; S. John xi. 41—43. *Bp. Patrick.* (JESUS and the Resurrection, ch. iv. s. 2, 3.)

Prayer moves the hand, that moves the universe. xii. 5; Jas. v. 16, 17; 1 Sam. xii. 17. *Gurnall.*

As "when Israel came out of Egypt, the mountains skipped, like rams, and the little hills, like young sheep" (Ps. cxiv. 4), under that *hyperbole* is surely to be understood that the motion of the earth did betray some gladsome entertainment, Acts iv. 31 is expounded generally, that the earth did move with gladness and reverence, because the Saints knelt upon it.

Horum sub gressibus ergo

Læta movetur humus,

says Arator. . . . *Terra, quæ in Passione concussa fuit horrore, jam præ gaudio exsilere videtur* (Beda): The whole land of Judea did quake with horror, when He hung upon the Cross; but it danced for joy, when He rose out of the grave. Hag. ii. 6, 7; S. Luke i. 44. *Bp. Hacket.* (Serm. S. Matt. xxviii. 2.)

Having been *filled* with the SPIRIT at Pentecost, how can they be said to be filled again? Why then, with the gift of tongues: and now, with the gift of holy *boldness*; for it was for that, that they prayed. 1 Cor. xii. 4. *Dr. Lightfoot.* (Serm. S. Luke i. 17.)

32 *Lex adduxit ad fidem*; the Law, that sends us to Faith: *Fides fundit orationem*; Faith, that begets prayer: *Oratio impetrat Spiritum*; Prayer, that obtains the SPIRIT: *Spiritus inspirat charitatem*; the SPIRIT inspires love into us: *Et Charitas implet Legem*, and "Love is the fulfilling of the Law." S. John xv. 17; Rom. iii. 31; xiii. 10. *S. Augustine.*

Some have derived the word *concord* from *chorda* (the string of a musical instrument, Conf. S. Matt. xviii. 19, "agree together," *συμφωνήσωσιν*); but others with more propriety from *cor*, *cordis*, the heart. *Rodriguez.* (On perfection, p. i. ch. i. s. 2.)

"How long do we hear of 'mine' and 'thine' in the Church?" saith Nazianzen. It is not "Paul is mine," and "the Gospel is mine;" but Paul is our's, and the Gospel is our's, and CHRIST is our's, and CHRIST GOD's (1 Cor. iii. 22, 23). Where there is Charity, there *meum* and *tuum* are *verba frigida*, but icy words, which melt at the heat of this celestial fire. If the Church be a Body, then must every member supply. The foot must walk for the eye and the ear; and the eye see, and the ear hear, for the foot, saith Chrysostom. If the Church be a house, then must every part, every beam and rafter, help to uphold the building. If she be a spouse, then she is "the mother of us all." Sure I am, *Christianus non est suus, sed Ecclesiæ.* 1 Cor. xii. 21; Eph. ii. 20, 21; iv. 15, 16; v. 32; Rom. xiv. 7; xv. 1, 2. *Farindon.* (3 Serm. S. Matt. vi. 9.)

Societies would exist longer, than they do, were it not for this little pronoun, *Ego*, "I myself." 2 Tim. iii. 1—4. *Luther.*

O GOD, who art at once "the LORD of Hosts" and "the Prince of Peace," give us war with spiritual wickedness, and peace with our brethren! x. 36; S. Luke ii. 14. *Bp. Hall.* (Occasional Meditations, 62.)

Si duo de nostris tollas pronomina rebus,

Prælia cessarent; pax sine lite foret.

(Cujusdam anonymi, citati à *Lorino.* In loco.)

33 *With great power.*—Like some precious gums, grace distils in greatest plenty after storms and violent thunders. viii. 1, 4.

Quesnel.

Gave witness. ἀπεδίδουν.—The phrase betokens them to be, as persons, put in trust with a deposit: he speaks of it, as a debt or obligation: that is, they did render, or pay off, to all their testimony and with boldness. 1 Thess. ii. 4; 1 Tim. vi. 20; 2 Tim. i. 14. *S. Chrysostom.*

And with great power, &c.—When was there ever better and more weighty sense, spoken by any, than by the Apostles after the day of Pentecost? With what reason do they argue, with what strength do they discourse, with what a sedate and manly courage do they withstand the opposition of the Sanhedrim against them? They never fly out into any extravagant passion, never betray any weakness or fear; but speak the truth “with boldness” and “rejoice,” when they suffer for it. It could be no sudden heat, which acted them on the day of Pentecost; for the same Spirit and power continued with them. Afterwards they lived and acted by virtue of it; so that their life was as great a miracle, as any that was wrought by them. Their zeal was great but regular, their devotion fervent and constant; their conversation honest and prudent; their discourses inflaming and convincing; and the whole course of their lives breathed nothing but “Glory to God and good-will towards men.” If they are called to suffer for their Religion, with what constancy do they own the truth; with what submission do they yield to their persecutors; with what meekness and patience do they bear their sufferings! If differences arise among Christians, with what care do they advise; with what caution do they direct; with what gentleness do they instruct; with what tenderness do they bear with dissenters; with what earnestness do they endeavour to preserve the peace of the Christian Church. When they are to plant Churches, how ready to go about it; how diligent in attending it; how watchful to prevent all miscarriages among them. When they write Epistles to those, already planted, with what authority do they teach; with what majesty do they command; with what severity do they rebuke; with what pity do they chastise; with what

vehemency do they exhort; and with what weighty arguments do they persuade all Christians to “adorn the doctrine of GOD their SAVIOUR in all things:” so that such persons, who after all these things can believe, that the Apostles were only acted by some extravagant heats, may as easily persuade themselves, that men may be drunk with sobriety, and mad with reason, and debauched with goodness. ii. 11, 13, 41. *Bp. Stillingfleet.* (Serm. S. John vii. 39.)

This is the peculiar Blessedness of the Church, to conquer, when it is injuriously treated; to be better understood, when it is accused; to gain strength, when it is most deserted. Verse 21. *S. Hilary.*

34 The goods of the Church, in former ages, were called *Κυριακά* and *Πτωχικά*, the wealth of GOD and of the poor. Tertullian calls them *Deposita pietatis*, the pledges of mercy, deposited in our hands. And S. Bernard, *Patrimonium Crucifixi*, given us not only to clothe and to feed ourselves, but to supply the necessities of others, who have a right (which indeed they cannot challenge) in our granaries and wardrobes, to which we only keep the key, with a charge from heaven to open them, when nakedness and misery come but so near, as to knock at our eyes. S. Luke iii. 11; 1 S. Pet. iv. 10. *Farindon.*

We must, upon the calling of GOD, forsake our riches and all, that we have in this world, not only in disposition of mind, but in deed. The Word of GOD teacheth, that there be three cases, wherein a man is indeed to forsake all. 1. If he be extraordinarily and immediately called to publish the Gospel to all nations. S. Matt. xix. 27. 2. In the case of Confession; when for professing the Name of CHRIST a man is deprived of them in the days of trial. S. Luke xiv. 33; S. Matt. xix. 29. 3. When in the time of persecution, famine, or war, the necessity is so great, that it requires present relief, which can no other way be had, than by giving and selling the goods a man hath. The “dispersing” to the poor mentioned Ps. cxii. 9, must not be understood of all times, but in case of extreme need. . . . S. Paul acknowledgeth, that the Church of Corinth relieved the Church of Macedonia even beyond their ability in the days of extremity, that was in that Church. (Rather the Churches of

Macedonia relieved the poor saints at Jerusalem.) Rom. xv. 25, 26; 2 Cor. viii. 1, 2. *Perkins*. (Cases of Conscience, b. iii. c. 4.)

35 As concerning giving and receiving the Acts of the Apostles supply us with two very important rules. Let the giver give, *according to his ability* (xi. 29). Let the receiver receive, *according as he hath need*. "The ministering to the saints" would be more blessed to both parties, were these rules conscientiously observed by each. ii. 45; 2 Cor. viii. *J. F.*

The Blood of our LORD was still warm, and their own faith young and fresh, when they did this, showing by their laying the money at the Apostles' *feet*, that riches are to be trodden upon. *S. Jerome*. (Ep. 8, in Acta Apost.)

36 And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the Apostles' feet.

36 This giving of names to the faithful was a new instance of Apostolic power. i. 23; xiii. 9. *Bengel*.

S. Barnabas, in his Catholic Epistle, shows what loving manner of spirit he was of, and well vindicates his own title, as *a son of consolation*. "I have had," he writes, "a more than ordinary good success in the way of the LORD, which is in CHRIST. (Conf. xi. 24.) For which cause, Brethren, *I also verily think, that I love you above my own soul*; because that therein dwelleth the greatness of faith and charity, as also the hope of that life, which is to come." Again, at the close of his Epistle, and as part of the noble summary of Christian duties there set forth; "Thou shalt love thy neighbour above thy own soul. Thou shalt love, as the apple of thine eye, every one that speaketh unto thee the Word of the LORD. Thou shalt seek out every day the persons of the righteous; and both consider and go about to exhort others by the Word, and meditate how thou mayest save a soul. Thou shalt also labour with thine hands to give to the poor, that

thy sins may be forgiven thee. (Eph. iv. 28; Dan. iv. 24.) Thou shalt never cause divisions; but shalt make peace between those, that are at variance, and bring them together. . . . I have given the more diligence to write unto you, according to my ability, that you might rejoice. Farewell, children of love and peace! The LORD of Glory and of all grace be with your Spirit. Amen." Isa. l. 4. (See Translations by Abp. Wake, s. 19—21.) *J. F.*

Blessed Saint! who thus, at the very outset of his course and immediately upon his conversion, brought forth such fruits, that out of the whole multitude, that believed, he was singled out for the praise of the HOLY GHOST by the Apostles' mouth. When "*all*, that believed, had all things common and sold their possessions and goods, and parted them to all as every man had need," yet was he chief among chief; *all*, who were possessors of lands and houses, did the like; and *all*, the very least, shall have their praise of God, one by one, at the Great Day: yet he, as an earnest of a higher crown and a greater reward, is chosen out of all by name, and handed down to us, wherever the Gospel is preached, as "*The son of consolation.*" As an example of fidelity, he is set over against one, *Ananias*, the instance of dissimulation; a vessel of God's mercy over against the example of His judgments. x. 4; S. Matt. xxvi. 13. *Dr Pusey.* (Plain Sermons. No. 82.)

37 The Apostles, so far from taking advantage of the unlimited confidence of their followers to their own interest and use, embraced the first opportunity of getting rid of their charge, only receiving the contributions of the rich, and distributing among the poor, and transferring it to some men, appointed for that purpose, not by themselves, but by the people at large; so that there is no pretence for charging them with seeking their own profit, or following a profession, which promised gain. vi. 1—4; viii. 20; xx. 33—35; 2 Cor. xii. 17, 18. *Dr. Paley.* (Serm. S. John xx. 31, Part 3.)

Brought the money.—The prorogation of good makes it thankless. The alms, that smell of the hand, lose the praise. It is twice given, that is given quickly. xi. 29, 30; Eccl. ix. 10; S. Luke xix. 8. *Bp. Hall.*

Riches are given to good men to show they are not in themselves evil; but, lest they should seem our chief good, they are given also to bad men. *S. Augustine.*

The Church's possession is the poor man's provision. *S. Ambrose.* When the Tabernacle was to be made, every one, that was of a willing heart, brought his offering, "some gold, some brass, some scarlet, some goat's hair," "every man according to his ability." When the Temple was to be built, every one set to his helping hand: Solomon prepared gold; Hiram sent Cedar trees; some were hewers in the mountains, some bearers of burdens; every one contributed, according to his quality. It must be so now in the advancing of CHRIST's Kingdom. *Dr. Temple.* (Serm. Ps. ii. 6. Before Parl. 1642.)

Their largeness of heart and hand, the blessed effect of their unity in CHRIST by the Spirit, forms a beautiful counterpart to the liberality of their forefathers, after their deliverance from Egypt, when they provided for the erection and furniture of the Tabernacle. But we may observe from the difference in these respective offerings how "the ministration of righteousness exceeds in glory." Israel offered her carnal things for a transitory and perishable sanctuary: the Christian Church is built up by the spiritual acts of faith towards GOD, (ii. 42,) and of love diffused among the brethren (46); for it is designed to be an habitation of GOD Eternal in the heavens. We may observe here, that, as Christianity commenced in the love of GOD and of the brethren, so it will terminate in the absence of these saving graces; yea, in their opposites. "Men shall be lovers of their own selves, covetous, lovers of pleasure, more than lovers of GOD." These are the "perilous times" of "the last days," concerning which S. Paul tells us we must not be "ignorant." Do we see no appalling signs of them among us at the present day? 2 Tim. iii. 1, 2. *J. F.*

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the Apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the HOLY GHOST, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

2 Religious love is like Solomon's sword: it trieth whether our love be like the natural mother's, that would not have a division made, or the false mother's, that would have the child divided. The pious heart wholly devotes itself to God: but the carnal and hypocritical parts it with God, and its own pleasures and advantages. This scrutiny Religion makes. Ruth i. 14—17. *Lord Capel*. (Contemplations Divine and Moral, 273.)

Divine consolation is so exceeding precious, as not to admit of a rival in our hearts. 1 Sam. v. 3, 4. *S. Bernard*.

The greatest sins may be hid under the greatest duties I revere and admire real probity, wherever I see it. *Artifice*,

duplicity, and disguise, I cannot away with. Transparency (Phil. i. 10. Gr.) is in my opinion the first and most valuable of all social virtues. Let a man's principles be black, as hell; it matters not to me, so he have but integrity to appear exactly what he is. Give me the person, whom I can hold up, as I can a piece of crystal, and see through him. 2 Sam. xv. 7; 1 Kings xxi. 9; S. John i. 47; 2 Cor. i. 12. *Toplady*. (Letters, 1778.)

Et totum te Nostra volunt. Da, summa petenti

Omnia sint; noli, quid superesse tui:

Quique tui te perdit amor, procul exulet; illum

Plus tibi plus cunctis posse nocere scias

Nonne vides cunctis ut det sua pondera rebus,

Ut quo sit pretio singula signet Amor?

Si potiora putas donis tua commoda Nostris,

Falleris: est requies nulla futura tibi.

Non ea, per multos quæ sunt quæsita labores,

Non ea, quæ multum commoda, rere, beant;

Commoda fert, qui nulla cupit; qui vincula votis

Injicit, et miseris fræna cupidinibus.

Theod. J. F. Graswinkelius. (T. à Kempis,
"De imitatione Christi," Latino carmine
redditus. Lib. iii. c. 27.)

The thrice repeated mention (iv. 35, 37) of the act of *laying offerings at the Apostles' feet* must be designed to fix our attention on the primitive method of distributing the alms and charities of the Church: and, seeing that we regard our Bishops, as the successors of the Apostles, and as Governors of the Visible Church, what forbids, that we also should lay our offerings of love, for the benefit of our brethren, *at their feet*? The practice itself expressed the unreserved surrender of the property, thus consecrated to GOD; the perfect confidence the brethren had in the Apostolic order, as instituted by GOD, and therefore as possessing a sure claim to His Blessing in all things, relating to the promotion of His glory, and even the temporal benefit of His Church. It would appear from vi. 2 that these charities passed, more or less, from the hands of the Apostles to the subordinate Ministers and Deacons. We re-

tain something of this practice in our Offertory; but our common mode of obtaining money, for the promotion of religious objects, by the publicity, and even worldly vanity, often attending it, besides the frequent limitation of its agency to lay hands, seems foreign to Christian simplicity, lowliness of mind, absolute trust in GOD, and a due recognition of His Church. S. Matt. vi. 1—4; 2 Kings vi. 16; Rom. xiv. 16. *J. F.*

Imagine the Parochial Clergy, calling on each LORD'S Day for some dedication of those means, wherewith GOD has blessed the members of their flocks, in the very words, appointed for the purpose in the Services of the Church; and then, at certain periods, transmitting to their Bishops, or other officers of the Church, this, the fruit of their Ministry, accompanied with the prayers of the people, and to be apportioned to the several wants of the Church, either in specified proportions, or otherwise. Where is the difficulty, where is the impracticability of this? May we learn to consider the means, as well as the ends; recollecting, that, while we each labour, as individuals, for the salvation of our own souls, we have also a sacred trust, as members of the Universal Church; acting, in all collective matters, with reference to past and future ages and generations, and believing, that, as the Blessings and Grace of GOD are conveyed through appointed channels, so, if we would reap the promised reward of Christian labours, we must bear in mind, that "the Church is the appointed channel of public Christian charity." Our alms and oblations belong to the Church, and are, through the Church, to be offered to GOD. vi. 1—3; xi. 29; Rom. xv. 25, 26; 1 Cor. xvi. 1, 2. *Arthur H. Dyke Acland.* (A letter on the present state of Religious Societies, and the mode of obtaining contributions in aid of Christian objects.)

3 The HOLY GHOST, that is in us, and by whom the goods of the Church are ministered. 2 Cor. xiii. 3. *Bengel.*

Vereor, saith Origen, *ne sint aliqui, quorum Diabolus aperiat ora*; many so speak, that a man may well fear that the devil hath charge of their lips; for their words honour him. He is "a liar;" and "deceit is under their lips:" He is "a murderer;" and their "throats are open sepulchres:" He is an impure spirit; and some men's talk is nothing but ribaldry. And doth not

the devil open their mouths? In some places the Scripture speaketh expressly. "The devil entered into Judas;" presently his tongue fell to conference with the High Priest, what he might have for betraying of CHRIST. *Satan filled the heart of Ananias and Sapphira*; and they fell to *lying against the HOLY GHOST*. A lying spirit entered into the false prophet; and he presently seduced Ahab. And what else mean those "three unclean spirits, like frogs," that came out of the *mouth* of the dragon, of the beast, and of the false prophet, to gather the kings of the earth to the battle of the Great Day of God Almighty? Certainly, they are those impostors, by whose tongues the devil does abuse the world. 1 Kings xxii. 22, 23; S. James iii. 10; Ps. cxli. *Bp. Lake*. (Expos. of Ps. li. at v. 15.)

The Greek expression implies the power of resistance to Satan. . . .

Satan suggested the lie, which Ananias ought to have repelled: instead of that, he "put it in his heart," placed it there, where the springs of action are; and it passed out into an act. S. Matt. iv. 6; S. James i. 14, 15; iv. 7. *Alford*.

What the Spirit of God doth in a saint, that, in a manner, doth Satan in a sinner. The Spirit *fills* the heart of His with love, joy, holy desires, fears; so Satan fills the sinner's heart with pride, lust, lying: and then filled with Satan, as the drunkard with wine, he is not his own man, but Satan's slave. ii. 4; S. Luke xi. 34; Rom. i. 29. *Gurnall*.

- 4 The sin of *Ananias* was Sacrilege, namely the purloining of what was become holy and consecrate unto God, not by actual performance, but by vow and inward purpose of heart. Many of our late Commentators omit the main sin, and dwell upon the circumstances only, as hypocrisy, vain-glory, covetousness, and the like. But we must distinguish between his fact and the manner and circumstance thereof: the fact was Sacrilege; in the manner of doing, other sins attended, as handmaids. *He purloined of the holy money*. He did it dissemblingly and hypocritically, making an appearance to the contrary. Joshua vii. 11; Judg. xvii. 1—6; 2 Macc. iv. 32. *J. Mede*. (Serm. on text.)

These words import thus much; that, if we have possessions and abundance, we may with good conscience employ them, as bless-

ings and gifts of GOD. Eccl. v. 19. *Perkins*. (Cases of Conscience, B. iii. c. 4.)

There is *Jus Redemptionis*. He, who ransoms a slave, ought to have his service (see 1 S. Pet. i. 18; 2 Cor. vi. 20; S. Luke i. 72) . . . While we were our own, we might dispose ourselves, according to our own wills; but now CHRIST having bought us, what right have we to keep back from CHRIST that, which is CHRIST's? If we belong to GOD by the right of purchase, why should we defraud GOD of His due? While we were Satan's, we might give unto Satan the things of Satan; serve him, whose we were: but now, being God's purchase, we ought to give unto GOD "the things of GOD;" serve Him, whose we are. xxvii. 23. *Dr. Temple*. (Serm. Ps. ii. 6. Preached before the House of Commons, 1642.)

Sed te junge Deo; procul hostem pelle malignum,

Christi tota manens, teneræ nec subdita carni:

Nec veluti in lepidæ fieri solet orbe choreæ

Hunc dextrâ, hunc lævâ teneas, quantùmque propinqua

Tantùm etiam à Christo sis Omnipotente remota;

Et simul addicas animum carniq; Deoque.*

S. Greg. Nazianzen. (Carm. 3. In præcept. ad virgines.)

- 5 If GOD smote with so dreadful a judgment Ananias and Sapphira his wife, for withholding *part* of that Church maintenance, which by themselves was given, will He endure for ever them, that take, what they never gave? (Robbers and alienators of Church endowments and property.) No, no; and that shall they know, when peradventure it will be too late to be sorry for it. . . . Thou art dead, O Shunammite, that intreatest thy husband to build for the prophet a chamber, and to furnish it (2 Kings iv. 10): but thy memory is Blessed with GOD and man; and a witness shalt thou be in the day of Judgment against pullers down of the houses, built by men and women of devotion

* The author here and at other places, where the verses of S. Gregory of Nazianzum are quoted, attaches the name of that great Father of the Church; the verses themselves being the Latin translation made from the

Greek original, by the indefatigable editor of his works, Jacobus Billius Prunæus, the author of the *Anthologia Sacra*. See the Edition, in 2 vols. folio, *Lutetiæ Parisiorum*, apud *Claudium Morellum*, MDCIX.

and piety, for the prophets and children of the prophets, till they were able to serve abroad. Dan. v. 2, 3, 23, 25; Acts xvi. 15.

Bp. Babington. (Serm. preached at Paul's Cross, A.D. 1590.)

Woe to the double mind! Of God's own they make a share, half to Him, half to the devil! Indignant at such treatment, that the devil should be admitted to share, the LORD departs; and so the devil gets all. *S. Augustine.*

The Apostles restored the impotent and lame men, a work peculiar to JESUS CHRIST, (iii. 6, 16.) That, which CHRIST would not do, because executions of such severity beseemed not Him, who came to save and redeem the world by His sufferings, they, by their extraordinary power, struck Elymas and Ananias; the one blind, and the other dead. ix. 34; Isa. xxviii. 21; Micah vii. 18. *Hooker.*

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is that ye have agreed together to tempt the Spirit of the LORD? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

8 The woman he would fain save; for the man had been the author of the sin: he therefore gives her time to clear herself and opportunity of repentance. Gen. iii. 11. *S. Chrysostom.*

So much.—*Spiritus non ponderat*, saith the Philosopher. How many sins, how many vanities, how many idols, how many nothings be there in the world, each of which will outweigh and preponderate the soul? S. Matt. xxvi. 15; Heb. xii. 16. *Dr. Hammond.*

Sin is usually seconded with sin; a man seldom commits one sin, to please, but he commits another, to defend himself. S. Mark xiv. 70, 71. *Dr. South.* (Serm. 2 Thess. ii. 11.)

A wilful falsehood told is a cripple, not able to stand by itself without some to support it. It is easy to tell a lie; hard but to tell a lie. *T. Fuller.* (Scripture observations, p. ii. 7.)

Covetousness never lodged in the heart alone. If it find not, it will breed wickedness. 2 S. Pet. ii. 14. *Bp. Hall.*

9 The offence was a *tempting*, or an endeavour to deceive the HOLY GHOST; a trial of skill, whether He knew and would punish their fraud. S. Mark xii. 15; 1 Kings xiv. 6; Rom. ix. 1; Col. iii. 22, 23. *Hurrian.* (On the Holy Spirit, Serm. i.)

GOD knows every thing. He yet expects your confession. If you are silent, *secretarius es Diaboli*, you keep the devil's secrets. *S. Ambrose.*

Hypocrisy ariseth from the secret atheism of the heart, whereby he saith, "Tush, none seeth." And in this regard Ananias and Sapphira, a pair of noble hypocrites, are said to *tempt* GOD in their hypocrisy, that is, to make trial of Him, whether He were present everywhere, or no; and so, knowing all things, were able to reveal their hypocrisy. And for the same cause did S. Peter tell them, that they *lied not to men, but to the HOLY GHOST*; because they thought they were out of GOD's hearing, and only S. Peter and they with him heard them. Therefore the Church, in the Psalms, sheweth how they were kept in their sincerity from dealing falsely in their Covenant with GOD; because they remembered, that GOD would "search it out," as being the searcher of the heart. And S. Paul notably joins these two together, "We make not merchandise of the Word of GOD," we play not the hucksters with it; "but as of sincerity, as of GOD, in the sight of GOD, speak we in CHRIST." It is impossible for a man to speak, as in GOD's Presence, and not to speak sincerely. Isa. vii. 13; Ps. xlv. 21; S. Luke x. 16; 2 Cor. ii.

17 ; Ex. xvi. 8. *Dr. Dyke.* (On the mystery of self-deceiving, ch. 30.)

Man never deceives himself so much, as when he attempts to deceive God. Ps. l. 10—22. *Caryl.*

How fully and fitly doth it show the perfect recovery of S. Peter, when he, that, of all the rest, had fallen next to Judas, doth censure Judas ; and he, that had denied his Master with an oath, doth strike those dead for a lie. viii. 21 ; S. Matt. xvi. 19. *Dr. Lightfoot.* (Comment on i. 15.)

10 If we found, that every man in this life received just what he deserved, and every evil work always brought swift punishment along with it, what should we naturally conclude ? There is no future punishment in store . . . Or, if on the other hand there were no punishment, visited upon sin at all in this world, we might be inclined to say, "Tush, God hath forgotten." . . So that, if sentence were either *perfectly* executed upon the earth, or *not executed at all*, we might have some reason for saying, that there was a *chance* of none in a future world. But now it is imperfectly executed ; just *so much done*, as to say, "You are watched : My eye is upon you : I neither slumber nor sleep ; and My vengeance slumbereth not." And yet, at the same time, there is *so little done*, that a man has to look into eternity for the accomplishment. These occasional visitations of God's wrath, these sentences, that sinners are often obliged to execute upon themselves, these judgments, that sometimes fall and burst among us, come often enough to tell us, that there is punishment ; but so seldom, as to prove, that it is yet to come. They seem to be rather given, as evidences, than as fulfilments of the wrath of God : rather as a sign, than a part ; just as earthquakes and volcanic eruptions only serve to show us what fires are burning and labouring in the bowels of the earth. The flames of hell seem to break out sometimes before their time among men, in earthly judgments, to warn them of judgments to come. S. Matt. xxiii. 42—51 ; S. James v. 9. *C. Wolfe.* (Serm. Eccl. viii. 11.)

Let us, which know what it is to die, as Absalom, or Ananias and Sapphira died, let us beg of God, that, when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses,

Joshua, David ; who, leisurably ending their lives in peace, prayed for the mercies of GOD to come upon their posterity ; replenished the hearts of the nearest unto them with words of memorable consolation ; strengthened men in the fear of GOD, gave them wholesome instructions of life, and confirmed them in true Religion ; in sum, taught the world no less virtuously how to die, than they had done before how to live. Ps. lii. 6, 7 ; xxxvii. *Hooker.* (Eccl. Pol. B. v. s. 46.)

The infliction of the Judgment of GOD is no argument against our performing the last offices for those, whom He punishes. 2 Kings ix. 34. *Quesnel.*

11 It was most decent that the first breach of the Divine Law should be punished to secure obedience for the future. Prudent lawgivers are severe against the first transgressors, the leaders in disobedience. He, that first presumed to break the Sabbath, was by GOD's command put to death. And Solomon, the King of peace, punished the first attempt upon his Royalty with death, though in the person of his brother. Numb. xv. 32 ; Rev. ii. 23. *Dr. Bates.* (Harmony of the Divine attributes, ch. 8.)

If every sin were openly punished now, in this present world, nothing might be regarded, as kept in reserve for the last Judgment Day. On the other hand, if GOD entirely forbore such punishment now, people would stand in doubt of a Divine Providence. xii. 23 ; xiii. 11 ; Ps. l. 3 ; lviii. 10. *S. Augustine.* (De Civ. Dei. Lib. i.)

"All the Church," its most faithful and holy members, not excluding the Apostles, nor the "very chiefest" Apostles (2 Cor. xi. 5 ; xii. 11) ; so that S. Peter himself, who pronounced and inflicted the terrible judgment of GOD, had great fear for himself and his brethren, after he had done it. What an incidental proof of their humility. "LORD, is it I ?" was once more the question of their hearts. Ex. xx. 20 ; 1 Cor. x. 12 ; S. Matt. xxvi. 22. *J. F.*

In the case of Ananias and Sapphira, we can refer, for another counterpart (see iv. 31), to a like corresponding incident in the eventful history of GOD's ancient people. The sin of Achan was one of fraud and concealment (Josh. vii.) It was miraculously discovered ; it was awfully and immediately punished.

The Babylonish garment with the gold and silver may be viewed, as "the accursed thing," under the Law ; while the offering of Ananias had in itself the promise of a Blessing, as expressive of the Gospel. The Christian's sin was more aggravated, than the sin of the Israelite ; one was a sin "in the camp ;" the other in the Church. And so, Achan was stoned by the hand of man ; but Ananias was struck down dead by GOD. Then, as to time, both were wisely ordered by the Providence of GOD ; designed to be terrible and salutary warnings against the danger of a false profession and a counterfeit religion, when GOD's Truth was especially at stake and on its trial, at the first introduction of a new Dispensation. Deut. xiii. 10, 11 ; xix. 20. *J. F.*

I am persuaded of nothing more than this ; that, whether it be in matter of speculation or of practice, no untruth can possibly avail the patron and defender long ; and that things most truly are likewise most behovefully spoken. Prov. xii. 19. *Hooker.*

Quis porro pœnam Ananiæ Saphiræque tremendam
Cum legit, occultos nummos qui morte luerunt,
Non, etiam leviter, metuit perfringere vota ?
Isque etiam in linguam effictum qui sustulit aurum,
Vestisque, et paucos, ignaro principe, nummos,
Sacrilego totam constrinxit crimine gentem.

S. Greg. Nazianzen. (Carm. 2. In præcept.
ad virgines.)

12 And by the hands of the apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them : but the people magnified them.

14 And believers were the more added to the LORD, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.

12 *By the hands of the Apostles.*—Moses, in his Ministerial character, was the representative of GOD, according to what was said of him, “ See, I have made thee a God to Pharaoh.” In virtue of this substitution, the hand of Moses was stretched out, to signify the exertion of that Divine power, which effected the miracles in Egypt. All nature became obedient to the motion of his hand ; not from any power, it had in itself, but because the Almighty Hand of GOD concurred with the hand of His Minister. When CHRIST gave His plenary commission to His Apostles, after His Resurrection, He told them they should “ lay hands upon the sick, and they should recover.” The sense of which sign is referred to in the hymn, or prayer, recorded in the fourth chapter of *the Acts*. “ And now, LORD, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word, *by stretching forth Thine Hand to heal.*” Whence it appears plain enough for our present purpose, that, when the Hand of GOD was stretched forth for any act of Divine power, it was outwardly expressed by the hands of His Ministers. Their hands touched, but it was the Hand of GOD, which healed, Confirmed, Ordained, and performed such other acts, as were beyond the reach of human power. iv. 30 ; xi. 21 ; Ex. vii. 1 ; S. Mark xvi. 20. *W. Jones.* (An Essay on Confirmation.)

13 The severity of GOD to some few doth rather magnify His patience to the rest of mankind. He may be severe to some few, for warning and example to many, that they may learn to make better use of His patience, and not to trespass so boldly upon it ; and perhaps He hath exercised much patience already towards those, to whom at last He is so severe, as is plain in the case of Herod, and it may well be supposed in most of the other instances ; or else the sin, so suddenly and severely punished, was very heinous and presumptuous, of a contagious and spreading nature, and of dangerous example. Lot’s wife

sinned most presumptuously against an express and an easy command, and whilst God was taking care of her deliverance in a very extraordinary manner. That of Nadab and Abihu, and of the man, who gathered sticks on the Sabbath-day were presently after the giving of the Law, in which case great severity is necessary : and that of *Ananias* and *Sapphira* at the first publishing of the Gospel, that the majesty of the Divine Spirit and the authority of the first publishers of it might not be contemned. That of *Uzzah* was upon the return of the Ark of God from among the Philistines, that the people might not lose their reverence for it, after it had been taken captive. So that the necessary severities to a few, in comparison of those many, that are warned by them, are rather arguments of God's patience, than objections against it. Rom. xi. 22. *Abp. Tillotson.* (Serm. 2 S. Pet. ii. 9.)

- 14 Those believers, to whom the Apostles preached, and whom they converted to their faith, believed the same truths, which were revealed to the Apostles, though they were not so revealed to them, as they were to the Apostles, that is, immediately from God. But, as the Israelites believed those truths, which Moses spake, to come from God, being convinced by the constant supply of miracles, wrought by the rod, which he carried in his hand ; so the Blessed Apostles, being so plentifully endued from above with the power of miracles, gave sufficient testimony, that it was God, which spake by their mouths, who so evidently wrought by their hands. They, which heard S. Peter call a lame man unto his legs, speak a dead man alive, and strike a living man to death with his tongue, as he did *Ananias* and *Sapphira*, might easily be persuaded, that it was God, who spake by his mouth ; and conclude that, when they found Him in His Omnipotency, they might well expect Him in His veracity. Ex. iv. 1, 16 ; iv. 30, 31 ; xiv. 31. *Bp. Pearson.* (Exposition of the Creed, Art. i.)

- 15 Miracles wrought faith ; and then faith led to the production of fresh miracles. *J. F.*

Now too, if the life of teachers rivalled the Apostolic bearing, perhaps miracles would take place ; though, if they did not, such life would suffice for the enlightening of those, who behold it. xi. 24 ; S. John x. 41. *Isid. Pelusiot.* (Ep. iv. 80.)

I love and commend a true good reputation, because it is the *shadow* of virtue ; not that it doth any good to the body, which it accompanies, but it is an efficacious shadow, and, like that of S. Peter, cures the diseases of others. ii. 47 ; v. 34 ; vi. 3 ; Rom. xiv. 18, 19. *Cowley.* (Essays. iii. Of obscurity.)

16 This "accepted time and day of Salvation" was at the fullest, when whole families together, xvi. 34 ; xviii. 8, and thousands at a clap, ii. 41 ; iv. 4, whole towns and countries, viii. 14 ; xix. 26, came thronging in so fast, as if this very *Now* (in the text) were now or never ; when handkerchiefs and aprons and the very *shadow* of an Apostle carried a kind of Salvation with them, v. 15 ; xix. 12 ; when there was not only a large way, opened for all sinners, to come in, but all ways and means made to bring them in ; when there were fiery tongues, both to inflame the hearts of the believers and to devour the gainsayers ; when there was a Divine rhetoric always to persuade ; miracles to confirm ; prophecy to convince ; and benefits to allure ; strange punishments to awe sinners into the obedience of CHRIST ; when the time of great deliverance too from the destruction of Jerusalem . . was now nigh at hand, and the fast adhering to CHRIST the only way to be taken into the number of such, as should be saved from it. Isa. ii. 5. *Dr. Mark Frank.* (Serm. 2 Cor. vi. 2.)

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the LORD by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and

called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

17 *Indignation* (*envy*, marg.)—This cast of the eye the world learned of the devil, who, when himself was fallen, could not abide that man should stand. *Envy* is executioner to itself (Prov. xiv. 30.) Where other earthly torments die with men, this follows them into hell, and shall there torture them eternally. Ps. cxii. 10; S. Mark xv. 16. *Bp. Hall.*

Nothing more odious to a Jew, to this day, than a Christian. Wisd. ii. 12. *Farindon.* (Serm. Gal. iv. 39.)

19 It is no small token of God's love towards us, that He employs in our welfare such very noble creatures, as Angels. This Angel opened the prison by *night*; because He would not work the miracle at a time, when the wicked might see it; although, when it was wrought, He would have it known by them in the event. vi. 15; x. 41; 2 S. Pet. ii. 11. *Calvin.*

20 This Angel is more than "a ministering spirit, sent forth to minister for them, who shall be heirs of salvation" (Heb. i. 14); for he not only *brings* the Apostles *forth out of the prison*, but announces to them their sacred mission, and instructs them in the discharge of it. How remarkable are the expressions employed, how comprehensive their meaning; how animated and emphatic the charge itself, pregnant, as from heaven, with the light and fire of the hosts above. *Go*—here is the renewal of the Apostolic Mission, the *Ite*, before the "Prædicate." (S. Matt. xxviii. 19.) *Stand and preach*—Stand firm, yield to no intimidation, iv. 17; flee not from this bloody city (S. Matt. x. 23); but even here, *in the temple*, in the very face of your

enemies, in the high place of their authority and persecuting power, oppose their impious command (iv. 18) : bear your continued witness to JESUS and His Resurrection (i. 22) ; and since their Rulers refuse to hear you, openly *speak to the people* the full salvation of the Gospel, *all the words of Eternal Life*, of *this* Life, that even now gives liberty and a present deliverance to the servants of the LORD from the hands of their enemies. Dan. iii. 28 ; vi. 26, 27. *J. F.*

Quid tantum miseri feros tyrannos
Mirantur sine viribus furentes ?
Nec speres aliquid, nec extimescas ;
Exarmaveris impotentis iram :
At quisquis trepidat pavet, vel optat,
Quod non sit stabilis, suique juris,
Abjecit Clypeum, locoque motus
Nectit, quâ valeat trahi, catenam.

Boetius. (Cons. Philos. Lib. i. Metr. 4.)

21 Were this *early morning* solemnity (Prayers in the Church) generally observed, as much in vogue, even as it is now at more advanced hours of the day, it would necessarily have so good an effect upon us, as to make us more disengaged and cheerful in conversation, and less artful and insincere in business. The world would be quite another place, than it is now, the rest of the day ; and every face would have an alacrity in it, which can be borrowed from no other reflections, but those which give us the assured protection of Omnipotence. . . . I was there the first of any of the congregation, and had the opportunity, however I made use of it, to look back on all my life, and contemplate the blessing and advantage of such stated early hours for offering ourselves to our Creator, and prepossess our souls with the love of Him, and with the hopes we have from Him, against the snares of business and the pleasure in the ensuing day. Ps. lxiii. 1. *Addison.* (The Guardian, No. 65.)

We must offer our first sacrifice to GOD and not to sensuality. If we begin the day with GOD, the whole day will go on well. There is something in the first impressions and first direction in the morning, which corresponds with the first impressions and direction given to youth : the latter ordinarily determines

the character of the entire life; the former of the entire day. Eccl. xi. 6; xii. 1. *B. Overberg.*

I would ever wake with GOD; my first thoughts are for Him, who hath made the night for rest and the day for travail. If my heart be early seasoned with His Presence, it will savour of Him, all day after. *Bp. Hall.*

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, The men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* Apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up JESUS, whom ye slew and hanged on a tree.

31 Him hath God exalted with His right hand *to be* a Prince and a SAVIOUR, for to give repentance to Israel, and forgiveness of sins.

32 And we are His witnesses of these things; and *so is* also the HOLY GHOST, whom God hath given to them that obey Him.

24 The world scarce knew herself, and stood admiring at her own change. She saw the thronged temples of the heathen unfrequented, the adored Gods derided, the celebrated Oracles ceased, the wise Philosophers puzzled, the enraged Magistrates disheartened, by the unsuccessfulness of their own cruelties; and all this, done by a few, despicable, and illiterate fishermen. xvii. 6. *Dr. J. Scott.*

Many were the nations, innumerable the people, which received the faith in the Apostles' days; and in not many years after, notwithstanding millions were cut off in their bloody persecutions, yet did their numbers equalise half the Roman Empire: and, little above two ages after the death of the last Apostle, the Emperors of the world gave in their names to CHRIST, and submitted their sceptres to His laws; that "the Gentiles" might come to His Light, and Kings to the brightness of His rising;" that "Kings" might become "the nursing fathers, and Queens the nursing mothers of the Church." ii. 41; iv. 4; v. 14; ix. 31; xxi. 20. *Bp. Pearson.* (Expos. of the Creed, Art. ii.)

25 *Standing in the temple.*—Here we see that this second persecution had a different effect upon the Church from the former. At first they assembled in a clandestine manner, "for fear of the Jews" (S. John xx. 19); now they continued openly in the Temple to *speak the word of God with boldness*. This conduct "seemed good to the HOLY GHOST;" and the reason is not difficult to comprehend. The Church was now for the first time solemnly enjoined silence by authority. It was fit it should be, as solemnly decided, who was to be obeyed; God, or the Civil Magistrate. But this was not all: the decision served another very great purpose; it served to disseminate the Faith: for the natural consequence of the disciples' persisting to discharge their Ministry, after they had been forbidden, was their being "scattered abroad throughout the regions of Judea and Samaria." (viii. 1.) Had the Church taken its usual remedy against Civil violence, namely, secret assemblies, (which in ordinary cases modesty and a sober regard to authority prescribe,) the faithful had not been dispersed, and the purpose of Divine Providence in the speedy propagation of the Gospel had not been properly effected. Eph. iii. 10. *Bp.*

Warburton. (The Divine Legation of Moses. Preface to Edition of 1758.)

28 As a tree on fire kindles a whole forest into a flame, so the Apostles, burning with the fire of heaven, have set in a blaze the whole world, and have *filled* it with the light of Truth and the warmth of Charity. S. Luke xii. 49. *S. Augustine* (in Ps. xxx.)

The Apostles were, as burning coals, scattered throughout the nations, blest incendiaries of the world. ii. 6; xvii. 6. *Abp. Leighton.*

They said to these lowly captives, *Did we not charge you that ye should not speak in the name of JESUS? And would ye have us accountable for this man's Blood?* If He be a man, wherefore do ye fear Him? If He be a GOD, wherefore do ye not adore Him? Did ye not formerly exclaim, *His Blood be upon us and upon our children?* Why then do ye fear His Blood? And what hath shaken your wonted fortitude? Did not ye bind Him? Did not ye scourge Him? Did not ye crucify Him? Did not ye take down His Body from the Cross? Did not ye bury Him in the earth? Did not ye fix your seal upon His tomb? Did not ye bribe the soldiery? Did not ye publish a report, that His disciples had stolen Him from thence? Why then do ye tremble now? And wherefore do ye dread His Blood? Ye perceive, my brethren, that the truth, like heaven's lightning, darts its effulgent lustre through the whole! Josh. xii. 16; 1 Sam. v. 7. *S. Chrysostom.* (Serm. on the Prop. of the Gospel.)

They avoid mentioning the Name of JESUS; S. Peter mentions it, and glories in it, *celebrat.* ver. 30, 31. (See Illustr. S. John iii. 26, *J. F.*) *Bengel.*

The story of the Jews, out of their own Josephus, Philo, Hegesippus, and others . . . is but a commentary upon their own words, "*His Blood be upon us, and upon our children!*" written, even in letters of their own blood, from time to time. For, when that perverse and ungodly generation (ii. 40) had so far refused the Gospel and their own good, that it had crucified the LORD, who tendered it to them, *ex illo fluere*, from that time forward, their ruin and decaying is written in all their stories, in such capital letters, that he, that runs, may read it: and he,

that reads them, reads them not, if he do not observe it. Deut. xxviii. ; 1 Thess. ii. 16. *Dr. Lightfoot.* (Epistle Dedic. to his Comment. on the Acts.)

- 29 I grant, that proof, derived from the authority of man's judgment, is not able to work that assurance, which doth grow by a stronger proof; and therefore, though ten thousand General Councils would set down one and the same definitive sentence, concerning any point of religion whatsoever, yet one demonstrative reason alleged, or one manifest testimony, cited from the Word of God Himself to the contrary, could not choose, but over-weigh them all; inasmuch, as for them to have been deceived, it is not impossible; it is, that demonstrative reason or testimony Divine should deceive. S. John vii. 48—51. *Hooker.* (Eccl. Pol. B. ii. s. 7.)

There are several things, wherein a Christian hath much the advantage of all the professors of other Religions. He excels them all in his fortitude, in his hope, in his charity, in his fidelity. In his fortitude; that is, when his cause is just. It was well defined of the orator, *Fortitudo est virtus pugnans pro æquitate*; fortitude is a virtue combating for justice: otherwise, he shrinks under the load and crouches, like Issachar's ass, between the two burdens of his cause and conscience. He may show, like Abraham, with his brandished sword above, as if he would presently sacrifice Isaac himself; but the Angel (his within-conscience) lays hold on his arm and ties up his hand from striking. . . . If I fight in a bad cause, I fight against myself, as well as against my enemy: for, besides him, I combat my soul against my body; and, instead of one enemy, I make myself two at the least. Ps. xxvii. 1—3; Phil. iv. 13. *O. Feltham.* (Resolves. Cent. ii. 11.)

Judex Æmilianus imminebat,
 Atrox, turbidus, insolens, profanus;
 Aras dæmonicas coli jubebat.
 "Tu, qui doctor," ait, "seris novellum
 Commenti genus, ut leves puellæ
 Lucos destituant, Jovem relinquant,
 Damnes, si sapias, anile dogma.
 Jussum est Cæsaris, ore Gallieni,
 Quod Princeps colit, ut colamus omnes."

Hæc fanti placidus refert sacerdos;
 “Æternum colo Principem, dierum
 Factorem, Dominumque Gallieni,
 Et Christum Patre prosatum perenni,
 Cujus sum famulus, gregisque pastor.”

Prudentius. (Peristephanon. In honorem Martyr. Fructuosi, &c.)

30 The Primitive Apostles did not, like those of later date, the fathers of the Mission of China, preach up first a glorified, and then a crucified SAVIOUR; but bore the scandal of the cross, wheresoever and to whomsoever they opened the doctrines of it. The *slaying of JESUS* and His being *hanged on a tree* is mentioned in one of the first Sermons of S. Peter. This, humanly speaking, was an unlikely way of gaining proselytes; and yet unlikely a way, as it was, there were innumerable proselytes gained. xiii. 29; Rom. i. 16. *Bp. Atterbury.* (Serm. Isa. lx. 22.)

The Jews had four kinds of death for malefactors; the towel, the sword, fire, stones; each of these above other in extremity. Strangling with the towel they accounted easiest; the sword worse than the towel; the fire worse than the sword; stoning worse than the fire: but this Roman death was worst of all. “Cursed is every one, that hangeth on a tree.” Lam. i. 12; Gal. iii. 13. *Bp. Hall.* (Passion Sermon.)

How wondrous was this power! For a man, *hanging on a tree*, to execute that eternal death, to which mankind were liable, and nail to His own cross that very wickedness, which crucified Him! For one, condemned to die with thieves, to save sinners, condemned to be tormented with devils; and, when “drawn up from the earth” in this infamous manner, to “draw all the world” to Him! For one, expiring in agonies unspeakable, to release wretches innumerable from the pains of hell; and, by undergoing the death of the body, to take away and destroy the death of so many souls! x. 39; Hab. iii. 4. *Anselm.* (Medit. on the Redemption of mankind, B. v. c. i.)

Arbor, cui nostræ stemma salutis inest;
Ipsa Dei pietas ramorum amplexibus hæret,
Et riguus Christi Sanguine vernat apex.
De trunco fidei pendent mysteria nostræ;
Majestate Deus, corpore verus homo!

Radicem cruor innocui purissimus Agni,

Qui lavat humanæ vulnera sortis, alit.

O ! Crux, O ! columen, spes unica, planta salutis,

O ! lignum ætherii fertile depositi !

Prov. iii. 18 ; Cant. i. 2, 13. *Joan. Bochi*us. (Carm.

Lib. de cruce.)

31 *To give repentance.*—This, like many other texts of Scripture, has suffered from popular perversion. The expression, *δοῦναι τόπον μετανοίας*, means to “give room for repentance;” to open a way for the acceptance of a sinner’s repentance, to make him capable to receive pardon upon his repentance, through the atoning merits of our LORD. xi. 18 ; S. Luke xxiv. 47. *J. F.* Some have endeavoured to explain the efficacy of what CHRIST has done and suffered for us beyond what the Scripture has authorized ; others probably, because they could not explain it, have been for taking it away and confining His office, as Redeemer of the world, to His instruction, example, and government of the Church : whereas the Doctrine of the Gospel appears to be, not only that He taught the efficacy of Repentance, but rendered it of the efficacy, which it is, by what He did and suffered for us ; that He obtained for us the benefit of having our Repentance accepted unto Eternal life ; not only that He revealed to sinners that they were in a capacity of Salvation, and how they might obtain it ; but, moreover, that He put them into this capacity of salvation by what He did and suffered for them ; put us into a capacity of escaping future punishment and obtaining future happiness. And it is our wisdom thankfully to accept the benefit by performing the conditions, upon which it is offered, on our part without disputing how it was procured on His. ii. 38 ; iii. 19 ; viii. 22 ; xx. 21 ; 2 Cor. vii. 10. *Bp. Butler.* (Analogy, ch. v. s. 6.)

Let us look steadfastly upon the Blood of CHRIST, and let us see how precious to GOD His Blood is ; which, being shed for our Salvation, did bring the Grace of Repentance to the whole world. Let us attentively regard all ages, and observe, that in every generation the LORD granted place of repentance to them, who would turn to Him. S. Matt. iii. 2 ; S. John i. 29. *S. Clemens Rom.* (Ep. to the Cor. s. 7.)

This Scripture makes *Repentance* stand for all in us ; and *forgiveness of sins* for all with GOD towards us. *Dr. Whichcote.* (Aphor. Cent. xi. 1033.)

He gives *Repentance* when He is received, as a *Prince* ; and *forgiveness of sin*, when He is received, as a *Saviour*. *Bengel.*

In religion, let not one thing rise up against another. The reason why we should take in all collateral acts, though the Scripture expresseth but one, is plain from that Scripture, Acts v. 31. We all acknowledge, that it is faith, that is immediate to remission of sins ; and you have here a signal place of Scripture, and faith is omitted and *repentance* put in ; and repentance doth include faith ; for repentance were desperate, if no hope, and without faith. This shows, that GOD means they should all go together ; and that Scripture intends all, though it speak but of one. Rom. i. 5 ; xvi. 26 ; S. John i. 12. *Dr. Whichcote.* (Serm. Rom. i. 16.)

32 In these words they give them twofold rational evidence, which did manifest the undoubted truth of what they spake ; for they delivered nothing but what themselves were witnesses to, and withal was declared to be true by the power of the HOLY GHOST in the miracles which were wrought upon, and by, believers. x. 39, 42. *Bp. Stillingfleet.* (Orig. Sacrae. B. ii. c. 9.)

The HOLY GHOST, keeping His residence and exerting His power in all pious souls, shining into their minds with the true heavenly light, that pure and perfect “ Wisdom, which is from above,” kindling charity, devotion, comfort and joy in their hearts, supporting them in trials and temptations, raising their affections and desires above this present transitory world, disposing them to relish spiritual things and to entertain themselves with the hopes of future Blessedness, doth assure them that JESUS is the LORD, doth seal to them the truth of His Doctrine, the reality of His promises, the efficacy of His Grace, the wonderful greatness of His Love and goodness toward them ; so that hence *that* is abundantly verified, which S. John telleth us, “ He, that believeth on the SON of GOD, hath the witness in himself.” Eph. i. 8 ; 1 Cor. xii. 3 ; Rom. viii. 16 ; Gal. iv. 6 ; 2 Cor. i. 22 ; iv. 6 ; 1 S. John v. 10. *Dr. Barrow.* (Serm. on the Creed. Serm. 20.)

I am now much more apprehensive, than heretofore, of the necessity of well grounding men in their religion, and especially of the *witness* of the indwelling Spirit: for I more sensibly perceive, that the Spirit is the great witness of CHRIST and Christianity to the world. And, though the folly of fanatics tempted me long to overlook the strength of the testimony of the Spirit, while they placed it in a certain internal assertion, or enthusiastic inspiration, yet now I see, in another manner, that the HOLY GHOST is the *witness* of CHRIST and His agent in the world. The Spirit in the prophets was His first witness; and the Spirit by miracles was His second; and the Spirit by renovation, sanctification, illumination, and consolation, assimilating the soul to CHRIST and heaven, is the continual witness to all true believers: and “If any man have not the Spirit of CHRIST, he is none of His:” even as the rational soul in the child is the inherent witness or evidence, that he is the child of rational parents. Rom. viii. 14—17; 1 S. John v. 10; 2 Cor. xiii. 5. *R. Baxter.* (Reliquiæ Baxterianæ, B. i. p. 1.)

To them that obey Him.—One single act in the way of overcoming oneself, from a motive of fear, and love, and gratitude towards God, oftentimes impresses more deeply the idea of Him, and His attributes, than long reflecting and considering, if it be without special subduing of oneself. Verse 29; ii. 18; vi. 7. *B. Overberg.* There is a kind of sanctity of soul and body, that is of more efficacy for the receiving or retaining of Divine Truth, than the greatest pretence to discursive demonstration. Wisd. i. 4; Ps. xxv. 13; S. John vii. 17. *Dr. Henry More.*

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the Apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody : to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God.

33 Hearest thou of *the forgiveness of sins*, O ! wretched man, and that God doth not demand punishment ? And dost thou wish to *slay* them ? What wickedness was this ? Ps. cix. 1—4. *S. Chrysostom.*

34 Truth has had concealed and timorous friends, who, keeping their sentiments to themselves, or disclosing them only to a few, complied with established errors and superstitions, which they disliked and despised. They, who are at all acquainted with history, know that a great number of such examples might be produced. S. John iii. 1 ; xix. 38. *J. Jortin.* (Discourses concerning the Christian Religion, i.)

36 Opinion is, as a wheel, on which the greatest part of mankind are turned and wheeled about, till they fall off several ways into several evils, and do scarce touch the truth in the way. Opinion builds our church, chooseth our preacher, formeth our discipline, frameth our gesture, measureth our prayers, methodizeth our sermons. xxvi. 9 ; xxviii. 22. *Farindon.*

37 At the Birth of CHRIST was the great tax of the world under Augustus ; which, being a new imposition, and never heard of before, fell out to breed much matter of question. . . . *Judas*

of Galilee rose in the days of tribute. He it was, that held, touching the tax, *quod non*. The people of God, Abraham's seed, free-born—*they* to be charged with taxes, by a stranger, a heathen, an idolater? No; rather rise, take arms, as Jeroboam did. The people's ears itched after this doctrine. The best religion for the purse is the best for them; and they, ready to hold with Jeroboam, or Judas, or any, that will abrogate payments. ii. 7; xxi. 38; S. Luke xxiii. 5. *Bp. Andrewes.* (Serm. S. Matt. xxii. 21.)

Drew away much people.—It can nowise be safe to follow any such leaders, whatever pretences to special illumination they hold forth, whatever specious guises of sanctity they bear, who in their doctrine or practice deflect from the great beaten roads of Holy Scripture, primitive tradition, and Catholic practice, roving in bye-paths, suggested to them by their private fancies and humours, their passions and lusts, their interests and advantages: there have in all ages such counterfeit guides started up, having debauched some few heedless persons, having erected some *παρὰ συνωρέας*, or petty combinations against the regularly settled Corporations, but never with any durable success or countenance of Divine Providence; but like prodigious meteors, having caused a little gazing and some disturbance, their sects have soon been dissipated, and have quite vanished away; the authors and abettors of them being either buried in oblivion, or recorded with ignominy. Titus iii. 10; 2 Thess. iii. 6; Rom. x. 17; 1 Tim. vi. 5. *Dr. Barrow.* (Serm. Heb. xiii. 7.)

Who kills the lawless ruffian? the Magistrate that executes the Law? the citizen, that merely stands upon his own defence? No; the man kills himself. The son of violence as clearly puts himself to death, as a mad dog, that rushes upon the opposed spear: "He digged a pit, and fell therein; and his blood is on his own head." v. 36, 37. *R. Cecil.*

38 The early books, written against Christianity,* soon fell into

* The principal writers, among the Gentiles, were *Celsus* in the second century, *Porphyry* in the third, and the Emperor *Julian* in the fourth. We have Celsus given almost entirely in Origen, much of Julian in S. Cyril, and large portions of Porphyry in S. Jerome.

general contempt; they perished, almost as fast, as they appeared; and if they still subsisted any where, it was, because they had been preserved by the Christians themselves. *S. Chrysostom.* (Works, vol. 2, p. 539, Edit. Bened.)

Ex nihilo nihil fit is a maxim, that applies itself in every case, where Deity is not concerned. *Cowper.*

39 *Ye cannot overthrow it.*—Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence. 2 S. John 1, 2. *S. T. Coleridge.* (Table talk, 1823.)

That the Bible is the Word of God, the same I prove in this way: all things, that have been from the beginning, now are still in the world; and how it is so ordered and made to subsist, the same was written particularly at the beginning, in the first Book of Moses, concerning the Creation: and even as God made and created it, so it was; even so it is; and even so doth it stand to this present day. And, although King Alexander the Great, the Kingdom of Egypt, the Empire of Babel, the Persian, Grecian, and Roman monarchs, the Emperors Julius [query, Julian?] and Augustus most fiercely did rage and swell against this Book, utterly to suppress and destroy the same; yet notwithstanding they could prevail nothing: they are all gone and vanished: but this Book from age to age hath remained unremoved in full and complete manner, as it was written at the first. xxvi. 22; 2 S. Pet. iii. 5—7. *Luther.* (Table talk, ch. i.)

Gamaliel's position is sound and good—"all one, to fight with God, and that, which is *of* God"—for they cannot be severed. ix. 5; xxiii. 9; Rom. xiii. *Bp. Andrewes.* (Serm. Prov. viii. 15.)

40 And to him they agreed: and when they had called the Apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

42 And daily in the temple, and in every house, they ceased not to teach and preach JESUS CHRIST.

40 The world (in its opposition to the Gospel) begins with mocking, i. 13; then proceeds to questioning, iv. 7; then to threatening, v. 17; then to imprisoning, v. 18; then to scourging, v. 40; then to killing, vii. 58; xii. 1, 2. *Bengel.* (Note at i. 13.)

Christianity was planted *in rerum colluvie*, in the corruption of men and manners: so it doth in a manner bid defiance to the whole world. It tells the Jew, his ceremonies are beggarly (Gal. iv. 9), the wise man of this world, that his philosophy is but deceit (Col. ii. 8), and his wisdom madness (1 Cor. i. 20). It plucks the wanton from the harlot's lips, tumbles down the ambitious from his pinnacle, disarms the revenger, strips the rich. It writes over the rich man's gates, "Blessed are the poor;" over the Doctor's chair, "Where is the disputer of this world?" over the Temple, "*Non lapis super lapidem*," that not a stone shall be left upon a stone, that shall not be thrown down:" for a *non occides*, it brought down a *ne irasceris*, and made anger Murder; for a *non mœchaberis* a *non concupisces*, and made desire Adultery. It brought down sin to a look, to a thought; and therefore no marvel, if there arose against Christians *tot hostes quot extranei*, as many enemies, as there were heathen, or Jews. xxviii. 22; 1 Kings xxii. 8; S. Matt. xxiv. 9. *Farindon.* (Serm. S. Matt. v. 5.)

41 The phrase here of S. Luke is remarkably gallant and spirited . . . "had the honour of being vilified and reproached in a cause so highly venerable." This passage is a fine exemplification of the figure, which Rhetoricians call *Oxymorum*. Horace's *Dulce periculum*, *Splendidè mendax*, *Quo beatus vulnere* read flat, and look dim, upon the comparison. 2 Cor. xii. 10; Phil. i. 29. *J. Hervey.* (Theron and Aspasio. Note to Letter 10.)

I love indeed to suffer; but I cannot tell whether I am *worthy* to suffer. ix. 16; Phil. i. 29; S. Luke vi. 22, 23. *S. Ignatius.*

If they deservedly rejoiced to be allowed to *suffer for Him*, of how much joy shall they have just cause, that are admitted to reign with Him? His having supported the hardships and the toils (for I must not now call them evils) to which our afflicted con-

dition of mortality is exposed, does so much alleviate them, and refresh us under them, that in this sense also it may be truly said, that "the chastisement of our peace was upon Him, and by His hurts we are healed." Isa. liii. But He, that relieved us even by His Cross, will sure do more for us by His Crown, when He shall admit, and even invite, each faithful servant to no less a Blessing, than to "enter into his Master's joy." So rich a source of happiness did CHRIST design to make Himself to us, in all His capacities and conditions, that in heaven and in earth it was, and will be, His gracious and constant employment to share our griefs, or impart to us His joys, and either lessen our miseries by His sufferings, or increase our happiness by His felicity. ix. 4; 2 Tim. ii. 12; Rom. viii. 18. *Hon. R. Boyle.* (Some Motives to the Love of God, s. 22.)

We cannot digest adversity, if we do not relish it. 2 Cor. xii. 10; Heb. x. 34; S. James i. 2. *Dr. Barrow.* (Serm. Phil. iv. 11.)

Non onus est, sed honos; non dedecus, at decus ingens

Tecum vel minimam, Christe, tulisse crucem!

Haeftenus. (Regia via crucis, lib. ii. c. 17.)

42 *Teach* JESUS CHRIST.—*Caro factus est et conceptus, Natus, Passus, Crucifixus, Mortuus, Sepultus, Descendit, Resurrexit, Ascendit, Assedit, Revertitur, Retribuet.* The Word was made flesh and conceived, was born, was suffering, was crucified, was dead, was buried: it descended, it rose up, it ascended, it sate down, it returns, it will Judge. Col. i. 27, 28. *Abp. Laud.* (Diary.)

The Gospel is a system of Truth and Duty; its parts all harmonious, and mutually relevant and dependent. It has a centre, luminous, glorious, all-controlling, to which all the parts around refer for the light, in which they are revealed, and the harmony of their every bearing. You can neither illustrate this system, till you have shown its central power and light, nor fully describe its centre without exhibiting the various relations and dependencies of its surrounding system. The centre is CHRIST. All lines meet in Him; all light and life come from Him: all truth is dark, till He is risen on the scene. Lesser lights are only to rule the night: it is for the Sun to rule the day. viii. 5; x. 36; xxvi. 23; Phil. iii. 7—14. *Bp. M'Ilvaine.* (Charge before the 17th Convention of the Diocese of Ohio, 1834.)

Remigius, at S. Matt. v. 23, observes, that *teaching* and *preaching* differ: teaching, he says, refers to things present; preaching to things to come—They taught present commandments, and preached future doctrines. S. Chrysostom at xv. 35 distinguishes the two thus: they taught those, who were already believers, and they Evangelized those, that were not yet such. If these explanations are not quite satisfactory, there may be room for another. Teaching then may describe and comprehend the didactic, and preaching the hortatory part of the discourse. The Apostles *taught* JESUS: they proved and demonstrated from the Scriptures that He was “the SON of GOD” and “the CHRIST;” and, in connection with this fundamental truth, they expounded the way of salvation through Him. Then they *preached* JESUS: as His authorized ambassadors, they exhorted the people, on the grounds of the doctrines they had delivered unto them; they called upon them to repent, believe, and be Baptized; in a word, to be “reconciled unto GOD.” ix. 20, 22; xv. 35; xxviii. 31; S. Matt. xi. 1. *J. F.*

CHAPTER VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables,

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the HOLY GHOST and wisdom, whom we may appoint over this business,

4 But we will give ourselves continually to prayer, and to the ministry of the word.

1 In this *murmur*, scarcely audible at first and whose tone was almost too low to jar with the harmony of the Church, we have the introduction of that *meum* and *tuum* between brother and brother, spoken of in our note iv. 32. The distinctions of self grew with the growth of Christianity, like a tare, sown by the enemy, in the midst of God's wheat. We may trace its rapid developement from the time of the conversion of the Emperor Constantine; and subsequent Ecclesiastical History has shown us its bitter fruits at their full maturity, and ripening for the harvest, when the sins of Babylon shall have "reached unto heaven," Rev. xviii.; and God shall enter into judgment with her for her "merchandise of gold, and silver, and precious stones," &c., and, infinitely above all, her merchandise of "souls of men." Prov. xvii. 14; S. James ii. 6; v. 13; 2 S. Pet. ii. 3, 14; 1 Tim. vi. 5—10; 1 S. John iii. 17; Ezek. xiii. 19. *J. F.*

2 In the primitive times, the Offertory was the constant means of doing this; no man of ability ever coming to the Sacrament without remembering the Corban; and out of that treasury the *προεστὴς*, or priest, being enabled, "became" (as Justin Mart. Apol. 2. says) "the common guardian of all, that were in want." The weight of which task was so great in the Apostles' times, that they were fain to erect a new Order in the Church to assist them, particularly in this *διακονεῖν τραπέζαις* to *furnish tables*, i.e. distribute maintenance out of that bank, to all, that were in need. I wish heartily our care and our practice may not fall too short from such a venerable example. Heb. xiii. 15, 16. *Dr. Hammond.* (The Pastor's motto, Serm. 2 Cor. xii. 14.)

Mr. Thorndike testifies, that he finds in a MS. (expounding divers Greek words of the Bible) this gloss, *Κυριακὸν δεῖπνον τὸ ἐν ἐκκλησίᾳ ἀρίστον*, "The LORD's Supper, is to dine in the Church." This common entertainment being made for poor and rich, out of the stock of the Church, from the offerings, that were brought, the seven Deacons were first appointed to attend upon the making

of this provision, and relieving the poor otherwise. . . . By *serving tables* we cannot well understand any other thing, than providing for the poor this table at the Feasts of Charity, which maintained a singular love and kindness among them all. So great a kindness it was, that hereby was nourished, that the heathens would not but take notice of it, as inviting many to be Christians. "You shall find," saith Julian, "among the Galileans (by which name they called Christians) their Feast of Love, which they called *Agapæ*, their entertainment and their *serving of tables*, which draws many to their religion." And this is the great thing, which the Apostle reproves the Corinthians for; that, though the Sacrament and this feast were appointed to preserve love, yet they rudely abused them to the very contrary end. S. John xiii. 35; 1 Cor. xi. *Bp. Patrick.* (*Mensa Mystica*, s. i. c. 6.)

It is the glory of a Bishop to make provision for the wants of the poor: it is the disgrace of all Priests to study to increase their own riches. i. 18; xx. 33—35; Rom. xv. 25, 26; Gal. ii. 10. *S. Jerome.* (Ep. ad Nepotianum.)

3 Notwithstanding all the interest and office, that the HOLY GHOST assumes in their separation to the Ministry (xiii. 2), yet there is something left besides for man to do. Although He superintend, they have a work in it: He is the "Unction" (1 S. John ii. 20); but it must be applied by *laying on of hands*. . . . And even in the lowest Clergy it was thus. When the first Deacons were to be made, *men full of the HOLY GHOST and of wisdom* were to be looked out: but yet that did not authorise them. The HOLY GHOST and wisdom did not make them a *Deacon*; for, besides that, *the Apostles will appoint them over their business*, and they are brought to them, and they do lay their hands upon them. Thus it was in these times of the full effusion of the HOLY GHOST: men had always had to do in giving that commission. . . . And here a consideration offers itself to those holy Fathers, whom the Spirit makes His associates in separating men to sacred offices; that, when they set apart even to the lowest stalls of the Church, they labour to perform it so, that the HOLY GHOST may be engaged and act along with them in the performance; separate such, as they

may presume the Spirit hath "called" and will own. He does not call the ignorant, or appoint blind eyes for the Body of CHRIST, or make men seers to lead into the pit. The HOLY SPIRIT calls not the unclean and the intemperate, nor does He ever say, "Separate Me" those, who "separate themselves:" the Spirit calls not such, as break the Unity of the Spirit; nor sets into the rank of higher members in CHRIST's Body those, who tear that Body and themselves from it. 1 Tim. iv. 13; 2 Tim. i. 6; Titus i. 5; S. Matt. vii. 6. *Dr. Allestree.* (Serm. Acts xiii. 2.)

The Apostles themselves, as moved by the Spirit, might have made this election: but nevertheless they desire the testimony of the people. The fixing the number, and the ordaining them, and for this particular office, rested with them; but they left to the people the choice of the men, that they might not seem to act with partiality; just as GOD also leaves it to Moses to choose, as Elders, those, whom he knew. i. 23, 24; Numb. xi. 16. *S. Chrysostom.*

By Moses's Law the Levites were to be holy, as well as the Priests; and the directions, which S. Paul gives, concerning their qualifications (1 Tim. iii.) are evidence sufficient, that great care ought to be taken of their admission. . . . If they had not been intended for higher ministries, there had been no need of requiring, that they should be *full of the HOLY GHOST and of Wisdom.* Verse 10; viii. 5, 38; 1 Tim. iii. 13. *Dean Comber.* (A Discourse on the office for making Deacons, ch. i. s. 1.)

If so much care was requisite in making provision for this lower Ministry, much greater must be employed in making choice of Priests, who have souls entrusted to them. 1 Tim. iii. 13. *Clarius.*

There is a threefold *fulness* of the HOLY GHOST in Scripture, according to a threefold capacity in the receivers. 1. *Plenitudo superabundantiæ*, of the fountain, in CHRIST. He had not the Spirit "in measure," but above measure. S. John i. 16; Col. ii. 9. 2. *Plenitudo eminentiæ*, of the stream: so the Apostles, those extraordinary officers had a greater fulness of the Spirit than any since. Verses 5, 8; viii. 18; xi. 24; xiii. 9; S. John xvi. 13—15. 3. *Sufficienciæ*, of the vessel: this fulness has

every member of the Body of CHRIST. S. John iii. 5; Rom. viii. 9—16. *E. Leigh.*

- 4 All our ministries consist in *preaching* and *praying*; to these two are reducible all the Ministries Ecclesiastical, which are of Divine Institution. *Bp. J. Taylor.* (Return of prayers.)

Sacris dotatus, et sacris deditus, atque

Sacra docens, sacra dans, et dux sacer esto Sacerdos.

Weever. (Funeral Monuments, ch. 16.)

First, *Prayer*; then, Sermon. xx. 7; S. Mark xi. 17. *J. F.*

Be very careful to prefer those actions of your life, that most concern you; be sure to do them chiefest, to do them most. Let those things, that are of less moment give place to those things, that are of greatest moment. Every man of the most ordinary prudence, having many things to do, will be sure to be doing of that first and chiefest, which most concerns him, and which, being omitted and possibly wholly disappointed, might cause his irreparable loss. xxii. 10; S. Matt. xxiii. 23. *Sir M. Hale.* (Of the redemption of time.)

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the HOLY GHOST, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch:

6 Whom they set before the Apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians,

and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

5 We learn from this high eulogium, bestowed upon S. Stephen, that they, who fill an inferior Order in the Church, may have as much grace and honour, as their highest superiors; and that GOD regards in no man, however exalted he be, anything, but His own gifts, bestowed for His own Glory, the edification of His Church, and the Sanctification of the individual. Gal. ii. 6. *M. de Singlin.* (Instr. Chretiennes. Fête de S. Etienne.)

The Deacons were partly Hebrews, partly Greeks (for many Jews had Greek names): here was a *proselyte*, to whom the proselyte converts might apply. *Bengel.*

6 The ordination of the Clergy is completed by two things; laying on of hands, and prayer of the lips. xiii. 2, 3; xiv. 23; 1 Tim. iv. 14. *S. Jerome.* (Lib. xvi. in Jesai.)

As to the mystical meaning of this ceremony, I find it variously explained: some will have it signify the taking them into GOD's special protection; others the granting them power to act, because the hand is the instrument of action; others the plentiful imparting to them the gifts of the SPIRIT; for gifts are distributed by the hand. But the most natural signification of it seems to be the Bishop's delivering them a power to officiate in the Church and to administer holy things: but, because he doth this in GOD's Name, and by authority from Him, the candidate should lift up his heart to Heaven, and pray for grace to fit him for this weighty charge. viii. 19; Deut. xxxiv. 9; 1 Tim. iv. 14. *Dean Comber.* (A Discourse upon the Office for making Deacons, ch. iv. s. 1.)

Our SAVIOUR at first ordained His Twelve Apostles, according to the number of the tribes of the Church of Israel. Afterwards, He ordained other seventy, according to the number of the Elders, whom Moses appointed, as his assistants. When the Church in Jerusalem was multiplied, seven Deacons were or-

ed by the laying on of the hands of the Apostles, to preach, and Baptize, and minister in distributing the alms of the Church. Here then we have three Orders of men, each distinct from the other; the Twelve Apostles, the seventy Disciples, and the seven Deacons; and by these the first Christian Church in Jerusalem was governed and administered. *W. Jones.* (Essay the Church. Ch. ii.)

- 7 The Jews, who at first followed CHRIST, were to be few and inconsiderable, during His life; to take away all umbrage from the Gentiles, as well as the governing part of the Jews, that He designed any infraction upon their civil rights and liberties. Therefore the great flowing in of the Jews first, particularly of their *priests*, and afterwards of the Gentiles, was not till after the Ascension of our Blessed LORD, to put them out of fear of His going about to set up a temporal kingdom (i. 6) after His Resurrection: for that had made a great noise, and given the alarm both to the High Priest and Governor of the Jews, as well as to the Gentiles: therefore, though "He showed Himself openly after His Resurrection," and to so many, and at sundry times, and by such infallible proofs, as to confirm the truth of it, past all possibility of deceit or ground of scruple to after ages; yet He showed not Himself openly to all the people. That would have set the whole world in a flame, all on a sudden, who were not prepared; for they knew not, as yet, the design of His kingdom, that it was to be spiritual and heavenly; till He should, in a long tract of time and by degrees, bring over the whole kingdom of the earth to His subjection in the belief of His Gospel; not by force of arms (for that could not have done it), but according to the full freedom of their own wills by a rational conviction. xvii. 7; S. John vi. 15; xi. 48; xix. 12. *C. Leslie.* (A short and easy method with the Jews, s. 15.)

These *Priests* might have been rendered more favourably disposed towards the faith, when they saw, in the Institution of the Order of Deacons and in its derivation from the Apostleship, that the Church was to be regularly governed by constituted authorities, and to have its distinct sacred tribe of "Ministers unto the LORD." There is something more than a mere com-

mon profession, apparently implied in the expression, *we are obedient to the faith*. We have the accession of the *Levites* recorded at iv. 36, in the person of Barnabas. v. 32. *J. F.*

Man, being as he is, must have a Church. Christianity, without order and authority, is a dream, an enthusiasm, a desolation. i. 47; 1 Tim. iii. 15. *Bp. D. Wilson*. (Charge, Calcutta, 1838.)

The Scripture cannot be spread over the world, as a Divine Revelation, for a continuance, in any country, unless Christian Churches be supported there; but will always, more or less, so long as such Churches subsist: and therefore their subsistence ought to be provided for. Eph. iii. 5, 9, 10. *Bp. Butler*. (Serm. before the Propagation Soc. 1739.)

8 A very high testimony is here rendered to the excellency of *faith*; it is the first thing, that we are told of in the narrative about S. Stephen: and it is mentioned twice, the rather to impress it on our minds (ver. 4, 5). “He was full of *faith*.” Here was the indwelling of the Spirit; here was the secret of His strength; here was the spring of his charity; here was the glory of his martyrdom. If we would do and suffer great things for GOD, it can only be by the same Divine principle: for “who is he, that overcometh the world, but he, that believeth, that JESUS is the SON of GOD?” Heb. xi. *J. F.*

At this time was probably the culminating point of popularity of the Church at Jerusalem. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the Priests were gradually being won over. But GOD’s designs were far different. At this period, another great element in the testimony of the Church is brought out in the person of Stephen—its protest against Pharisaism. This arrays against it that powerful and zealous sect (Conf. iv. 1; v. 17); and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both. xxiii. 6; xxviii. 22; Gen. viii. 9; xxii. 1. *Alford*.

9 *Of Cilicia*.—Hence was Saul. It is moreover very probable, that Gamaliel, whom we know to have been Saul’s preceptor, was at the head of this synagogue and seminary, and that this

conspiracy against Stephen was raised against his will, or knowledge of it. *xxi. 39. Bengel.*

Great was their veneration of the Temple, since they had left their own country, in order to be near it, and for the name of Moses. *viii. 27. S. Chrysostom.*

Disputing.—We stand at better advantage to find Truth, and keep it also, when praying for it, than fiercely wrangling and contending about it. Disputes toil the soul, and raise the dust of passion. Prayer sweetly composeth the mind, and lays the passions, which disputes draw forth: and I am sure a man may see further in a clear still day, than in a windy and cloudy. *xv. 2; xiii. 45; 1 Cor. i. 20. Gurnall.*

It is exceeding hard to *dispute*, without gaining some invincible prejudice and good liking to the opinions we defend. So devoted are we to ourselves, in this dark and degenerate state, that self-love too easily engages our favour to the cause we have espoused; and for no other reason, than because we have espoused it. *xv. 2, 7. Dr. Watts.*

10 Because it was unreasonable for the Apostles *to leave the Word of God and serve tables*, they ordain Deacons. But we find S. Stephen discharging both these offices: while his hands serve the tables, his tongue preaches; and when his tongue is silent, his hands speak miracles; he joins the Apostolate to his Ministry, and, like his Blessed Master, through a plenitude of power (*v. 5*), he commands over nature, as a master; and, through the plenitude of his grace and humility, he administers to his brethren, as a servant. In fine, he preaches, as an Apostle; he serves, as a deacon; he disputes, as a divine; he reasons, as a philosopher; he rebukes, as a father; he fights, as a soldier; he looks an Angel, and dies a Martyr. *Phil. Ellis.* (Serm. Acts vi. 8.)

The Prophet Isaiah (*xi. 2*), speaking of that fulness of the SPIRIT, that was to rest upon our SAVIOUR, distributes the HOLY SPIRIT, according to its operations, into “the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and the Fear of the LORD:” which the Church looks upon, as a proper enumeration of the Sanctifying gifts of the HOLY SPIRIT, which GOD does diversely distribute unto men

in order to the common salvation. There is *Wisdom* for those, that teach; and Understanding for those, that learn; and Counsel for such, as are in perplexity; and Might for such, as are in difficulty; and Knowledge for them, that err; and the Fear of the LORD or Piety, (as other versions read it) for all, that will be pious. Now of these gifts God giveth such kinds and measures to every man, as he has need of; to every private person so much, as is necessary for a private salvation; and to every one of a public character, so much, as is necessary to promote salvation in the public; salvation of souls and the advancement of CHRIST'S Kingdom being the only scope of all His distributions. Isa. lxi. 1; 1 Cor. xii. *Dean Young.* (Serm. 2 Tim. i. 6.)

Then said Christian to his fellow: "If these men cannot stand before the sentence of men, what will they do with the sentence of God? And, if they are mute, when dealt with by vessels of clay, what will they do, when they are rebuked by the flames of a devouring fire? Jer. xii. 5. *Bunyan.* (Pilgrim's Progress, Part i.)

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this JESUS of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

- 11 *Then*.—The more you serve God, the more you make to yourselves enemies among men. 2 Tim. iii. 12; S. James iv. 4. *S. Ambrose*.

What action was ever so good, or so completely done, as to be well taken of all hands? Noah and Lot foretel of judgments from God upon the old world and Sodom; and are scoffed at: Israel would go to sacrifice in the wilderness; and they are “idle:” Moses and Aaron will be governing Israel, according to God’s appointment; “Ye take too much upon you, ye sons of Levi.” (See also 2 Sam. vi. 20; S. Matt. xi. 18, 19.) The Spirit of God descends upon the Apostles; and they, thus inspired, speak all languages: they are “full of new wine.” What can we hope to do, or say, that shall escape the censures and misinterpretations of men, when we see the Son of God could not avoid it? xxviii. 22; S. Matt. x. 25. *Bp. Hall*. (Select thoughts, 81.)

You put on your armour in the Name of the Church; and then fight against the Church. S. John xvi. 2. *P. Leo*.

It was once a famous saying; “All mischief begins *in Nomine Domini*.” S. John xv. 21. *Dr. Barrow*.

- 12 *Came upon him, &c.*—Hounded and hunted him down, as if he was a wild beast, or some vermin of the earth. ix. 1; xxi. 28, 36; xxii. 22; S. Matt. xxvi. 47, 48. *J. F.*

13 All the miseries, which did befall the Martyrs and holy men, began in slander, and ended in slaughter. Naboth first accused wrongfully for “blaspheming God and the King,” and so put to death. The Elders stirred up false witnesses, that said they heard *Stephen speak blasphemous words against Moses and the holy place*; the next news you hear he is cast out of the city and stoned. Our Blessed SAVIOUR was first wrongfully cried out upon, that He “made Himself a King;” then led away to Pilate to be crucified. Is not this then the fruit of this Divinity? Beware of slandering and evil speaking: it is *peccatum sanguinum, peccatum dæmonum*, the sin of bloodshed, and the sin of devils. The very Prince of devils is characterized by being “an accuser;” not because a man may not sometimes accuse, and yet be a charitable Christian; but because “the more he accuseth the elect of God, the more it tickleth and

delights his envy," says S. Austin. xxiv. 5, 6; Rev. xii. 10. *Bp. Hacket.* (Serm. S. Matt. iv. 1.)

The false witness is amenable to three persons: to GOD first, whom by his perjury he despises; then, to the judge, whom he deceives by his falsehood; lastly, to the innocent accused, whom he immediately injures. Ex. xx. 16. *Isidore (of Seville).*

14 If we would avoid the sin of slander, how careful we should be to interpret fairly and favourably the words and actions of our neighbour. Jer. ix. 4, 5; xxiii. 36; Ps. lvi. 5. *Dr. Barrow.* (Serm. Prov. x. 18.)

The abrogation of the Mosaic ceremonial and the close of the Jewish dispensation seems to have been revealed to S. Stephen at an earlier period, than it was to S. Peter, who needed a special vision and communication from heaven to persuade him of it. Conf. xi. 19, 20. *J. F.*

S. Stephen said, *JESUS of Nazareth will destroy this place.* What then? Was your city saved from destruction by putting S. Stephen to death? It was rather destroyed, because you put to death the LORD and the servant, because you slew the Shepherd and the sheep, because you murdered the King and His soldier. That city cannot stand, in which its King is put to death. No honour is paid to that temple, where the slaughter of its LORD was perpetrated. Was it S. Stephen, who pronounced, "Behold, your house is left unto you desolate?" Was it S. Stephen, who said, "There shall not be left in the Temple one stone upon another?" What new wonders! What perverse and disturbed judgment! GOD passed the sentence; and man is called to an account for it. CHRIST condemned; and S. Stephen is punished. The King spake the truth; and another was mulcted. Thou, O Judea, art the author of a similar sentence. Thou hast made a Cross, and destroyed Jerusalem; thou hast said, "His Blood be on us and on our children!" Weigh now what punishment thou hast pronounced on thyself. Jer. xxvi. 11—19. *Proclus.* (In Stephanum. Orat. xvii.)

Change the customs.—I would rather choose to endure the wounds, which *envy* (v. 17) casteth at novelty, than to go on sleepily in the ways of ancient mistakings. xvii. 18; 1 Thess. v. 21. *Sir W. Raleigh.*

Can any one that now considers seriously the state of things, thus described,* as it should come to pass, ever imagine, that the Levitical service was ever calculated for this state? Was GOD's Worship to be confined to His Temple at Jerusalem, when "all the nations of the earth" should come to serve Him? Was the High Priest to make an atonement there, when an Order of Priesthood different from the Aaronical should be set up? Must the Tribe of Levi only attend at the Temple, when GOD would take Priests and Levites out of all nations, that serve Him? What would become of the magnificence and glory of the Temple, when both city and sanctuary shall be destroyed; and that must be within a few prophetic weeks, after "the Messiah is cut off?" And must the Covenant GOD made with the Israelites continue for ever, when GOD expressly saith He would make a new one: and that, not according to the Covenant, which He made with them then? It is so evident then, as nothing can well be more, that under the Old Testament such a state of Religion was described and promised, with which the Levitical worship would be inconsistent; and so that the ceremonial law was not at first established upon an immutable reason; which was the thing to be proved. Ezek. xx. 25; S. Mark xii. 9, 33. *Bp. Stillingfleet.* (Orig. Sacrae. B. ii., c. 7.)

Nulla est grata Deo, nisi Christus Filius, ara;

Qui luit officio crimina nostra Suo.

Huic impone manus; Huic toto incumbito corde;

Ad Patrem nostrum perferet Ille preces.

P. Melancthon.

15 When Moses gave the Law, he had "a veil upon his face," to conceal that Glory, which the Jews were not able steadfastly to behold. In this apology, you see another Minister of GOD, delivering the Law to them over again; but now, without its veil, as it is fulfilled in JESUS CHRIST under the Gospel, which is its true glory. And while S. Stephen does this, his face shines: all, *that sat in the council looking steadfastly at him, saw his face as it had been the face of an Angel.* He certainly was

* The Texts referred to are Ps. lvii. | ii. 7; Mal. iii. 1; Dan. ix. 24—27;
2; Isa. ii. 2; Mal. i. 11; Zach. xiv. | Jer. xxxi. 31, 32.
20; Ps. cx. 4—6; Isa. lxvi. 21; Hagg. |

performing the office of another Moses to them, and doing for them what the first could not do: and I am confident that all, who listen to this new Moses of the Gospel, will see farther into the wisdom of the Old Testament, than they did before. S. John xviii. 6; 2 Cor. iii. 6—18. *W. Jones.* (A letter to three converted Jews. Conclusion.)

What are Angels? Surely, they are Spirits, glorious Spirits, heavenly Spirits, immortal Spirits: for their nature or substance, spirits; for their property or quality, glorious; for their place and abode, heavenly; for their durance or continuance, immortal. . . . When we are at our very highest perfection, it is even thus expressed, that we come near, or are therein like to, or as, an Angel; perfect beauty in *S. Stephen*, (*They saw his face, as the face of an Angel*); perfect wisdom in David, ("my Lord the King is wise, as an Angel of light"); perfect eloquence in *S. Paul*, ("Though I speak with the tongues of men and of Angels.") All our excellency, our highest and most perfect estate, is but to be, as they. Heb. ix. 5; S. Matt. xxiv. 26; S. Luke xx. 36. *Bp. Andrewes.* (Serm. Heb. i. 16.)

His benign Angelic look bespoke his entire forgiveness of their enmity against him. Yet, they went on still in their wickedness. vii. 60. S. Luke xxii. 61. *J. F.*

One of the external signs, by which internal devotion should be indicated, is joy of countenance, produced by a glad heart, sensible of the Infinite Goodness of God. S. Matt. vi. 16—18. *Plato*, (Abp. of Moscow.)

Holiness is no solitary neglected thing: it has stronger confederacies, greater alliances, than sin and wickedness. It is in league with God and the whole universe; the whole creation smiles upon it; there is something of God in it, and therefore it must needs be a victorious and triumphant thing. Wickedness is a weak, cowardly, and guilty thing, a fearful and trembling shadow. It is the child of ignorance and darkness; it is afraid of light; and cannot possibly withstand the power of it, nor endure the sight of its glittering armour. It is allied to none, but wretched forlorn and apostate spirits, that do what they can to support their own weak and tottering kingdom of darkness; but are only strong in weakness and impotency.

The whole polity and commonwealth of devils is not so powerful, as one child of light, one babe in CHRIST; they are not all able to quench the least smoking flax, to extinguish one spark of grace. xviii. 9, 10; Ps. xxxiv. 18; S. Matt. ii. 3; 2 Tim. iv. 17, 18. *R. Cudworth.* (Serm. 1 S. John ii. 3, 4.)

I frequently thought, while attending to his heavenly discourse and Divine spirit, that he was so different from, and superior to, the generality of mankind, as to look more like Moses, or Elijah, or some Prophet, or Apostle, come again from the dead, than a mortal man, dwelling in a house of clay. It is true his weak and long afflicted body proclaimed him to be human; but the graces, which so eminently filled and adorned his soul, manifested him to be divine. And long before his happy spirit returned to GOD, who gave it, that, which was human, seemed in a great measure to be "swallowed up of life." iv. 13. (A short account of the life and death of the Rev. John *Fletcher* by Rev. John Wesley, ch. 4.)

CHAPTER VII.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The GOD of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence when his father was dead, He removed him into this land, wherein ye now dwell.

5 And He gave him none inheritance in it, no, not *so much as* to set his foot on : yet He promised that He would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

2 Immediately, at the outset, he overthrows their conceit, and makes it appear by his words that the *Temple* is nothing ; that *the customs* are nothing either, without their suspecting his drift . . A vision was vouchsafed to Abraham in a strange land . . He calls Him, *the GOD of Glory*, implying that He needs not the glory, which comes from us, which comes by the Temple ; for Himself is the fountain thereof. xvii. 24, 25. *S. Chrysostom.*

As no other thing belongeth so properly to GOD, *as Glory*, so neither doth Glory belong to any other Person so properly, as to GOD . . His glory is truly such, as all the creatures in the world, should they join their whole forces together to do it, could not make it either more or less, than it is. *S. Luke ii. 14 ; 1 Tim. i. 17 ; Isa. xlii. 8. Bp. Sanderson. (Serm. Rom. xv. 6.)*

We know not what reception the older Oracles of Divine truth had, nor how far they were preserved from Adam and from Noah downwards, till the later inspired Prophet, a descendant of Abraham, fixed the memory of them in part, perhaps restored it, in his volume of the Pentateuch. But from *Abraham* the authentic tradition of Prophecy and of Revelation is perfect. With this Patriarch we enter the visible Church, which GOD began to build upon earth ; and in that Sanctuary the light of Revelation has been fixed in its sphere, and has never ceased to burn. Hence it is, that the inheritance of GOD's revealed promises in the world is traced in Scripture to Abraham, not to the elder progenitors of the Jewish, or the human race, Noah, or Adam ; as in that emphatic and sublime invocation of Isaiah, " Harken to Me, ye, that follow after righteousness, ye, that seek the LORD : look unto the rock, whence ye are hewn, and to the hole of the pit, whence ye are digged. Look unto Abraham, your father, and unto Sarah, that bare you ; for I

called him alone, and Blessed him, and increased him." In the New Testament the like reference to Abraham is constant. S. Luke i. 55, 73; Rom. iv. 16; Gal. iii. 16. *Davison*. (Discourses on Prophecy, Gen. xvii. 7, Part 2.)

The man, who writes, speaks, or meditates, without being well stocked with facts, as landmarks to the understanding, is like a mariner, who sails along a treacherous coast without a pilot; or one, who adventures on the wide ocean, without a rudder or compass. xi. 4; S. Luke i. 1—4. *Lord Bacon*.

- 3 It would have been sufficient, had GOD said, *Get thee out of thy country*; for this would have implied the desertion of "his kindred and his father's house." But GOD was distinct in the enumeration of particulars to prove the depth of Abraham's faith; to show that he obeyed with a full view of consequences, and to evince that in the Divine command all was open and ingenuous. S. Luke xiv. 26—28. *S. Ambrose*. (De Abraham, Lib. i. c. 2.)

So the command to the same Abraham, that he should offer up his son, is expressed in the most significant and painfully affecting terms, "Take now thy son, thine only son, Isaac, whom thou lovest!" Gen. xxii. 2. *J. F.*

Some peculiar circumstances marked the call of Abraham, and indicate the LORD's purpose in it. For he was called out of an apostacy wide-spread and increasing, which, but for the Divine intervention, must have terminated, as in the age preceding. Then, as if to show what human nature had become by the fall, man was left to himself; and the apostacy, first manifested in Cain, was permitted to take its course: the result of which was, that, in the days of Noah, the tenth from Adam, all flesh had corrupted his way upon the earth, so as to necessitate the destruction of the race with the exception of the one faithful family. But scarcely was the judgment passed, when the like tendency again manifested itself in the family of Noah, in Ham, the father of Canaan. And now, in less than ten generations more, we have the whole earth united in that atheistic scheme, upon which GOD has stamped the name of "Babel," or "Confusion," recorded in the commencement of the Chapter (Gen. xi.), which relates the departure of Abram for his country,

in obedience to the Divine command: in whose time (the tenth again in descent from Noah) the spread of idolatry was such, that of his immediate ancestors and family, as already observed, it is recorded, that they "served other Gods." (Josh. xxiv. 14.) To arrest which . . he, like Enoch and Noah, . . . is separated to be the head of a chosen race. *Wm. de Burgh*. (Donnellan Lectures, 1854, p. 76.)

4 He, that hath God's call, need not fear God's conduct. xiii. 2; xvi. 10. *W. Burkitt*.

If you would believe, you must go blindfold into God's command. Abraham subscribes to a blank, when the LORD calls him out of his own country. xx. 22; Heb. xi. 1, 8, 9. *W. Bridge*.

Hunc Omnipotens per somnia blanda monebit
Cognatosque, domumque, ac vana relinquere sacra,
Et petere externas, quas Ipse ostenderat, oras :
Pollicitus læto illius de sanguine gentem
Missurum, quæ cura Dei, cumulata supremis
Muneribus, terras longè latèque beârît.
Auscultat monitis, sequiturque ; atque inscius oras
Quas petit egreditur, fidens : quàm pectore certo
Egreditur, datur, en ! liquidâ mihi luce tueri,
Cognatosque domumque, deos finesque relinquens
Chaldaicos ; tendit jam per vada cœrula Carras :
Innumerique greges balantûm, armentaque longis
Ordinibus, comitumque cohors onerosa sequuntur.
Errat dives opum ; secum effert cuncta, vocanti
Usque Deo credens, ignotaque littora quærit.
Littora jam Cananæa tenet : tentoria cerno
Ad Sicharis muros figi, Moreæque propinquâ
Planitie.

Wm. Dobson. (Paradisus amissus, poema
J. Milton Latinè redditum, lib. xii.)

5 Of the land of Promise you may have a prospect, as Moses had ; but you must die, before you can reach it. Do not then mistake the nature of your inheritance. Abraham had no possession, till his death ; he then began to take possession of the estate, he had purchased, to show, that "the righteous hath hope in his death." This was the true meaning of the cave of

Machpelah, and the expectation of the faithful Patriarchs, who are buried in that cave, is worth all the riches of all the Jews upon earth, as I hope you will think, when you come to die. 2 Sam. xxiii. 5 ; S. Matt. xxvii. 6, 7 ; Job xix. 27. *W. Jones.*
(A letter to three converted Jews.)

We shall never know any degree of happiness in this life, till we are settled in a clear conviction of judgment, that happiness is chiefly hereafter, and that we are in the way to it. God forbid I should ever think myself at home, till I am in heaven. 2 Cor. v. 6, 9 ; Col. iii. 2, 3. *Adam.* (Private thoughts on religion, ch. 15.)

The promises of God have never borrowed help from moral probabilities. Rom. iv. 17, 21. *Bp. Sherlock.*

6 And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God : and after that shall they come forth, and serve Me in this place.

8 And He gave him the covenant of circumcision : and so *Abraham* begat Isaac, and circumcised him the eighth day ; and Isaac *begat* Jacob ; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt : but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt ; and He made him governor over Egypt and all his house.

6 *In a strange land.*—Some have noted, that, though God foretold Abraham the future captivity of his seed, yet He did not tell

him in what place, nor under whom, they should be thus detained; lest it should work in him a hatred and detestation of that place and people, and so to offend: which teaches us how good it also is for us to be ignorant of the causes of our woe, who are much more prone to offend this way, than Abraham was. In the Gospel it is said (S. John iv. 52) that the father inquired diligently what time his son began to amend. . . To know then from whence any good cometh to us is profitable, that we may be thankful, as this father was: but not so in evil. To which they have applied the covering of CHRIST's eyes, when He was stricken and abused by the Jews; saying, that even so it is good, it is good for man to have his eyes covered, when injury is done him. 2 Kings xxii. 34; S. Luke xxii. 64. *Bp. Babington.* (Comfortable notes on Genesis, xv. 14.)

Mark, how the prophecy of *affliction* immediately follows the promise of the *inheritance*, and lay it to heart. Verse 11; ix. 16; Heb. xii. 6. *J. F.*

7 *Four hundred years.*—See how long the Promise has been given, and the manner of the promise; and no where Sacrifice, no where Circumcision! *S. Chrysostom.*

They appear to entertain mistaken sentiments, who rely with too much confidence for success on our supposed superiority in virtue to our enemies. Such a confidence betrays inattention to the actual conduct of Providence. Wherever there is conscious guilt, there is room to apprehend punishment; nor is it for the criminal to decide, where the merited punishment shall first fall. The cup of Divine displeasure is indeed presented successively to guilty nations; but it by no means invariably begins with those, who have run the greatest career in guilt. On the contrary, "judgment often begins at the house of God;" and He frequently chastises His servants with severity, before He proceeds to the destruction of His enemies. He assured Abraham "his seed should be afflicted in Egypt for four hundred years, and that after their expiration *the nation, that afflicted them, He would judge* His conduct on such occasions resembles that of a parent, who, full of solicitude for the welfare of his children

animadvert upon faults in them, which he suffers to pass over, without notice, in persons, for whom he is less interested. Let us adore both "the goodness and severity of God." The punishments, which are designed to amend, are inflicted with comparative vigilance and speed; those, which are meant to destroy, are usually long suspended, while the devoted victims pass on with seeming impunity. ix. 15, 16; xiv. 16; Amos iii. 2; Rom. xi. 22. *R. Hall.* (Serm. Jer. viii. 6.)

- 8 Must the Jews dedicate their children, and must not the Christians? Were the Jewish children God's right, and are not the Christian? Do we not owe unto Him our children, as they did theirs? or, must their births be happy by an early Consecration, and ours not? Theirs in a better condition under the wing of the ALMIGHTY? ours in a mere natural state, in our own mere protection? Theirs sealed for God's own, ours without seal, or any thing, but their fathers' sin to know them by? ii. 39; xvi. 33, 34. *Dr. Mark Frank.* (Serm. S. Luke ii. 27, 28.)

*Bis senos magnus Patriarcha fœmore Jacob
Eduxit: primos Ruben, Simeona, Levimque,
Et Judam; tum deinde notho fluxere cubili
Ancillis nati, Dan, Nephthalimus, Gad, Aserus;
Post autem veris uxoribus Issachar, atque
Zebulon, et Joseph, postremus Benjamin exit.*

S. Greg. Nazianz. (Carmina varia, xxxvi.)

- 9 It is evident from the Scripture doctrine of Divine Providence, that God brings about every man's lot and all the parts thereof, . . . the whole steps we make, and which others make in reference to us; for "the way of man is not in himself: it is not in man that walketh to direct his steps:" Jer. x. 23: and this, whether these steps causing the crook (a man's particular trial), be deliberate and sinful ones, such as Joseph's brethren, selling him into Egypt, or whether they be undesigned, such as manslaughter purely casual; as when one hewing wood kills his neighbour with the head of the axe, slipping from the helve, Deut. xix. 5. For there is a holy and wise Providence, that governs the sinful and the heedless actions of men, as a rider doth a lame horse, of whose halting not he, but the horse's own

lameness, is the true and proper cause; wherefore, in the former of these cases, GOD is said to have "sent" Joseph into Egypt, Gen. xlv. 7; and in the latter to "deliver one into his neighbour's hands," Ex. xxi. 13. xviii. 10; Ps. xxxvii. 23; 1 Sam. iii. 18; 2 Sam. xvi. 10. *Boston.* (Crook in the lot. Serm. Eccles. vii. 13.)

He, that *envieth*, maketh another man's virtue his vice, and another man's happiness his torment: whereas he, that rejoiceth at the prosperity of another, is partaker of the same. iv. 1; v. 17; xi. 23; xvii. 5. *Palmer.* (Aphorisms. 1382.)

Joseph.—

Nec te jucundâ fronte fefellit

Luxuries, prædulce malum, quæ dedita semper

Corporis arbitriis hebetat caligine sensus,

Membraque Circæis effeminat acrius herbis:

Blanda quidem vultus, sed quâ non tetrius ulla,

Ultrices fucata genas, et amicta dolosis

Illecebris torvos auro circumlinit hydros.

Illa voluptatum multos innexuit hamis;

Te nunquam conata capit.

(See Gen. xxxix. 6—12.) *Claudian.* (De laudibus Stilichonis. xxii. 132.)

10 JESUS CHRIST, prefigured by *Joseph*, the beloved of his father, and by him sent to visit his brethren, is the innocent person, whom his brethren sold for a few pieces of silver, and who by this means became their Lord and Saviour, nay, the Saviour of strangers, and of the whole world: which had not happened, but for this plot of destroying him, this act of rejecting him and exposing him for sale. Consider, in both examples, the same fortune and the same innocence; Joseph in the prison between two criminals; JESUS on the cross between two thieves: Joseph foretels deliverance to one of his companions and death to the other from the same omens; JESUS CHRIST saves one companion and deserts the other, after the same crimes. Joseph could barely foretel; JESUS CHRIST by His own action performs what He had foretold. Joseph requests the person, who should be delivered, to be mindful of him in his glory; the person, saved by JESUS CHRIST, entreats his Deliverer to "remember him, when He came into His Kingdom." (Refer to

Illustr. S. Luke xxiv. 17.) *Pascal*. (Thoughts on Religion, ch. 12.)

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction : and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren ; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

11 *Our fathers found no sustenance.*—They were pinched with famine, because they knew not, that their brother reigned in Egypt. Why shouldest thou starve, Christian, when thy elder brother reigns in heaven, who knows what thou wantest, and is a faithful High Priest, and is touched with a feeling of thy infirmities, and was, in all points, tempted, even as thou art ? 2 Kings v. 3. *Dr. Horneck*. (Great Law of Consideration. Ch. 8.)

It is GOD, that stays the clouds from giving out their influences. It is He, who has "fruitful seasons" at His disposal. Second causes do not work by chance, and cannot work at pleasure. This is the bridle, that GOD has upon the world. xiv. 17; Hag. i. 6—11. *Dr. Manton.*

12 What a labyrinth is in the story of *Joseph*! able to convert a stoic. Surely there are in every man's life certain rubs, doublings, and wrenches, which pass for a while as the effects of chance, but, at the last, well examined, prove the mere Hand of GOD. xii. 9, 11; Gen. xxii. 13. *Sir T. Browne.* (*Religio medici*, s. 17.)

In order to conceive aright of the Holy Scriptures, we must consider both Testaments, as making up one grand connected manifestation of GOD to man, progressively communicated, as the Divine Wisdom saw fitting, but now presenting itself to us, as a complete whole in all its fulness and perfection. In both Testaments the object is to lead man to true piety, and by that to goodness and happiness; and in both by such matter-of-fact display, as was deemed by Omniscience most engaging to the human mind. We should therefore always keep in remembrance that the Old Testament is in fact introductive of the New, and the New perfective of the Old. In the Old Testament, GOD shows Himself chiefly, as the GOD of Creation and Providence, in order to excite in the mind awe, reverence, and obedient submission. In the New, He shows Himself, as the GOD of Grace and Mercy, in order to excite filial confidence and love. In the former instance, He chose a narrowed sphere, because in such a scene His Providential attributes might be more comprehensively and clearly illustrated, for the instruction of future ages. But, "when the fulness of time was come," and "He, who spake in times past by the prophets, revealed Himself by His SON," though it was still in the same scene, that this Divine Being showed Himself, the beams of His light, like those of the orient Sun, speedily diffused themselves without limit, carrying with them, "to the ends of the earth," all the vital principles of moral right and happiness. Prov. iv. 18; 2 Tim. i. 10. *Alex. Knox.* (*Remains*, Vol. iii. p. 395.)

13 At the first meeting, they knew him not; but, after they had

accused themselves of being guilty of his death and had imputed their trouble to its proper cause, then their brother was made *known* unto them. Thus, we trust, it will be at last betwixt CHRIST and the Jews. The time will come, when they shall see the true reason, why they had been wandering backwards and forwards, and seeking their bread with anxiety and suspicion in a strange land; and shall say with the brethren of Joseph, “We are verily guilty concerning our brother; in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us:” GOD, who had found out the iniquity of Joseph’s brethren, and at last opened their eyes to see and confess it, can turn the hearts of the Jews, how hard soever they may be at present, and prepare them for that second meeting, when their SAVIOUR shall be *known to them*. Zech. xii. 10; Rom. xi. 2—32; 2 Cor. iii. 14—16. *W. Jones.* (On the figurative language of the Holy Scripture. Lect. 7.)

Flebat Josephus, nec se celare volebat
 Amplius aut tantum potuit perferre dolorem;
 Fraterno ast animum supplex submitit amori;
 Oblitus scelerum cunctorum ignoscit, et ultro
 Solatur, lachrymas verba inter singula fundens,
 Et fratrum factis contraria facta rependens.
 Namque omnes variis affecit honoribus, atque
 Complexu patris lachrymans colloque pependit;
 Quem proprio vectum curru deduxit in aulam.
 Haud aliter Christo Solymæas invidet arces
 Gens Judæa hodie: sic olim invidit honori
 Cœlitus oblato; Judas hunc vendidit; omnes
 Fratris in exitium conspiravere; sepulcri
 In foveâ abscondunt; sed rerum maximus Author
 Eductum è tenebris super aurea sidera vexit
 Aureum, et albenti lucis velavit amictu. . . .
 Hic Judex rerum fulvâ de nube futurus
 Et levis æthereos perrumpet candidus orbes
 Flammato invectus curru: tunc maximus orbis
 Hunc Dominum agnoscet; quin et stirps ipsa Jacobi
 Numen adorabit, quod jam contemnit et odit.

Alex. Rosæus. (Virgilii Evangelisantis Christiados, Lib. ii.)

16 *Bought for a sum of money.*—He would not take it of gift: and why so? Happily because he would not receive at man's hands, as beholden to him for it, what God had so often and so assuredly promised to give him. He would not prevent God's gift in any part. 2 Sam. xxiv. 24. *Bp. Babington.* (Comfortable notes on Genesis xxiii.)

17 As if Egypt had been no less a nursery for their improvement, than a work-house for their exercise; no less a mother to multiply them, than a step-mother to vex and oppress them. Verse 14; Ex. xii. 37. *Dr. Littleton.* (Serm. Lev. x. 1, 2.)

God's mercies are not before the hour, nor after the hour; but at the hour. S. John ii. 4. *Bp. Hall.*

18 *Another king arose, who knew not Joseph.*—While the world we live in is under the moon, constant in nothing but inconstancy, why should we promise ourselves immunity from the common lot? There would be no need of "faith and patience," which are winter graces, if it should be always summer-time with us. We have three Unchangeables to oppose to all other mutabilities;—an unchangeable God, an unchangeable Covenant, and an unchangeable heaven: and while these remain "the same yesterday, to-day, and for ever," welcome the will of our heavenly FATHER, in all events, that may happen to us: come what will, nothing can come amiss to us. Hosea xi. 9; Micah iii. 6; Rom. viii. 28—39. *P. Henry.* (Life, Ch. 10.)

Which knew not Joseph.—*Verba scientiæ connotant affectus.* It is peculiar to Scripture that in its words, expressing *knowledge*, at the same time denote congenial affections of mind. Ex. i. 8; Phil. iii. 10; Hos. xiii. 5; S. John x. 14; xvii. 3. *J. F.*

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months;

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday ?

20 We are told elsewhere (Prov. xxxi. 30) that "favour is deceitful, and beauty vain." Beauty, if given of God, is indeed a talent, not to be despised ; it adds a grace to our actions, a lustre to our virtues, and eloquence to our words : but if it be not dedicated to the service of God, it becomes a deadly poison, both to ourselves and others. *Wogan*. (On the Lessons. 3rd S. in Lent.)

21 There was a mystery in the exposure of Moses and his preservation. God typed out the condition of His people, whose deliverer Moses was thus designed to be. He was unexpectedly to set them free, when, in their own eyes, their case was most desperate. Neither was his person only typical ; his qualities were heroical ; first intellectual (*skilled*, &c.) then moral ; he had the four moral virtues in a high degree. Prudence. Numb. xi. 16, 17. Justice. Numb. xvi. 15 ; Heb. iii. 2. Temperance. Heb. xi. 24, 25. Fortitude. Heb. xi. 27.

He was also renowned for his theological virtues. Heb. xi.; Numb. xii. 3; Ex. xxxii. 32. Finally, no national governor of the Israelites besides Moses, did ever communicate, as a type, in the threefold honour of CHRIST. He was a Prophet, Deut. xxxiv. 10; a Priest, Ex. xxviii.; Ps. xcix. 6; a King, Deut. xxxiv. 12. *Bp. Lake.* (Exposition of Exod. xix.)

“Vade,” ait, “infelix (agilemque à littore corbem
 “Impellit trepidante manu) fluvioque secundo
 “Labere: si pereas, non me spectante peribis:
 “Si Superis curæ es, quam me tibi ferre negarunt,
 “Nilus opem præstet.” Nilum sensisse putares;
 Sic substernit aquas, sic summo leniter alveo
 Commissum sibi portat onus. Natat ille pericli
 Nuper ut in cunis securus. Fiscina quantum
 Parva vehit fati! Qui sic natat arbiter olim
 Undarum legem ponet fluviisque marique, &c. . . .

Ah, ne dulce caput violentior obruat unda!
 Ah, ne monstrorum, quæ plurima Nilus in altis
 Nutrit arundinibus, puerum ferat æstus ad antra!
 Nile pater, quæ te servato fama per orbem
 Hoc infante manet? Minus est, quod vastus et ingens,
 Quod septemgemino volvaris in æquora cursu,
 Quod te per nullos tellus tua postulet imbres.

*Becanus.** (Idyllia Sacra. 5, 8.)

22 This is spoken in Moses' praise, and it gives us to understand, that human philosophy is not absolutely to be rejected; for it is recorded of Daniel and of the four young men (i. 17—20), that they excelled all others in the Chaldæan philosophy and in the rest of the sciences. Yet must we not settle down in these, but rather insist most on the Divine Scriptures; for neither are Moses, nor those other men, represented, as actually employing that wisdom, save only in combating the errors of their adversaries. xvii. 28; xxvi. 24. *Clarius.*

Amongst other acts of God's providence and wise economy of all things, there is not one more observable, than the succession of

* The classical reader is referred to | subject by Joan. Commirius. Carm.
 a beautiful Ode in Iambics on the same | V. ii. page 188. Edit. Paris, 1715.

His Church, and dispensation of His most precious gifts, attending it. You shall not, in any age, find the flourishing of *learning* severed from the profession of religion: and the proposition shall be granted, without exception. God's people were always the learnedest part of the world. 1 Kings x. 1—9; Ex. x. 23. *Dr. Hammond.* (Serm. on S. John vii. 48.)

There was an ancient tradition among the Jews, delivered us by Josephus, that God appeared to Amram, the father of Moses, by dream and promised him a son, who should in due time deliver the Hebrews from the Egyptian bondage: which oracle both Amram and his wife, to whom he communicated it, firmly believing, and observing the goodliness and admirable features of Moses, when he was born, promising something extraordinary in him, they concluded, that this was the happy child, which the Oracle had promised them; and therefore they did the best they could to preserve him. . . . If Moses *supposed his brethren would have understood this*, it is beyond all question he understood it himself. And how could he understand it, but by some Divine prediction, concerning him, to that purpose, antecedent to God's illustrious appearing to him in the bush. S. Luke ii. 52; Gen. iv. 1, 25; v. 29. *Bp. Bull.* (Serm. Heb. xi. 26.)

I confess there is nothing to me, which doth advance so much the repute of the ancient Egyptian learning, as that the Spirit of God in Scripture should take so much notice of it, as to set forth a person, otherwise renowned for greater accomplishments, by his skill in this . . . And hence it appears, that learning is not only in itself a great accomplishment of human nature, but that it ought to be looked upon with veneration, even in those, who have excellencies of a higher nature to commend them. 1 Kings iv. 30; Heb. xi. 25. *Bp. Stillingfleet.* (Orig. Sacrae. B. ii. c. 2.)

23 When Moses was grown up, he went forth to vindicate the rights of his people, and gave them a sign of his power by slaying an Egyptian, who did them wrong; casting out one of their strong men to show, that a stronger, than he, was come upon him, and that God had "visited His people." So did CHRIST give a sign of His power, as a Redeemer, by rescuing the souls

and bodies of men from the bondage of Satan, "casting out devils by the finger of God," to show, that "the Kingdom of God was come upon them." x. 38; S. John iii. 2. *Wm. Jones.* (On the figurative language of Holy Scripture. Lect. 9.)

The same highly expressive Greek verb ἐπισκέψασθαι, feebly translated here to *visit*, is employed at S. Luke i. 68, to denote the deep and tender sympathy of CHRIST in the miseries of mankind. He "Visited and Redeemed His people." Ps. xxxi. 8; Ruth i. 6; S. James ii. 27. *J. F.*

24 The history of Moses supplies us with an instance of a proud and rash spirit, tamed down to an extreme gentleness of deportment. Ps. cvi. 33; Numb. xii. 3. *J. H. Newman.*

25 He shows how ungrateful they were to their benefactor: for, just as in the former instance, they were saved by the injured Joseph, so here again they were saved by the injured Moses. Numb. xvi. 3; Judg. viii. 6, 8; xv. 11, 15; xii. 1; 1 Sam. x. 27; S. John i. 11. *S. Chrysostom.*

The resistance, he here met with, may have afterwards induced him to decline the Government over this people. Ex. iii. 11. *Bengel.*

Moses did this by faith. He slew the Egyptian in his character of a Magistrate, not in that of a private person. For he was called by God to be the deliverer of Israel; and by this very act he hoped to be thus recognized. S. John ii. 13—17. *N. Selneccerus.* (In loco.)

They understood not.—There is an illusion, which arises from men's vanity and pride, which is this; to view what passes in the world around us, with reference only to the quality of the persons, concerned in it, not to the importance of the matter in hand. iv. 13; xvii. 18; S. Matt. xiii. 55. *Nicole.*

26 When a passionate parley is begun, there is a plague broke out: the meek man, like Aaron, takes his censer with the incense of "a soft answer," steps in seasonably, and "stays the plague." xix. 35; Numb. xvi. 46; Prov. xvii. 14. *M. Henry.* (Serm. Acts xxviii. 22.)

Hath any wronged thee? Be bravely revenged. Slight it; and the work is begun: forgive it; and it is finished. He is below

himself, that is not above an injury. Rom. xii. 18—21. *F. Quarles.*

This word *Brother* in Scripture is of a large and capacious signification and extent. Sometimes it is confined to a blood, to those, who come from the same loins; "We be twelve brethren, sons of our father," Gen. xlii. 32: sometimes it taketh in a whole kindred; so Abram, who was Lot's uncle, called him brother, Gen. xiii. 8; and CHRIST is said to have brethren, though Mary had no other son: sometimes it is enlarged to comprehend a whole nation; thus S. Paul calleth the Jews "his brethren, according to the flesh," Rom. ix. 3; and Moses thus bespeaks the two Hebrews, that were at strife, "*Sirs, ye are brethren; why do ye wrong one to another?*" Sometimes it is as large a compass as the whole world, and he, that is a man, by right of his humanity, is brother to all the men, that are; so Lot lovingly entreateth those wicked Sodomites, "I pray you, brethren, do not so wickedly," Gen. xix. 7, respecting only the common brotherhood of nature: and again, it is contracted into that narrow circuit of a "little flock," the Church, those, who are "gathered together in one, the children of God, that were scattered abroad." xv. 1, 3, 7, 13, 22, 23, 32, 33, 36, 40; S. John xi. 52. *Farindon.* (Serm. Gal. iv. 12.)

27 Remember, that in every quarrel the person, who has been the least to blame, is generally the most ready to be reconciled; and try your heart by this rule. 1 Sam. x. 27. *T. Bowdler.*

It would appear from this question, that Moses had distinctly asserted his Divine authority and Magisterial office. Indeed his wellknown history, and public character, so fully attested by Josephus, should have impressed their minds with the conviction, that he was made a *ruler and judge* over them. As, without such an authority, his act would have been wilful murder, so with it their resistance became a "resistance of the HOLY GHOST," and fell under the general indictment at verse 51. Rom. xiii. 1, 2. *J. F.*

28 This is a marvellous thing, that, not by the things, which seem to be for our security, but by their very opposites, all comes to be for our advantage. . . . Unless the infants had been "cast forth," Ex. i. 22, Moses would not have been saved; he would

not have been brought up in the palace. When he was safe, he was not in honour; when he was exposed, then he was. But GOD did this, to show His riches of resource and contrivance. The Jew threatened him saying, *Wilt thou kill me?* This too was profitable to Moses. It was of GOD'S Providence, in order that he should see that vision in the desert, in order that the proper times should be completed, that he should learn Philosophy then, and live in security. vi. 1, 6, 7; viii. 3, 4; Isa. xlii. 16. *S. Chrysostom.* (Homil. in. Act. 54.)

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the LORD in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the LORD came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the LORD to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that He had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

29 The kind offer of Moses was not accepted; and this was the occasion of many years' misery more, that they endured in Egypt. *Then fled Moses at that saying*: and no news of deliverance for the space of forty years after (verse 30). And have not our dissensions, or rather our rejecting those overtures, which God by men* of healing spirits hath offered for peace, been the cause, why mercy has fled so fast from us, and we left to groan under those sad miseries, that are upon us at this day? And who knows, how long? Ps. cxx. 6; Isa. lix. 2. *Gurnall*. (On the Christian Armour, Eph. vi. 15, ch. 14.)

30 Moses with great astonishment observed, in the miracle of the bush, that, although it burned, it was not consumed: consequently, that it is the property of the Divine fire to enlighten or purify, rather than destroy. It is true God is a fire (Deut. iv. 24; Heb. xii. 29); but a Divine Eternal fire; not to consume these material substances, our bodies, but the secret impurities of our conscience, and to inflame our hearts with the love of Himself. Judg. vi. 21; S. Matt. iii. 11; Isa. iv. 4. *S. Ambrose*.

As He is "a jealous God," it is plain He loves us; as He is "a consuming fire," He fits and prepares us for loving Him. Deut. xxx. 6. *S. Augustine*.

It was "the Word" of God, the SAVIOUR of the world, who Himself in after ages was "made flesh, and dwelt among us," whose Voice was heard and fiery Presence seen by Moses amid the rocks of Arabia. Nor can we require a stronger proof, than this identity of operation, under either Covenant, of the connection between every part of God's plan for the Redemption of mankind; and that it was not enough for mankind to acknowledge the Divine commission to Moses, unless their veneration travelled on to His Name, of whom Moses spake, and

* Here he alludes to Abp. Usher, Bp. Morton, and Bp. Hall, whom in another place he particularly commends for their labours to promote peace and concord among Christians. Baxter in many places does the same.

for whose Advent and Sacrifice the institutions of Moses prepared the way. S. Luke xx. 37; 1 Cor. x. 4—9. *Bp. Heber.* (Serm. Ex. iii. 14.)

Ignibus innocuis flagrans apparuit olim
Non ardens ardere rubus; nec juncta calori
Materies alimenta dabat; nec torrida vivens
Sensit damna frutex; sed amici fomitis æstu
Frondea blanditæ lambebant robora flammæ.

Sedulius. (Carm. Lib. i.)

31 If the burning bush was a *wonderful* sight, the LORD of Glory crucified is much more so, whether we consider the sufferer, the sufferings, the causes, or the issue and event of them. xiii. 12, 41; Isa. ix. 6. *Hurrian.* (Of the knowledge of CHRIST Crucified, Serm. 7.)

32 Who is so ignorant, as not to know, that, under the former Dispensation, all the Saints of GOD were on an equal footing of acceptance *ejusdem meriti*, with Christians of the present time? Heb. xi.; xii. 1. *S. Jerome.* (Adv. Jovinianum.)

33 *Put off thy shoes.*—When we remember, that one of the charges, brought against S. Stephen, was, that he had “spoken blasphemous words” against the Temple, we may trace in his reference to this Divine injunction an indirect refutation of that charge. It shows S. Stephen’s own reverential feeling towards Holy places. xxi. 28; xxiv. 11, 12; S. Matt. xxvi. 55, 61. *J. F.*

It is not only lawful to use some reverential gesture, when we come into GOD’s House, but it is a duty, commanded by GOD Himself, and therefore no will-worship; as, namely, in that Divine admonition, given first to Moses, and afterwards to Joshua (Josh. v. 15), “*Put thy shoes from off thy feet,*” &c.; in that Law, “Reverence My Sanctuary” (Lev. xix. 30); in this instruction by Solomon, “Look to thy feet, when thou comest to the House of GOD” (Eccles. v. 1). The Saints and people of GOD in the Old Testament and Christians in the New have used such reverence: the neglect thereof is condemned, as profaneness by the practice of Jews, Gentiles, Pagans, Mahometans, all religions whatsoever: if any be to be excepted (*proh pudor et dolor*), it is ourselves. Ps. v. 8; Jer. ii. 11. *J. Mede.* (Serm. Eccles. v. 1.)

The heathen worshippers are commanded by their Priests *to put off their shoes*, before they presume to enter the Temples to worship the demons; and this is evidently done to mimic what they found commanded the Prophet Moses. . . . The words, spoken to Moses, were to demonstrate the SON of GOD and Apostle (Heb. iii. 1), to be our LORD JESUS CHRIST, who is the very pre-existing λόγος, who appeared sometimes in the form of fire, sometimes in the likeness of Angels, and, in these last days, was made man, by the will of GOD, for the salvation of mankind. . . . The Jews for maintaining, that it was the FATHER of the universe, who had the conference with Moses, when it was the very SON of GOD, who had it, are justly accused by the Prophetical Spirit, Isa. i. 3, and by CHRIST Himself, S. Matt. xi. 27, for “knowing neither the FATHER nor the SON;” for they, who affirm the SON to be the FATHER, are guilty of not knowing the FATHER, and likewise of being ignorant that the FATHER of the universe has a SON, who, being the λόγος and first Begotten of GOD, is GOD. xiv. 13; 2 Cor. iii. 13, 14. *S. Justin Martyr.* (Apol. c. 81—83.)

34 *My people.*—They scarcely knew themselves at this time to be the people of GOD; and yet they were. xii. 9; Gen. xlii. 8. *Bengel.*

Every good and holy desire, though it lack the form, hath notwithstanding in itself the substance, and with GOD the force of a prayer; who regardeth the very moanings, *groans*, and sighs of the heart of man. 1 Sam. i. 10, 13, 15, 16. *Hooker.*

35 The *rod*, which Moses carried in his hand, was an infallible sign to the Israelites, that GOD had appeared unto him, as the *flaming bush* was to himself; and therefore they, which saw in his hand GOD’s omnipotency, could not suspect in his tongue GOD’s veracity. *Bp. Pearson.* (Expos. of the Creed, Art. i.)

Deus in spinis volitabat acutis

Vulnificasque comas innoxius ignis agebat :

Esset ut exemplo Deus inlapsurus in artus

Spiniferos, sudibus quos texunt crimina densis

Et peccata malis hirsuta doloribus implant.

Prudentius. (Apotheosis.)

36 *Wonders and signs.*—Let us consider the character of the Jewish

Legislator, the resistance he encountered from the Egyptian Government, the disposition and circumstances of the Hebrew people (Ex. xiv. 11; Numb. vi. 5; xiv. 3; xx. 5), and impediments, which presented themselves in the land, to which they emigrated. Let us review the narrative of those events, separating the leading facts, not miraculous, which form the basis of the history, from the miraculous; and consider whether it be natural to receive the former, and reject the latter. . . . These events, if we attempt to separate them from the miraculous, became unnatural, improbable, and even incredible, unconnected and unaccountable; while, if combined with the miracles, which attended them, the entire series is connected, natural, and consistent. *Dean Graves.* (Lectures on the Pentateuch.)

GOD chose the posterity of Abraham to be a public and constant demonstration of His power, and providence, and care of good men. For when GOD chose the posterity of Abraham to be His peculiar people, He did not design to exclude the rest of the world from His care, and providence, and all possible means of salvation; as the Apostle argues in Rom. iii. 29, "Is He a God of the Jews only, is He not also of the Gentiles? Yes, of the Gentiles also:" which argument, if it have any force in it, must prove GOD's respecting the Gentiles, before the preaching of the Gospel, as well as since; because it is founded on that natural relation, which GOD owns to all mankind, as their merciful Creator and Governor; which gives the Gentiles, as well as Jews, an interest in His care and providence. This plainly evinces, that all those particular favours, which GOD bestowed on Israel, were not owing to any partial fondness and respect to that people; but the design of all was to encourage the whole world to worship the GOD of Israel, who gave so many demonstrations of His power and providence. For this reason GOD brought Israel out of Egypt *with great signs and wonders and a mighty hand* (when He could have done it with less noise and observation); that He might the more gloriously triumph over the numerous Gods of Egypt, and all their enchantments and divinations, and that He might "be honoured on Pharaoh and all his host." For this reason He maintained them in the

wilderness at the constant expense of miracles, fought all their battles for them, and many times by weak and contemptible means overthrew great and puissant armies, drove out the inhabitants of Canaan, and gave them possession of that good land. I say one great and principal design of all this was to convince the world of the majesty and power of the GOD of Israel, that they might renounce their foolish idolatries and country Gods, and consent in the worship of that One GOD, who "alone doth wondrous things." Ps. xeviii. 2; xevi. *Dr. Sherlock.* (On the knowledge of CHRIST, pp. 19—21.)

An illustrious spectacle did the LORD exhibit to the whole world, when He subdued the pride of Egypt not with bears and lions, but with lice and frogs. xii. 23. *S. Chrysostom.* (Not in loco.)

The manifestation of the Divine glory and favour in Mesopotamia and in Charran, verses 2, 4, in *Egypt*, verse 9, in the wilderness, verse 30, in the Red Sea, verse 36, were facts intimating that Jerusalem and its Temple were not the *only* "place, where men ought to worship." S. John iv. 20—23. *J. F.*

37 This is that Moses, which said unto the children of Israel, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered

sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices *by the space of* forty years in the wilderness.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

37 It has been justly observed, that this *Prophet*, to be *like unto Moses*, must be a Lawgiver; for this appears the essential distinction between him and all inferior prophets. We cannot suppose the Divine Messenger, thus pre-eminently marked out, was to do nothing more, than to cause the ancient statutes of His predecessors to remain, as originally established; since that essential character of similarity would then be wanting, and no sufficient reason would appear for His Mission being thus peculiarly predicted. And, since the promulgation of a new Law implies a change in the pre-existing system, the certainty of such a change being intended may be fairly inferred from this prophecy. . . . JESUS of Nazareth, though in His Divine Nature infinitely superior, yet, as a prophet, is accurately like unto Moses, in His office, as Legislator; in His full participation of the Divine counsels, and the Divine influence; in the magnitude, and variety of His miracles; in the importance, and permanence of that religious system, which He introduced; in the meekness of His character; and in the signal punishment, with which God has vindicated the authority, and punished the neglect of His Laws. Heb. iii.; 1 Sam. ii. 35. *Dean Graves.* (Lectures on the Pentateuch. P. iii. 6.)

Like unto me.—As our LORD came down immediately from God to prophesy to us, so He came down into our own nature, which gave a vast advantage to His Ministry. . . . He did not only

qualify the terror and dreadfulness of His Divine Majesty, by putting on our nature, but, together with it, He put on all the condescensions, and sweetnesses of a most familiar and endearing conversation. He conversed among men in such a generous, friendly, and courteous manner, as charmed and enamoured all ingenuous minds; and therefore attracted their attention to His doctrine: so that, as CHRIST was the SON of GOD, He perfectly understood His FATHER's will; and, as He was the Son of Man, He was perfectly fitted to reveal and declare it to mankind. i. 21; Job ix. 32, 33; Deut. xviii. 15, 16. *Dr. J. Scott.* (Christian Life. P. ii. ch. 7.)

Him shall ye hear.—Though the Law was not prophesied of, yet the Gospel was. He, who delivered the Law, was one of the first, who prophesied of the Gospel; and told the people so long beforehand, that GOD *would raise up a Prophet like unto him, whom they must hear in all things*: by which prediction he guarded the people against the prejudice, which his own authority was like to create against a new Lawgiver; telling them beforehand, that, when the Great Prophet comes, their obedience ought to be transferred to Him. S. John i. 21, 25; S. Matt. v. 21, 22, 27, 28. *Bp. Sherlock.* (On the use and intent of Prophecy. Discourse 2.)

38 What could tend more to perpetuate the memory of any event, than to deliver a whole people by public glorious miracles from intolerable slavery? to publish a very extraordinary system of Laws immediately from heaven? to put this Law in writing, together with the Covenant for obeying it? to make the possessions and felicity of that people depend on the observance of this Law? to appoint annual solemnities of the giving of this Law, in order to men's keeping it in mind? to appoint "signs" for the hands and "frontlets" for the face by way of *memorandums*? to enjoin perpetual private instruction by the parent to the children? to make the tenure of the estates depend on the original division of the land? to attach them to men, who saw the miracles, and first took possession; and then on the proximity of relation by descent to them? to appoint a return of lands every fiftieth year, which should give perpetual occasion to canvass those descents? to order a Sabbath every Seventh

year for the land, the loss of which should be supplied by the preceding year's increase? and to select a whole tribe, consisting of many thousands, to be the guardians, in some degree the judges and executors of this law; who were barred from any portion of the land, in common with their brethren, and were contented with the contributions, that came from the other tribes, without any fixed portion amongst them? This must keep up the belief and authority of that Law amongst the descendants of that people; or nothing could: and if such a belief, under all these circumstances, prevailed amongst a people, so constituted, *that* belief could not possibly proceed from imposture; because the very means, provided for proof of the truth, are so many checks against any possibility of imposition. xxi. 20; xxvi. 7; xxviii. 20. *Hon. Duncan Forbes.* (Some thoughts concerning Religion, &c., p. 29. Edit. 1736.)

Whereas in many places of the Law it is said, that God Himself uttered the words of the Decalogue and with His own voice (Ex. xx. 19; Deut. v. 22), this proveth not, that God Almighty pronounced them immediately; for we find in Holy Scripture, that when holy Angels or Prophets were the immediate persons, which uttered and delivered the vocal and external sound of words, the LORD Himself is reported to have spoken unto men. (Gen. xviii. 2, 13; Ex. iii. 2, 6, 7.) S. Augustine is resolute, that Almighty God Himself, in the time of the Old Testament, did not speak to the Jews and Israelites, with His own immediate voice, but only by His Angels and by His Prophets: and when the heretics objected, "Wherefore then was it written, God spake, and not rather, an Angel spake?" he answers, "Because, when, in the place of Judicature, the crier pronounceth the decree and sentence of the Judge, it is not recorded in the Acts or Court Rolls, The crier delivered this sentence and decree; but the Judge who commanded the crier to proclaim it." v. 53; Gal. iii. 19; Heb. ii. 2; S. John v. 37; Mal. iii. 1. *Bp. White.* (A Treatise of the Sabbath Day, p. 51. Edit. 1635.)

Lively, but not life-giving; *viva* but not *vivificantia*. He praises the Law. It is the "fiery Law," Deut. xxxiii. 2. It is lively. Gal. iii. 21; Rom. viii. 2. *Bengel.*

39 He was entrusted with the conduct of a most perverse, and

unmanageable people: the crook in his lot (his special trial) was plainly designed for the exercise of his meekness (his special grace, Numb. xii. 3). Job excelled in patience; and by the crook in his lot he got as much to do with it. For God gives none of His people to excel in a gift, but, some time or other, He will afford them use for the whole compass of it. *Boston.* (Crook in the lot.)

40 *We wot not what is become of him.*—To lessen your fear and regard to the opinion of the world, think how soon the world will disregard you, and have no more thought and concern about you, than about the poorest animal, that died in a ditch. . . . Your place is filled up by another; the world is just in the same state, as it was; you are blotted out of its sight, and as much forgotten by the world, as if you had never belonged to it. Ps. xli. 5; S. Matt. xxvii. 4. *Wm. Law.* (Serious call, &c., ch. xvii.)

41 In Egypt, the great workshop of Satan, where the molten images were cast, which in latter ages all the world adored, idolatry was in its infancy (if it had at all gotten ground) in the days of Joseph. For when Joseph was brought to Pharaoh to interpret his dream, the holy Patriarch and the Egyptian King speak of God in much the same language, and with the same acknowledgment of His overruling Providence. . . . Idolatry therefore in this country was in no advanced state in Joseph's time; and the settlement of the Patriarchs there, and the rank and authority Joseph held, must have checked its growth for some considerable period. At the time, when the Israelites went out of Egypt, that country and the land of Canaan were sunk in the grossest idolatry. The Name of JEHOVAH was forgotten (Ex. v. 3), and in the public religion no traces were remaining of His worship. . . . After Jacob's death, his descendants in the latter years of their sojournment in Goshen, were deeply infected with this idolatry. . . . The molten calf, they made in Horeb, was surely not the first they had worshipped. *Bp. Horsley.* (A Dissertation on the Prophecies of the Messiah dispersed among the heathen.)

The golden calf, Ex. xxxii. 1, was made, instead of Moses, the mediator; not instead of God, JEHOVAH. The idolatry of the

world has been, not about the object, but about the mean, of worship [*Mediator*], "Keep yourselves from idols" (1 S. John v. 21), in opposition to owning JESUS CHRIST [ver. 20.] So Rev. xiv. 9, 11, contrary to iv. 7 and xiii. 5; and 2 Thess. ii. 3, Phil. ii. 10, Col. ii. 18. *Dr. Whichcote*. (Aphorisms. Cent. x. 961.)

They did not think *the calf* to be GOD, or that GOD could be made; but they desired only a visible representation of GOD, which may appear by these reasons: first, because they would have it to *go before them*, as Moses did; and that was to represent GOD unto them. For Moses was a visible representation of GOD to them: and now they could not *tell what was become of him*; that is to say, he, whom we had, as an assurance of GOD's Presence with us, is not to be found; therefore let us have, in his stead, *gods to go before us*. Now either this reason must hold, or else Moses was their God before. And they made *a calf*, rather than any other thing; because they knew no other shape of GOD, than they had of the ox, called *apis*, in Egypt. Ex. xxii. 32; Hos. iv. 11. *Bp. Andrewes*. (On the Moral Law, Second Commandment.)

Sacrificing is a voluntary action, whereby we worship GOD, offering Him somewhat, in token that we acknowledge Him to be the LORD, and ourselves His servants. xiv. 13, 18; 1 S. Pet. ii. 5; Rev. i. 6. *Abp. Sandys*. (Serm. Ps. iv. 5.)

It belongs to GOD to *rejoice* in the work of His own hands; in these too we must rejoice: men, who rejoice in the work of their own hands, are idolaters. Hab. i. 16. *Bengel*.

42 *Then GOD turned*.—All the words and forms of speaking, applied to the Deity, being borrowed from other objects, cannot adequately describe His nature and proceedings. They are the best means, indeed the only means we have, of expressing our thought upon this subject at all; but they ought never to be used without a reverential sense of their imperfection: and the rule of interpreting them always, as relative to ourselves, is an admirable preservative against many mistakes and perplexities, into which men are led by a critical analysis of Scriptural terms. It is to teach *us* how to feel and act towards GOD, not to explain His Nature, that such words are chosen. If He be said to be

“angry,” it is, that we may feel it our interest to please Him. If He is described, as “unchangeable,” it is, that we may not indulge the weak imagination of eluding, surprising, or finding Him capricious and careless, as *men* often are, forgetful of their purpose, and less peremptory at one time, than another. If He is said to “pity” and “repent,” it is, that we may neglect nothing, which we should do in a case of distress to make a *man* pity and repent. S. James i. 17; Isa. lv. 8; 1 Sam. xv. 29. *Bp. Copleston*. (An Inquiry into the Doctrine of Necessity and Predestination.)

Hence these same “customs” vi. 14, date their origin; hence the sacrifices: they were themselves the first, that made sacrifices—to their *idols*! “Did ye offer slain beasts and sacrifices to *Me*?” “Ye cannot say, that it was from sacrificing to *Me*, that ye proceeded to sacrifice to them.” *S. Chrysostom*.

Isa. i. 11, 12. “To what purpose,” &c. Do ye hear, how it is most plainly declared, that God did not from the first require these sacrifices at your hands? Had He done so, He would have obliged those famous Saints, who were before the Law, to observe this practice. “Then, wherefore has He permitted it now?” (you say): In condescension to your infirmity. . . . Seeing them so frantic in their lust for sacrifices, that they were ready, unless they got them, to desert to idols, nay, not only ready, but that they had already deserted, therefore He permitted sacrifices . . . all but saying; “Ye are mad, and will needs sacrifice: therefore sacrifice to *Me*.” S. Matt. xix. 8. *S. Chrysostom*. (Tr. adversus Judæos. c. iv. 6.)

In the same manner, when they so earnestly desired “to have a king to reign over them,” God humoured and indulged them in this; and afterwards overruled it, as He did sacrifice, to His own wise and gracious purposes. xiii. 21, 22. *J. F.*

Idolatry is the religious worship, men pay to anything, which is not the true God; or, which they pay indeed to the true God, but in a way, differing from that, prescribed in His Word. xvii. 16; Deut. v. 8; xii. 32; Phil. iii. 19. *Ravanetus*.

43 The heathen and those, who followed their fashions, had two sorts of gods: *first*, Sovereign and Supreme gods, which the Scripture calls *the host of heaven*. . . . Now they were such,

as they supposed to remain always in the heavens, yea, to dwell in the heavenly lights in the sun, moon, and stars, as it were souls in bodies ; and there to keep their stations immoveably, without change of place, or presence ; which celestial and heavenly gods, as they were eternal, without beginning or ending, so they supposed them so sublime and pure, as they might not be profaned with the approach of earthly things, or with the care and managing of mortal men's businesses. And therefore they bring in that *second* order of gods, called *Demons*, or *Baalims*, as a middle sort of Divine powers between the Sovereign gods and mortal men ; whose office it is to be mediators and agents between them, and, as Plato speaks, reporters and comers from men to the gods and from the gods to men : for they say, it beseems not the Majesty of the Sovereigns to manage these things of themselves ; and therefore, though all things come by their will, power, and authority, yet it is by the mediation and ministry of these Demons, in Scripture called Baalim. Judg. ii. 12 ; Ps. lxxxi. 10, 11 ; 1 Cor. viii. 5. *J. Mede.* (Discourse, 2 S. Pet. ii. 1.)

Your God Remphan.—Whoever fails to worship God “in the Spirit,” makes to himself *a new God*. And yet, on a close examination of the whole matter, the Israelites were loth to have a god expressly, *datâ operâ*, created for them ; but rather consider, that they possess the true Eternal God under the shape of the golden calf. For they attend in good earnest to the appointed sacrifice ; and they give their approval to Aaron's declaration, that these were the gods, which brought them out of Egypt. But God pays no regard to such silly imaginations ; He rather complains of new gods being substituted for Him, when men in the least degree deviate from His Word. xix. 26. *Calvin.*

“Religion,” it has been well observed, “is something relative to us ; a system of commands and promises from God towards us.” But how are we concerned with the *sun, moon, and stars*, or with the laws of the Universe ? How will they teach us our duty ? How will they speak to sinners ? They do not speak to sinners at all. They were created, *before* Adam fell. They declare the Glory of God (Ps. xix.), but not His will. They are all perfect,

all harmonious ; but that brightness and excellence, which they exhibit in their own creation, and the Divine benevolence therein seen, are of little moment to fallen man. We see nothing there of GOD's *wrath*, of which the conscience of a sinner loudly speaks : so that there cannot be a more dangerous, though a common, device of Satan, than to carry us off from our own secret thoughts, to make us forget our own hearts, which tell us of a GOD, of justice, and holiness, and to fix our attention merely on the GOD, who made the heavens ; who is *our* GOD indeed, but not GOD, as manifested to us sinners, but as He shines forth to His Angels and to His Elect hereafter. 1 Sam. xii. 21 ; Isa. xlv. 22. *J. H. Newman.* (Serm. Heb. xii. 28, 29.)

44 Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom GOD drove out before the face of our fathers, unto the days of David ;

46 Who found favour before GOD, and desired to find a tabernacle for the GOD of Jacob.

47 But Solomon built Him an house.

48 Howbeit the most High dwelleth not in temples made with hands ; as saith the prophet,

49 Heaven *is* My throne, and earth *is* My footstool : what house will ye build Me ? saith the LORD : or what *is* the place of My rest ?

50 Hath not My hand made all these things ?

44 The Jews had Eternal Life proposed to them in Hieroglyphics ; for that was the mystery of their Holy of Holies ; that was the interpretation of their land of Canaan, and the spiritual

sense of all their general promises of good things to come. . . . The internal sense and mystery of their Law was the Gospel. . . . The New Testament is nothing else, but only the Old deciphered and unriddled. Ps. xix. 7—11; Heb. viii. 5; x. 1. *Dr. J. Scott.* (Serm. S. John v. 39.)

There are four rules, as to the truth of matters of fact in general, that when they all meet, such matters of fact cannot be false. . . . They are these: 1, That the matter of fact be such, as that men's outward senses, their eyes and ears, may be judges of it: 2, That it be done publicly, in the face of the world: 3, That not only public monuments be kept up in memory of it, but some outward actions to be performed: 4, That such monuments, and such actions or observances be instituted and do commence from the time that the matter of fact was done. Numb. xxviii. 7, 8; Deut. xi. 2—8; xviii. 19; v. 15; Josh. iii., iv.; S. Matt. xxvi. 17; S. John xviii. 20; S. Luke xxii. 19, 20. *C. Leslie.* (Short and easy method with the Deists.)

45 The Paschal Lamb, literally taken, was a picture of CHRIST'S Sacrifice upon the cross; and so was Moses, who instituted the sacrifice and conducted God's people out of Egypt, but a shadow of CHRIST; *Joshua* or *Jesus*, the son of Nun, who brought them into the land of Canaan, was no more. The great Angel of the Covenant, who was with Moses and with Joshua, as their guide and protector in this business, was with the Man CHRIST JESUS in Unity of Person: and CHRIST JESUS is with us unto the world's end, as the Ark of the Covenant was with Moses and Joshua, or with the host of Israel, to direct and support us in all our ways. *Dr. Jackson.* (B. ix. s. 5.)

Neither Miriam, that is, the Prophets, nor Aaron, the Priests, nor Moses, the deliverer of the Law, but *Joshua*, that is, JESUS CHRIST, was able to lead God's people into the promised land, to heaven and everlasting bliss. Rom. viii. 3, 4; Heb. vii. 19. *S. Jerome.*

Whom GOD drave out.—It is to be considered, that, if God had sent a plague among them all, that could not have been found fault with. If then GOD had a right to take away their lives without injustice or cruelty, He had a right to appoint others to do it, as well as to execute it by a more immediate way:

and the taking away people by the sword is a much gentler way of dying, than to be smitten with a plague or a famine. And for the children, that were innocent of their fathers' faults, God could in another state make that up to them. So all the difficulty is, why were the Israelites commanded to execute a thing of such barbarity? But this will not seem so hard, if we consider, that this was to be no precedent for future times; since they did not do it, but upon special warrant and commission from Heaven, evidenced to all the world by such mighty miracles, as did plainly show, that they were particularly designed by God to be the executioners of His justice. And God by employing them in so severe a service intended to possess them with great horror of idolatry, which was punished in so extreme a manner. v. 11; Ezek. xviii. 4. *Bp. Burnet.* (Some passages in the life and death of the Earl of Rochester.)

There are some particular precepts in Scripture (as the order to exterminate the Canaanites) given to particular persons, requiring actions, which would be immoral and vicious, were it not for such precepts. But it is easy to see, that all these are of such a kind, as that the precept changes the whole nature of the case, and of the action. . . . Men have no right to either life or property, but what arises solely from the grant of God: when this grant is revoked, they cease to have any right at all in either: and when this revocation is made known, as surely as it is possible it may be, it must cease to be unjust to deprive them of either. Gen. xviii. 25; xxii. 2. *Bp. Butler.* (Analogy, Pt. ii. c. 3.)

46 *He sought to find favour before God; and yet did not build: so far was the Temple from being of such importance. S. Chrysostom.*

Here the Law and the Gospel meet. For why was the good centurion, in the estimation of the Jews, deemed worthy of *finding favour with God*? "He hath loved our nation, and built us a synagogue!" *J. F.*

By the names of *Tabernacle* and *Mountain* we are to understand the two parts of the Catholic, or Universal Church; for the *Tabernacle* signifieth the Church Militant upon earth; the *Holy Mountain* the Church Triumphant. By sojourning in the *Tabernacle* is understood the short and transitory abode of

Christians, as it were, pilgrims in the earth, in a strange land ; by dwelling in the Mountain of God is signified their perpetual and eternal rest in heaven, as in their own country. Ps. cxxi. 1 ; 2 Chron. iii. 1 ; Heb. xii. 2. *Bp. Downhame.* (Exposition of Psalm xv.)

47 A *fixed Sanctuary* of their Religion was the most appropriate token they could receive of the stability of their national fortunes ; and to a people, who had been pilgrims in Canaan, strangers in Egypt, wanderers in the desert, and who even in Canaan again had sought a home for their religion in the removals of their migratory Ark, such a sign of final settlement and rest would be sensibly understood. Ps. cxxxii. 4, 5. *Davison.* (On Prophecy, P. ii. Disc. 5.)

Solemn duties of public Service, to be done unto God, must have their places set and prepared in such sort, as beseemeth actions of that regard. . . . These things the wisdom of Solomon did not account superfluous. He knew how easily that, which was meant should be Holy and Sacred, might be drawn from the use, whereunto it was first provided ; he knew how bold men are even to take from God Himself ; how hardly that House would be kept from impious profanation he knew ; and right wisely therefore endeavoured by such solemnities (the Dedication of the Temple) to leave in the minds of men that impression, which might somewhat restrain their boldness, and nourish a reverent affection towards the House of God. Lev. vii. 2 ; Ps. xciii. 6 ; Ezra vi. 16. *Hooker.* (Eccl. Pol. b. v. c. 11.)

Kings, as being Kings, serve the LORD, when they do in His service those things, which Kings only have it in their power to do. xiii. 22 ; 2 Sam. xxiv. 23. *S. Augustine.* (Ep. 292.)

Herein the wisdom of God appears most admirable, that the contents of every Article in the Apostles' Creed were respectively foreshadowed by some one or other of these types, and some of them by all. The manner of His conception was clearly prefigured (for substantially represented it could not be) by the conception of Isaac, of Samson, and of Samuel : and that generation, wherein He was conceived and born, was sufficiently warned to observe these three prefigurations (as then to be accomplished) by the strange conception of John the Baptist.

His Circumcision, with the mysteries implied in it, or subsequent unto it, were foreshadowed in the Covenant, established between GOD and Abraham, in the circumcision of Isaac. Of His Baptism (though that be not expressed in our Creed) the washing of the High Priest's body in the day of Atonement was a type. Of His leading into the wilderness (upon the same day) to be tempted by Satan, the ceremony of the Scape-goat was a true prognostic. Of His appearing "in the form of a servant," and of His performance of all the duties, which can be required from a servant in the most exquisite manner, that can be imagined, holy Job was more than a type, a living shadow. Of all His troubles and deliverance from them, His Father David was a live example. Of His depression by His envious and malicious brethren, and of His exaltation by the immediate hand of GOD, the history of Joseph and of his brethren exhibits an illustrious image. Of His Death upon the cross and the glorious victory, obtained thereby over Satan, the brazen Serpent, erected by Moses in the wilderness, was a conspicuous hieroglyphic. His enclosure three days and three nights in the womb of the earth and His Resurrection from the grave were portended by the imprisonment of Jonas in the whale's belly and by his deliverance thence. And of His Resurrection, in particular, the offering of the first-fruits in the Feast of unleavened bread, from the first institution of that solemnity, was an annual sign or token. Of His celestial Kingdom of Peace *Solomon's* glory and peaceable reign here on earth was an exquisite map. Of His Ascension into heaven the translations of Enoch and Elias were undoubted pledges. The Eternity of His Person and Everlasting duration of His Priesthood were exquisitely foreshadowed; the one by the person, the other by the priesthood of Melchisedek. Now CHRIST's acts and offices, His humiliation and exaltation, were not more exactly fore-described, or displayed, by the Prophets, than they were fore-pictured, or fore-shadowed by historical events or legal types. Every such type or event was a real or substantial, though a silent, prophecy; and the most express prophecy, concerning CHRIST, was but a speaking type, or vocal shadow. The SPIRIT of GOD did speak by the one, and signify

His purpose by the other; His wisdom in both is alike admirable. *Dr. Jackson.* (B. vii. ch. 10, s. 1.)

- 48 The Jewish Religion seems at first view to consist, as to its very essence, in the paternity of Abraham, in the rite of circumcision, in sacrifices and ceremonies, in the Ark, in the Temple at Jerusalem; or briefly, in the Law and Covenant of Moses. But we offer to maintain that it consisted in none of these, but purely in the Love of God; and that beside this nothing ever obtained the Divine approbation and acceptance. 2 Sam. vii. 6, 7; Deut. xxx. 6, 16, 20; Ezek. xx. 25; Micah vi. 6—9. *Pascal.* (Thoughts, s. 19.)

That the Divine Being is not comprehended within any one place we know; but we know also that man His creature is necessarily so limited, and can form no ideas or associations of ideas, which are not connected with space and limited by it. The consecration of a particular place is not therefore for the sake of Him, who is worshipped, but for the sake of man, His worshipper; that man, while he worships, may be incited to a dutiful reverence, and that his wandering and unsettled affections, by being enshrined in a local habitation, may gain reality and force by the fixedness of their abode and the ever-recurring memory of former holy emotions. The act, which natural reason teaches, has grown into a habit by universal custom: all mankind in all ages and under all religions, whether true or false, having combined to sanction it. *Bp. Medley.* (Serm. Zech. xi. 7.)

Non capiunt humiles Numen Cœleste Penates;

Structa nec humanâ saxeâ tecta manu.

Quem mare, quem tellus, quem non capit igneus æther,

Clauditur in nullo Spiritus Ille loco.

Ut Christum invenias, animi secreta revolve;

Aut lege fatidici quæ cecinere patres;

Aut quæ dives habet passim circumspice mundus;

Hæc vera est sedes; hoc penetrale Dei.

Buchanan. (Epigramma.)

- 49 God is wholly in every place, included in no place, nor bound with cords, (except those of love) nor divided into parts, nor changeable into several shapes, filling heaven and earth with His present power, and with His never absent nature. So S.

Augustine expresses this Article. Hence we may imagine God to be, as the air and the sea; and we all inclosed in His circle, wrapt up in the lap of His Infinite Nature, or as infants in the wombs of their pregnant mothers: and we can no more be moved from the Presence of God, than from our own being. xvii. 28; Jer. xxiii. 23, 24; Heb. iv. 13. . . . He is especially present in the hearts of His people by His HOLY SPIRIT; and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are heaven itself. For God reigns in the hearts of His servants: there is His Kingdom. The power of grace hath subdued all His enemies: there is His Power. They serve Him night and day, and give Him thanks and praise: that is His Glory. This is the religion and worship of God in the Temple. The Temple itself is the heart of man; CHRIST is the High Priest, who from thence sends up the incense of prayers, and joins them to His own Intercession, and presents all together to His FATHER: and the HOLY GHOST, by His dwelling there, hath also Consecrated it into a Temple; and God "dwells in our hearts by faith," and CHRIST by His SPIRIT, and the SPIRIT by His purities: so that we are also cabinets of the Mysteries Trinity; and what is this short of Heaven itself, but as infancy is short of manhood, and letters of the words? The same state of life it is, but not the same age. It is Heaven in a looking-glass (dark, but yet true) representing the beauties of the soul, and the Graces of God, and the Images of His Eternal Glory by the reality of a special Presence. 1 Cor. iii. 16; 2 Cor. vi. 16; iii. 18. *Bp. Taylor.* (Holy Living, ch. i. s. 3.)

We rather glorify God by entertaining the impression of His Glory upon us, than by communicating any kind of Glory to Him. Then does a good man become the Tabernacle of God, wherein the Divine *Shechinah* does rest, and which the Divine Glory fills, when the frame of his mind and life is wholly according to that idea and pattern, which he receives from the Mount (Heb. viii. 5; S. Matt. vi. 1, 2). We best glorify Him, when we become most like Him; and we then act most for His glory, when a true spirit of sanctity, justice, meekness, &c., runs through all our actions; when we so live in the world, as becomes those,

who converse with the great Mind and Wisdom of the whole world; with that Almighty Spirit, that made, supports, and governs all things; with that Being, from whence all good flows, and in which there is no spot, stain, or shadow of evil: and so, being captivated and overcome by the sense of the Divine loveliness and goodness, endeavour to be like Him, and conform ourselves, as much as may be, to Him. S. John xv. 8; 1 Cor. x. 31. *John Smith.* (On the excellency and nobleness of true Religion, &c., ch. 5.)

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the HOLY GHOST: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the HOLY GHOST, looked up steadfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.

51 *Ye do always resist the HOLY GHOST, &c.*—In these comprehensive words, the inspired historian carries the work of the HOLY GHOST beyond the time of the Apostles (the immediate design of his history) to the entire period of the former Dispensation; thus rendering high additional honour to the Third Person of the ever blessed Trinity, in His gracious work of “striving with man,” on behalf of God. Gen. vi. 3. *J. F.*

First the *heart* is *uncircumcised*, full of swelling and pride:

such a distempered heart pollutes *the ear*, and will not hear of wholesome doctrine : and when the ear is not tractable to receive the Truth, then follows the resistance of the HOLY GHOST. xxviii. 27. *Bp. Hacket.* (Serm. S. Matt. iii. 15, 16.)

Other sins are against God's Law ; but pride is against God's Sovereignty. Pride not only withdraws the heart from God, but lifts it up against God. xii. 1, 2, 21, 22 ; 1 Thess. ii. 4. *Manton.*

52 *Which of the prophets, &c. ?*—That Blessed Protomartyr may make the commentary—to *persecute the prophets* is to *resist*—*ἀντιπύπτειν*, to fall cross with—the HOLY GHOST. ix. 4 ; Ps. cv. 15. *Farindon.* (Serm. Ps. lxxviii. 1, 2.)

The Sanhedrim was obliged, by virtue of its very constitution, to guard and defend the lives of the prophets with peculiar care. *Grotius.*

The Mosaic types are like triangular prisms, that must be set in a due light and posture, before they can represent that great variety of spiritual mysteries, contained in them. The office of the *prophets* was to do this, and to direct the people to see in these glasses the SON of GOD fully represented to their view. 1 S. Pet. i. 10, 11. *Bp. Horne.* (Appendix to his life by Rev. W. Jones.)

This application shows with what design he had reminded them of the reception, which Joseph and Moses, those two eminent characters of the Law, had met with. He meant to show them, that, as these favourites of heaven, whom GOD had commissioned to be the Saviours of their people, were opposed and persecuted, so had they now, in like form and manner, opposed and persecuted *the Just one*, JESUS CHRIST, and, in so doing, had “fulfilled the Scripture,” and done all, that was wanting to confirm the truth of His Divine Mission ; inasmuch as none could be the true Saviour, according to the Scriptures, but a person rejected by them, as these Holy Prophets had been rejected by their forefathers. S. Matt. xxi. 33—40 ; Isa. liii. 1, 2. *W. Jones.* (On the figurative language of Scripture, Lect. 8.)

53 This expression of S. Stephen, and that of the Apostle (Gal. iii. 19), proceed from a supposition, that the Special Presence of the Divine Majesty, wheresoever it is said to be, consisted in

the encamping of His Sacred retinue, the *Angels*: for that of Himself, He, who filleth the heaven and the earth, could not descend, nor be in one place, more than another. Verse 35; lxiii. 9. *J. Mede.* (Serm. Eccl. v. 1, s. 2.)

If the Law, being delivered by the hands of *Angels*, be so dreadful, when God in the power of His majesty shall come to require it, how dreadful shall it be? And this shall more plainly appear by the conference of circumstances. 1. The delivery of the Law was done by Angels; the requiry shall be by God Himself. 2. Here is mention made of a thick and dark cloud (Amos v. 18), that it shall be a dark and gloomy day; S. Jude saith, it shall then be "blackness and darkness;" and that, because, as it is in Joel (iii. 15), "the sun and the moon shall be darkened, and the stars shall lose their light." For the *third*, namely, thunderclaps (2 S. Pet. iii. 10). These must needs be greater than a thunderclap, both to the eye and ear more fearful; the effect of this last Day, not temporal; for the other they had a remedy, but for this they shall have none at all. 4. For *fire*: it was then, but on one single mountain, Sinai; but here it shall be on all the earth. This fire was but as the fire in the bush; the bush was not a whit consumed by it; no more was Sinai. But our God is Himself "a consuming fire" (Heb. xii. 29); as it shall inflict on us pains for ever, so the smoke of it shall ascend for ever (Rev. xix. 3), and the flame never be quenched. 5. For *the shaking of the earth*: this shall pass that; there one mountain quaked; but here both heaven and earth shall shake. (Hagg. ii. 7; Heb. xii. 26, 27.) 6. For *the sound of the trumpet*: that pierced the ears of the living; this shall raise up the dead also (1 Cor. xv. 52.) . . . And as we compare the circumstances of both, so the effects; see 1 S. Pet. iv. 18; Rev. vi. 16; Heb. xii. 28; Deut. xxxii. 2. *Bp. Andrewes.* (On the Moral Law. Introd.)

54 We have read, observed, and daily may take notice of it, that, whensoever persecution ariseth against the Church, that Jews and heretical Christians become far more bitter and cruel persecutors than the Gentiles are. xxi. 30; xxiii. 12; xxii. 23. *S. Jerome.* (In c. ii. Obadiæ.)

Sic mores animum produnt, mihi credite; semper
Junctus cum falso dogmate cædis amor,

Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine decreseit, sanguine finis erit.

Anonym.

55 Do you think the Martyr was amazed to see the sight? No; my beloved, ever since the SON of GOD vouchsafed to take flesh in the womb of Mary, it is not a sign of death to see any part of GOD'S Glory, but a good ominous presage of Everlasting Life. . . . It is not needful to say, that the parts of heaven were set open, like a window, to let him look in: but, as is concluded in fairest probability, *Oculus ejus porrectus fuit usque ad cælum Empyreum*; the glance of his eye was endowed with virtue to penetrate, through the clouds and through the spheres, unto the Throne of GOD. Judg. xii. 22, 23. *Bp. Hacket.* (Serm. S. Luke ii. 10, and S. Matt. iii. 16.)

No doubt his understanding saw further than his eye into heaven; that looked and saw a glory there, of which the sense, though elevated to his height, cannot be capable; *Divinum Lumen*, says S. Gregory Nyssen, the inaccessible Light; *spem in re*, says S. Hilary, his hope already; *Deum et Divinitatem*, says S. Austin, GOD and the Godhead; *immo Trinitatem*, and that, *facie revelatâ*, says he again. The Blessed Trinity unveiled; *futura vitæ gaudia*, says Bede, the joys of the other life. These all he saw, say they: and we shall make no scruple to say, in spirit so he did as far as human nature is capable in this condition. S. John i. 18; 2 Cor. iv. 6. *Dr. Mark Frank.* (Serm. on Text.)

It is remarkable, that the *first* Martyr, while he was yet standing upon earth, was permitted to behold the Lamb of GOD in heaven: as if to show the world whence it was that every future Martyr was to derive strength and constancy in the hour of trial. Phil. iv. 13. *Dr. Buchanan.* (Serm. on the Heavenly Jubilee. Rev. xix. 9.)

Lumina cordis habens cælos conspexit apertos,
Ne lateat, quod Christus agat: pro Martyre surgit,
Quem tunc stare videt, Confessio nostra *sedentem*
Cum soleat celebrare magis. Caro juncta Tonanti
In Stephano favet ipsa Sibi: Dux præscius armat
Quos ad dona vocat; ne quis hic dimicet anceps,
Corpus in arce Dei patuit pro munere testi.

Arator. (In Acta Apost. Lib. i.)

56 This is the only time, that our LORD is by human lips called *the Son of Man* after His Ascension (Rev. i. 13; xiv. 14, are not instances). And why here? I believe for this reason; S. Stephen, *full of the HOLY GHOST*, speaking *now* not of himself at all, but entirely by the utterance of the Spirit, repeats the very words (S. Matt. xxvi. 64) in which JESUS Himself, before this very Council, had foretold His Glorification; and assures them, that that exaltation of *the Son of man*, which they should hereafter witness to their dismay, was already begun and actual. i. 11; Rev. i. 7. *Alford.*

GOD is the Beauty of all things beautiful, the Loveliness of all things lovely, the Life of all the living. He is all! An ancient father has said, "GOD is so lovely and beautiful, that, if a man were in a fiery furnace, and saw the Beauty and Glory of Him, but for a moment, the greatest torment would be changed into the greatest joy." Hence, if a man saw GOD for a thousand years together, it would seem to him one hour. For, in beholding the loveliness and glory of GOD, all time is swallowed up in Eternity: so that the more any one sees GOD, the more he is willing to see of Him; the more he loves GOD, the more he will love; and the more he praises GOD the more will he praise Him. Ex. xxxiii. 13, 18; Ps. xxvii. 4. *J. Arndt.* (True Christianity, B. ii. pt. ii. c. 5.)

Behold I see, &c.—Lo, GOD offers thee the same Blessed prospect to the eye of thy soul! Faith is the key, that can open the heaven of heavens. Fix thy eyes upon that glorious and saving object; thou canst not but lay down thy body in peace. S. Luke ii. 29. *Bp. Hall.* (Balm of Gilead, P. xiii. s. 1.)

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, LORD JESUS, receive my spirit.

60 And he kneeled down, and cried with a loud

voice, LORD, lay not this sin to their charge. And when he had said this, he fell asleep.

57 As if they had heard blasphemy, that a man should be seen *standing at the right hand of God*, and as equal to God. S. Matt. xxvi. 64—66. *Clarius.*

Ran upon him.—Lust is a sharp spur to vice, which always putteth the affections into a false gallop. vi. 12. *S. Ambrose.*

“Envy,” observes Quesnel, “cannot bear the sight of the gifts of God in other men.” How finely does their brutish rage here contrast with the angelic calmness of S. Stephen. Ps. xxii. 12, 13, 16, 26. *J. F.*

58 *A young man, whose name was Saul.*—Young men, in the conduct and manage of actions, embrace more, than they can hold; stir more, than they can quiet; fly to the end, without consideration of the means and degrees; pursue some few principles, which they have chanced upon absurdly; care not to innovate, which draws unknown inconveniences; use extreme remedies at first; and that, which doubleth all errors, will not acknowledge or retract them. *Lord Bacon.* (Essays. 42.)

59 As S. Peter received his name from “a stone,” because he was found worthy to be the first to build the Church by the strength of his faith, so *S. Stephen* had his name from *a crown*, because he was found worthy to be the first champion for CHRIST, the first among His soldiers to be a Martyr for Him. Let S. Peter hold his venerable primacy in the company of the Apostles; let him open the kingdom of heaven to those, who would enter in; let him bind sinners by his power, and absolve the penitent: S. Stephen leads forth the purple-clad army, who, as an eager warrior, shed his blood for the Blood of his LORD, as yet still warm. (Refer to i. 15. *Dr. Barrow.*) *Peter Chrysologus.* (Serm. 154.)

“The spirit returns unto GOD, who gave it.”—The spirit of S. Stephen returns to JESUS; and he prays JESUS to *receive* it; and JESUS is seen *standing* at the *right* hand of GOD. What Blessed and comforting proofs have we here of the Divinity of Him, on whom our souls rely in the last severest struggle: “In all time of our tribulation, in the hour of death, and in

the day of Judgment, good LORD, deliver us!" "O holy and merciful SAVIOUR, Thou most worthy Judge Eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee!" Eccl. xii. 7; S. Luke xxiii. 43; Phil. i. 23. *J. F.*

60 He certainly would not have knelt at such a time, if it had been a mere ceremony, and not a necessary part of religious worship. xx. 36. *Bp. Beveridge.* (Serm. S. John xii. 20.)

He had prayed before to his SAVIOUR for himself. He neither *kneeled*, nor cried in that; prayed, it seems, standing, and with low voice, begging the greatest thing, that GOD would give him, his soul's salvation. I love my neighbour; I must; but as myself; and charity must too begin at home. S. Stephen here doth more for others, for his persecutors, for his murderers, than for his own self, than for his own soul. Show me, who can, a parallel in all the Book of GOD, in patriarch, or prophet, or any holy man. None ever did it, but S. Stephen. S. Luke vi. 27, 28. *Dr. Richd. Clerke.* (Serm. on text.)

Of Love there be two principal offices; to give and' to forgive. S. Stephen is an excellent pattern of both. *Dean Boys.*

Magnus clamor magnus amor, a loud cry a loud love; *clamor cordis flagrantia charitatis*. The heart's cry is from the heat of love. S. Matt. xxvii. 50. *S. Augustine.*

The Fathers say that the Church did owe not only her deliverance from all the violent intentions of Saul, but all that Christianity, which S. Paul planted, to the prayers of S. Stephen. LORD, *lay not this sin to their charge*, was answered by that Voice from heaven (ix. 4), which converted Saul in his career of fury. One prayer for a persecutor puts an end to persecution, *et si Stephanus non orasset, Ecclesia Paulum non habuisset*. (But for S. Stephen's prayer the Church would not have had its Paul) . . . Though, heaven opening, he *saw JESUS standing at the right hand of GOD*, as ready to receive his spirit, yet it would not leave his body so; but made him live yet to endure more stoning from his persecutors, for whom he had not yet prayed: but, when he once fell on his knees, not beaten down by their stones, but his own Charity, and prayed, "LORD, *lay not*," &c., his spirit is taken hence, as it were, *osculo pacis*, though by the most violent death; and he lies down in a perpetual rest and peace, that thus lies down in Love. These are

requests to breathe out a soul to heaven in ; and heaven itself did open to receive that soul, that came so wafted. And now we are at the top of CHRIST's Mount (S. Matt. v.) the highest and steepest point in Christianity, which vies with that, to which our Martyr's spirit did ascend : for it makes us "perfect, as our heavenly FATHER is perfect ;" it sets our heads within those higher and untroubled regions, wherein there are no meteor-fires : the flame of passion cannot wing it thither ; for he, that is above the power of injury, discontent cannot look up to him : it is with him, as in the upper orbs, where there is only harmony and shine ; all is Peace and Love, the state of Heaven itself. Ps. cxix. 165 ; 1 Cor. xii. 31. *Dr. Allestree.* (Serm. S. Matt. v. 44.)

A lion in GOD's cause must be a lamb in his own. *M. Henry.*

The usual beautiful phrase of the New Testament, to express the death of Saints, and at the same time to intimate their expectation of a happy Resurrection. The eloquence of a Cicero would be mere feebleness on this occasion. All praise is below the excellency of that spirit, which shone in this first of Martyrs. Let it stand, as an example of the genuine temper of Martyrdom, of real faith in CHRIST, and of real charity to men : and let heroes of the world, on the comparison, hide their heads in confusion. xiii. 36 ; Ps. cxxvii. 3. *J. Milner.* (Ch. History. Cent. 1.)

A *sleep*, in respect both of rest and resurrection. Graves are but beds, and Churchyards, *Κοιμητήρια*, but sleeping places ; so here, like Jacob, his pillar is of stone, whereon lying down he taketh rest . . Thus Blessed S. Stephen, as Nyssen observes, esteemed the ring of his persecutors, with which he was inclosed, as his crown ; and every stone, flung at him, as a precious one, as a precious diamond : so that, that of David might be applied to him ; "Thou hast set a crown upon my head ;" a crown of Proto-martyrdom upon his name, and on his soul a crown of glory. S. Matt. xxviii. 6 ; Rev. ii. 10. *Dr. Spark.* (Scintilla on S. Stephen's Day.)

Ejus exemplo moniti tenemus
 Quò sit accessus quoties precamur,
 Nostra spes in quem merito reflecti
 Debeat omnis.

Quin apud divi monumenta Lucæ
 Sacra testatum est, aliud sub ipso haud
 Esse quod nobis tribuat salutem
 Nomen Olympo . .
 Obvium Christus trepidis asylum est,
 Juge munimen, clypeusque et ara,
 Inque curarum gravibus procellis
 Anchora Sacra.
 Huc fatigati fugiamus omnes ;
 Conferet gratam requiem laborum ;
 Sarcinas tollens, humeros molesto
 Fasce levabit.

Salm. Macrinus. (Hymn. Lib. i.)

CHAPTER VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havoc of the Church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad, went every where preaching the Word.

5 Then Philip went down to the city of Samaria, and preached CHRIST unto them.

6 And the people with one accord gave heed unto

those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with a loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

1 *Omnium vestimenta servabat, et tanquam manibus omnium lapidabat.* He kept the clothes of them all; and so, in a certain sense, stoned S. Stephen with the hands of them all. xxii. 20; xxvi. 10; Deut. xiii. 9, 10. *S. Augustine.* (Serm. de temp. 4.) Concerning Death, to them, that are God's dear children, what other thing is it, than the despatches of all displeasure, the end of all travail, the door of desire, the gate of gladness, the port of Paradise, the haven of heaven, the rail of rest and quietness, the entrance of felicity, the beginning of all blissfulness? Ps. xvi. 12. *J. Bradford.* (Letters in prison.)

"All that will live godly in CHRIST JESUS, shall suffer *persecution*." (2 Tim. iii. 12.) And, for this cause, *the Church* has six resemblances—1, to a camp; 2, to a ship; 3, to a building; 4, to corn; 5, to a vine; 6, to a flock: the nature of all these import a patience. (2 Tim. ii. 4.) To a *camp*, the soldier's life is nothing else, but *agere sub dio*, to lie abroad: to a *ship*, (S. Matt. viii. 24,) tossed with winds and waves: to *corn*, (S. Matt. ix. 37,) which cometh not to the table, but under the sickle, flail, millstone, oven: unto a *vine*, (Isa. v. 1,) and in the vineyard there is a wine-press, where the grapes must suffer the press, (S. John x. 1): to a *flock*, they are to be shorn, and carried to the shambles: and in a *building*, there are axes and hammers daily heard, nails and such other things are required. xiv. 22. *Bp. Andrewes.* (On the Moral Law, &c. Com. i.)

The Church, which was at Jerusalem.—The separate communities of the faithful constituted the one, holy, and Catholic Church; as to her external communion, indeed, like "a net, cast into the sea, and gathering of every kind," (verses 5, 13, 27,) or like

a field, where wheat and tares “grow together till the harvest” (v. 22); but sanctified, in respect to her vocation and Sacraments; and in her constitution universal; embracing all persons, disseminated through all nations, containing all necessary and saving truths, and enjoining upon all her members that life of faith and “holiness, without which no man shall see the LORD.” Hence it has been beautifully observed, (Bp. Pearson, on the Creed,) “*That Church alone, which first began at Jerusalem on earth, will bring us to Jerusalem in heaven; and that alone began there, which always embraces ‘the faith once delivered to the saints.’*” Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new Churchdom; and whatsoever is so new is none.” *Archdeacon Brymer*.* (Sermon preached in the Cathedral Church of S. Paul at the Festival of the sons of the Clergy, 1840.)

- 2 Though we have just cause to lay it to heart, when men of eminent gifts and place in the Church are taken from us, and to *lament* in their's our own and the Church's loss, yet we should possess our souls in patience, and sustain ourselves with this comfort, that it is the same GOD, that still hath care over His Church; and it is the same Head, JESUS CHRIST, that still hath influence into His members; and it is the same Blessed Spirit of GOD and of CHRIST, that still actuateth and animateth this great Mystical Body. And therefore we may not doubt, but this Spirit, as He hath hitherto done from the beginning, so will still manifest Himself from time to time unto the end of the world, in raising up instruments for the service of His Church, and furnishing them with gifts, in some good measure meet for the same, more or less, according as He shall see it expedient for her in her several different estates and conditions. Heb. vii. 23, 24; xiii. 7, 8. *Bp. Sanderson*. (Serm. 1 Cor. xii. 7.)

* It is a melancholy pleasure to the Author to have an opportunity of citing a passage from the lips of one, dear to his remembrance; who was too soon lost to the Church of England, of which he was so bright an ornament, which he loved and ever served with the most de-

voted filial affection: this the bereaved Diocese of Bath and Wells knows and can bear witness to.

His saltem accumulem donis, et
fungar inani
Munere.

Let us then not be sorry, as the Gentiles, "without hope" for our departed Christian friends. Our loss of them is not to be dated from the hour of their death. To speak properly, we then lost them, when they were admitted into the Church by Baptism. Ever since that admission, they were not our's, but GOD's; their life was devoted and consecrated to GOD; their actions bore no regard to the things of this world, but for the sake of GOD. By their death they are at length entirely disengaged from sin; and it is at this moment that they are accepted by GOD, and that their sacrifice receives its accomplishment and crown. They have now performed what they vowed; they have "finished the work, which GOD gave them to do;" they have discharged that, which was the only end of their Creation. The will of GOD is perfected in them; and their will is swallowed up in the Divine. "What therefore GOD has joined together, let us not put asunder;" but by a right understanding and true judgment let us suppress, or at least moderate, the sentiments of corrupt and mistaken nature, which exhibits nothing, but false images, and whose illusions disturb the sanctity of those thoughts, which from the instruction of Christian truth we ought to have derived. Deut. xxxiii. 9, 16; S. Luke ii. 44, 45; Wisd. iii. 1—9. *Pascal*. (Thoughts on Religion, 30.)

A stoical apathy is no part of Christianity. Gen. xxiii. 4; S. John xi. 35. *Nath. Parkhurst*. (Funeral Sermon on the death of the Rev. W. Burkitt.)

We cannot worship any other, than CHRIST: Him, as the SON of GOD, we adore; but for the Martyrs, we love them as being followers of CHRIST: we celebrate the days of their sufferings with joy; we do it, both in remembrance of these champions of GOD, and to train up and prepare others for the like conflicts. x. 25, 26; xiv. 13, 14; Gal. i. 24. (Epistle of the Church of Smyrna, containing a relation of the Martyrdom of Polycarp.)

3 If CHRIST will cast those men into hell, that did not visit His people, when they were in prison, into what a hell will CHRIST cast those men, that cast His people into prison? If want of mercy will condemn men at the day of Judgment, what will

acts of cruelty and unmercifulness do? S. Matt. xxv. 43.
Chr. Love. (Serm. Col. iii. 1.)

The Church.—Before, it was of shining brightness in the good works of the fathers; now, of crimson red in the blood of its martyrs. Cant. v. 10; Isa. lxiii. 1. *S. Cyprian.*

Haling, as S. Chrysostom notes, intimates the roughest violence. He now entered into *every house* to kill and destroy; but how soon after did he go, as a Minister of peace and love, “*from house to house*, (xx. 20,) testifying to the Jews and also to the Greeks repentance toward God, and faith toward our LORD JESUS CHRIST.” Gal. i. 23, 24. *J. F.*

4 When CHRIST bade His disciples, being “persecuted in one city, to flee to another,” (S. Matt. x. 20,) it was not, as Grotius acutely observes, that they might lie hid, or be secure in that city, but that there they might *preach* the Gospel (verse 4): so that their flight was not to secure their persons, but to continue their business (*Except the Apostles*) A common soldier may fly, when it is the duty of him, that holds the standard, to die upon the place. xxi. 13; Rev. xi. 3; Rom. xiv. 7, 8. *Dr. South.* (Serm. S. Matt. x. 33.)

It belongs to GOD, and to Him alone, to bring good out of evil by the dispensations of His Providence. The neglect of certain widows leads to the Institution of the Order of Deacons. S. Stephen’s death prepares the way for the conversion of S. Paul: and this persecution scatters far and wide the seeds of the Gospel, not to their waste and loss, but to their further fructification and more abundant harvest. xi. 9; xiv. 6, 7; Gen. i. 19, 20; Philem. 15. *J. F.*

Among those dispersed Ananias went to Damascus, the Metropolis of Syria (ix. 10; xxii. 12); others to Phenice, and Cyprus, and Antioch (xi. 19); and it is credible, that some of the Disciples got even to Rome, and of their number Andronicus and Junia, S. Paul’s kinsmen, who were “of note among the Apostles, who also were in CHRIST before him.” Conf. ii. 10; Rom. xvi. 7. *Bp. Pearson.*

5 Bengel (note at xxi. 8) judiciously infers from Philip’s departure from Jerusalem, that the community of goods there was only temporary. Verse 40; xxi. 8. *J. F.*

Nil agitis, Solymi, nil saxa volantia prosunt :
 Qui furor in vestros saxa rotare lares ?
 Sanguine ab hoc uno, lapidum quem funditis ictu,
 Christiadum soboles multiplicata redit.
 Utque renascatur cœlo gratissima proles,
 Deucalioneâ spargitur arte lapis.

T. Gallutius. (Carm. Lib. iii. 87.

De D. Stephano.)

- 6 The conversion of *Samaria* and of S. Paul go hand in hand together; for both rejected the LORD, and afterwards, "for this cause obtained mercy, that, in them first, JESUS CHRIST might show forth all long-suffering, for a pattern to them" (whether in the case of a people or an individual) "which should hereafter believe in Him to Life Everlasting." Isa. lxxv. 1; S. Luke xxiv. 47; 1 Tim. i. 16; Eph. iii. 8; S. Matt. x. 5. *J. F.*
- 8 *Great joy in that city.*—There was never found in any age of the world either philosophy, or sect, or law, or discipline, which did so highly exalt the public good, as the Christian faith. Gen. xxii. 18. 1 Tim. ii. 1—3. *Lord Bacon.*

CHRIST willeth us to "Love our enemies, to pray for them, &c.;" for we know not how soon of wolves they may become sheep. The Samaritans, whom S. John and S. James would have "consumed with fire," were the first strangers, that received the Gospel; they were the first in the days of CHRIST, as appeareth by the story (S. John iv.); and after CHRIST's Ascension they were the first likewise (Acts viii.) It is for GOD, who only knows who will convert, and who will not, to give such dooms, as Elias did. i. 8; S. Matt. xiii. 29. *Bp. Lake.* (Serm. S. Luke ix. 53.)

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one :

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of JESUS CHRIST, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

9 Of all heresy Simon Magus was the originator. *S. Cyril.*

Impostors are a generation of men, skilful to destroy the faith of others. There is an *erudita nequitia* in the world, a learned kind of wickedness, as one calls it, that some have to corrupt the minds of men. The Spirit of God sets them out to the life; sometimes comparing them to merchants, who can set a gloss upon their false ware with fine words, 2 S. Pet. ii. 3: they are said "with feigned words to make merchandize" of souls; to hucksters, that blend and dash their wine with water, 2 Cor. ii. 17; to cheating gamesters, that have a sleight of hand to cog the die, Eph. iv. 14; yea to *witches* themselves. Gal. iii. 1; Rom. xvi. 17, 18; 2 Thess. ii. 9—12. *Gurnall.* (On the Christian Armour. Eph. vi. 14. ch. 3.)

The sophistical arguments of falsehood have often a more fair appearance to the eye, than the instructions of truth. xxii. 11; xxvii. 11; S. John v. 44; Rom. xvi. 18; Titus i. 14. *Origen.* (in Cantic.)

Superbus dictus, qui *super* vult videri, quàm est. *Isidore.* (Lib. Etymol.)

It is always a sign of poverty of mind, when men are ever aiming to appear great; for they, who are really great, never seem to know it. x. 26; xiv. 15; xx. 19. *R. Cecil.*

10 *Regnat luscus inter cæcos.* He, that hath but one eye, is a king among the blind. *Flavel.*

Fame is like a river, that beareth up things light, and drowns those, that are weighty and solid. xxi. 37, 38. *Lord Bacon.*

So great and wondrous is the power of the devil, that no bodily creature is able of itself to resist, and no man also able to express or apprehend. He carrieth power in his name. Rev. xx. 1, 2; S. Matt. xii. 29; Eph. ii. 2; vi. 12; 2 Cor. iv. 4. He carrieth power in his nature, as being an Angel. He carrieth power in his number, S. Mark v. 9. And lastly he sheweth power in his works. S. Matt. iv. 5; S. Luke viii. 29, 33; Job i. 16, 19; S. Luke xiii. 16, and ix. 37, compared with S. Matt. xvii. 14; S. Mark v. 4, &c. *Dr. Lightfoot.* (Serm. Rev. xx. 1, 2.)

11 There seems a remarkable antithesis here in three instances. Saul entered *every house* in his work of persecution; the disciples went *everywhere*, preaching the word. *All gave heed* unto the impostor Simon; the *people with one accord gave heed* unto Philip; while the *mira* of Simon, preaching himself, and the *miracula* of the Evangelist, preaching CHRIST, were in each respective case, the ground of faith. Verses 6, 11. *J. F.*

Enthusiasm fills the conventicle and empties the Church. Silly people dance after its pipe, and are lured by it from their orthodox lawful Teachers to run they know not whither, to hear they know not whom, and to learn they know not what. Ps. lxxviii. 6. *Bp. Bull.* (Serm. 2 Tim. iv. 13.)

All, who in any way whatever adulterate the truth and vitiate the public teaching of the Church, are the disciples and successors of *Simon*, the magician of Samaria. Although for the purpose of seduction they may keep back the confession of their master's name, it is nevertheless his doctrine, which they teach. As an allurements, they employ for outward pretension the Name of JESUS CHRIST: but it is the impiety of *Simon*, which in various forms they set forth. Thus do they destroy the lives of many. By means of a good Name, they wickedly scatter abroad their own doctrine; and by means of the sweetness and comeliness of that Name they hold out to them the bitter and malignant poison of the serpent, who was the first author of falling away from God. xix. 13; xx. 30; 1 Sam. xvi. 23; 1 S. John iv. 1—6. *S. Irenæus.* (De Hær. i. 30.)

The devil, no question, may, and doth often, deceive the world, and by the subtilty and agility of his nature perform such things, as may amuse the minds of men, and sometimes put

them to it, to find a difference between them and real miracles, if they only make their senses judges of them. . . . Or else, when he is like to be dispossessed and thrown out of all, he then tries his utmost to keep as many to him, as may be. Thus, when the Spirit of GOD appeared in the miracles of our SAVIOUR, and His Apostles, and the primitive Church, he then conjured up all the infernal powers to do something parallel to keep possession of his idolatrous temples, as long as he could. Ex. vii. 11; 2 Thess. ii. 7—12; Rev. xii. 12. *Bp. Stillingfleet.* (Orig. Sacra, b. ii. c. 8.)

- 12 Here we see assent, or the historical faith, preceded Baptism : *great joy* (verse 8), or the experimental efficacious faith, succeeded it. S. John iv. 39, 42. *Wogan.* (On the Lessons. 11th S. after Trinity.)

Faith, as it is *notitia*, resides in the mind ; but, as *fiducia*, it is seated in the will and affections also. Verse 37. *Hemingsius.*

When they believed Philip, &c.—The most excellent gifts of the intellect last but for a season. Eloquence and wit, shrewdness and dexterity, these plead a cause well, and propagate it quickly : but it dies with them. It has no root in the hearts of men, and lives not out a generation. It is the consolation of despised Truth that its works endure. Its words are few ; but they live. Abel's faith to this day "yet speaketh." v. 36—39; 2 S. John 1, 2; Ps. xxxvii. *J. H. Newman.* (Serm. Acts x. 40, 41.)

- 13 If he only, whose conversion is sincere, is "born of the Spirit," all such persons, as renounce the world with their lips, but not with their lives, are certainly, *utique*, not born of the Spirit, but of water only. Verse 37; Rom. ii. 28, 29; Gal. vi. 15; S. James ii. 17. *S. Augustine.* (Contr. Donat.)

Even *Simon Magus* once came to the laver of Baptism. He was Baptized; but not enlightened. His body he dipped in water; but he admitted not the Spirit to illuminate his heart; his body went down and came up; but his soul was not "buried together with CHRIST," nor with Him raised. *S. Cyril.* (Cat. Lect. Introd.)

Sacraments serve as moral instruments, the use whereof is in our hands, the effects in the hands of GOD: for the use, we have His express command; for the effect, His conditional promise;

so that, without our obedience to the one, there is of the other no apparent assurance; as, contrariwise, when the signs and Sacraments of His grace are not, either through contempt un-received, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. *Hooker.* (Eccl. Pol. b. v.)

It should cause us no wonder, that GOD works a miracle. Much rather ought we to exult and admire at the fact that our LORD and SAVIOUR JESUS CHRIST became a man, than that GOD performed Divine actions among men. 1 Tim. iii. 16. *S. Augustine.* (In Joan. Tr. 17.)

Simon Magus *wonders* at the miracles and signs: Sergius Paulus (xiii. 11) is “astonished” at the Doctrine of the LORD. Both believe; but how unlike their faith, as resting severally on such different grounds. S. Matt. xxii. 44; 1 Thess. ii. 13. *J. F.*

14 Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John :

15 Who, when they were come down, prayed for them, that they might receive the HOLY GHOST :

16 (For as yet He was fallen upon none of them : only they were baptized in the Name of the LORD JESUS.)

17 Then laid they *their* hands on them, and they received the HOLY GHOST.

14 *The Apostles which were at Jerusalem*, Conf. ver. 4.—It is well worthy of remark, that by the long continuance of the infant Church in Jerusalem, maintaining, as it did, a close connection with the whole system of the Jewish religion, we, as well as they, have had deeply impressed upon our minds the true character of the Christian Revelation; that it is the *fulfilment*, rather than the abrogation, of the Law; that the Law is “good, and just, and holy;” that the service of the Temple was not, like one of the heathen vanities, to be renounced, as a corruption, but to be

gradually explained, and understood, as swallowed up in the more complete dispensation of the Gospel. xxi. 19, 24; xxviii. 17; Rom. xiv. *Bp. Copleston.* (Serm. Acts xviii. 24.)

The interdict of our LORD (S. Matt. x. 5) was thus set aside by the Divine authority of the HOLY GHOST; and when we consider the peculiar position of the half-Jewish *Samaria*, and the hostility, subsisting between it and Jerusalem, we cannot be surprised, that the fact of its conversion to the faith of CHRIST should be specially recorded; it is placed, as it were, half way, between the preaching of the Gospel first to the Jew and then to the Gentile. How soon was the "wall of partition," which caused the Jews to have "no dealings with the Samaritans," broken down and utterly destroyed by the Spirit of the Law of Love and by the universal Grace of the Gospel. They, who were once so divided, are now for ever united in CHRIST. He Himself anticipated, in the days of His flesh, the grace, that awaited this people, reproving the sons of Zebedee, whose fiery zeal would have consumed them. It is remarkable, that one of those sons of Zebedee was the very person, now sent from Jerusalem on an embassy of Love to confirm them in the Grace of the Gospel, and so to repair his former injury. Blessed effect of the effusion of Pentecost, which taught S. John to "know what manner of spirit he was of;" which brought to his remembrance (S. John xiv. 26), in regard to these very Samaritans, the words of the LORD, "The Son of Man is not come to destroy men's lives, but to save them!" For he must now lay his hands with a Blessing on those very heads, on which he had once imprecated the vengeance of the fire of heaven. x. 34, 45; S. John iv. 9, 12, 22; S. Luke ix. 52. *J. F.*

15 "Laying on of hands" is placed in the same class with Baptism, and made one of the "principles of the Doctrine of CHRIST" (Heb. vi. 1, 2); and therefore must without all doubt be intended for a standing Ministry in the Church: and, as such, the Church of CHRIST has in all ages thought herself obliged to receive and practise it. But, as for the administration of it, it was always appropriated to the Apostles and Bishops. S. Philip, though a worker of miracles, a preacher, a prime Deacon, and, if we may believe S. Cyprian, one of the seventy

disciples, would not presume to assume it; but left it to the Apostles, as their peculiar province. xix. 5. *Dr. J. Scott.* (Christian Life. P. ii. ch. 7.)

The Apostles sent two of their own body, as far as from Jerusalem to Samaria, on purpose to do it; which certainly they would never have done, had this been an useless ceremony, or, if Philip, or any one under an Apostle, could have done it. . . . It was the ancient and constant custom of the Primitive Church, as it is ours, for the Bishop of every Diocese to go into the lesser cities and villages, belonging to him, and there lay his hands upon those, who were Baptized by Priests or Deacons, that they might receive the HOLY GHOST, as we learn from S. Hierom himself, whose words are: "*Non abnuo hanc esse Ecclesiarum consuetudinem, ut ad eos, qui minoribus urbibus per Presbyteros et Diaconos Baptizati sunt, Episcopus ad Invocationem Sancti Spiritus manum impositurus excurrat.*" vi. 6; xv. 41. *Bp. Beveridge.* (Serm. S. Matt. xxviii. 20.)

16 They had received the Spirit, namely, of remission of sins; but the Spirit of miracles they had not received. 1 Cor. xii. 4. *S. Chrysostom.*

In the Name of the LORD JESUS.—The mention of one Person in the Trinity implies the Presence, Name, and authority of them all; as the passage is understood by Irenæus (Lib. iii. c. 20): "*In Christi Nomine subauditur qui unxit, et qui unctus est, et ipsa unctio, in quâ unctus est.*" S. Matt. xxviii. 19; xi. 27; S. John xvii. 3. *W. Jones.*

Only they were Baptized.—The work of justification seems stopped in some degree, because the glory and the necessity of the pardon of our sins, to be received and enjoyed now by faith (ver. 8, 39), is not pressed enough upon sinners, and the need of retaining it upon believers. The work of sanctification is hindered, if I am not mistaken, by the same reason, and by holding out the being delivered from sin, as the mark to be aimed at, instead of the being "rooted in CHRIST," and "filled with the fulness of God" and "with power from on high." The dispensation of the SPIRIT is confounded with that of the SON; and, the former not being held forth clearly enough, formal and lukewarm believers in JESUS CHRIST suppose they have the gift

of the HOLY GHOST. Hence the increase of carnal professors; and hence so few spiritual men. ii. 46; Phil. i. 9—11; Heb. vi. 1, 2; 2 S. Pet. iii. 18; S. Jude 20. *Fletcher.* (Of Madeley. Letter to Mr. Rankin.)

- 17 That the Apostles laid their hand on persons formerly Baptized, and thereby conveyed unto them the HOLY GHOST, is so clear a truth, as none durst ever deny. But did this privilege rest only in them, and die with them? As it could not be bought and sold, according to the profane and sacrilegious offer of the wicked sorcerer, so could it be bequeathed unto, and feoffed upon, their holy successors? Surely we hear our Blessed SAVIOUR, at His parting, say, "*Lo, I am with you always, even to the end of the world.*" Those blessed men, to whom these cordial words were spoken, were not to stay long in the world: not to their persons therefore, but to their succession, was this promise both made and verified: not in respect to those miraculous gifts, which, as persons extraordinary, they both had and conferred (in this singular qualification, they neither had, nor could have, any successors in the following times); but, in respect to those better graces, which, as predecessors to the ordinary Pastors and Overseers of the Church, their Ministry should convey to the souls of GOD's people.

Hereupon it is, that their successors do justly claim a true right to this Divine privilege; and find a just warrant for their Imposition of hands: for the effectual performance whereof yet they challenge not any power by an inherent virtue in themselves, or by any authoritative bequest from or to others; but only an humble way of impetration by their faithful prayers, which are the life of that holy ceremony, according to the practice of the Apostles themselves; who, though miraculously gifted, yet aided still their hand with their tongue, devoutly suing for what they intended to give. Let no man, therefore, pretend, that, because the miraculous effects of the Apostolical Imposition of hands are long since ceased, therefore the act is now idle and useless. Divine Institutions are ill measured by sensible operations. There are spiritual and indivisible fruits of holy ordinances, which, as being most proper to them, shall be perpetually produced by them, through the blessing of the ALMIGHTY,

even when there is no appearance of any outward efficiency. Such are they, which proceed from the Imposition of sacred and authorised hands, if the judgment of a learned Father and eminent Saint may find place with us. "It is not now," saith he, "as it was, that, by the testimony of temporal and sensible miracles, the HOLY GHOST is by the Imposition of hands given, as formerly it was, for the commendation and better setting forth of the then new-moulded faith, and for the enlargement of the new-begun Church. For who doth now expect, that those, upon whom hands are imposed for the receiving of the HOLY GHOST, should sensibly begin to speak with tongues? but invisibly and secretly, by the bond of peace, is the love of God conceived to be thus inspired into their hearts." (S. Augustine, L. iii. de Baptismo, c. 16.) S. John xiv. 16; 1 Cor. xiii. 8—10. *Bp. Hall.* (The Apostolical Institution of Imposition of Hands, for Confirmation, revived. S. 6.)

Confirmation is the perfection of Baptism. . . . There is no question, but that most of the ignorance, impiety, profaneness, want of charity, of union, and order, which we complain of, is owing to the neglect or abuse of this one ordinance. *Bp. Wilson.* (*Sacra Privata; Parochialia.*)

18 And when Simon saw that through laying on of the Apostles' hands the HOLY GHOST was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the HOLY GHOST.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the LORD for me, that none of these things which ye have spoken come upon me.

18 When Simon Magus *saw, that by laying on of hands the Apostles gave the HOLY GHOST*, he hopes by money to purchase the like power: for, seeing what a kingdom money had amongst men, he straight conceived

“Cœlum venale Deumque,”

that GOD and heaven might be bought with a price. 2 Macc. iv. 24. *Farindon*. (Serm. S. Matt. viii. 1.)

He would buy the HOLY GHOST, because he meant to sell it. *E. Leigh*.

The Church hath joined these two Saints (S. Simon and S. Jude) in one Feast: and the devil hath made a like joining of his too, in imitation of the true. His Simon is *Simon Magus*, not Simon Zelotes; and his Jude, *Judas Iscariot*, not Judas, the brother of James. These two are like enough to agree. . . . This wicked fraternity are the bane of the Church unto this day: Judas, that sold CHRIST, like enough to make sale of CHRIST's places; Simon, that would buy the HOLY GHOST, as like to buy out the HOLY GHOST's gifts, as the HOLY GHOST Himself. *Bp. Andrewes*. (Serm. 1 Cor. xii. 4—7.)

19 Whereas Simon ought to have asked to receive the HOLY GHOST, he, as not caring for this, asked power to give it to others. . . . He wished to be more illustrious, than S. Philip. . . . It was also because He would tempt S. Peter with money, that he might have matter of accusation against him. i. 18. *S. Chrysostom*.

On whomsoever.—This might have referred to the higher power of conferring Orders in the Church, as well as to the laying on of hands in Confirmation: for Simon had the means of knowing how the Deacons were ordained, ch. vi.; especially, as S. Philip was one of their Order. *J. F.*

It was meet that GOD should first show, that He worketh by the Ministry of men, but afterward by Himself; lest men should

think, as Simon thought, that it was man's gift, and not God's; though the disciples themselves knew this well already; for there were one hundred and twenty men collected together, when, without the imposition of any hand, the HOLY GHOST came upon them. For who had laid hands upon them at that time? And yet He came, and filled them first. After that offence of Simon, what did God do? See Him teaching, not by words, but by things. That same Philip, who had baptized the men, and the HOLY GHOST had not come upon them, unless the Apostles had met together, and *laid their hands upon them*, baptized the officer, that is, the Eunuch of Queen Candace. There was no waiting, as in the other case, for the Apostles to come; but the HOLY GHOST came forthwith. Thus was Simon's thought destroyed; lest in such a thought he might have followers. xx. 28; S. John iii. 8; 1 Cor. xii. 11. *S. Augustine.* (Hom. on the New Testament, 49.)

Utuntur Deo, ut fruuntur mundo. They make use of God, as a way to get and enjoy the world. . . . They wish to be able to do such and such things, not to be such persons or characters, *talia facere, non tales esse.* In their pride they prefer having the power of an Angel to having angelic grace and perfection. Ps. xii. 4; 1 Tim. vi. 5; Titus i. 11. *S. Augustine.*

Munus, lingua, timor, caro, cum famâ populari,

Non faciunt gratiâ Spirituale dari. *Anonym.*

20 S. Peter neither had money (iii. 6); nor did he desire money. xx. 33; Dan. v. 17; 2 Kings v. 16; S. Matt. x. 9, 10. *J. F.*

If thou desire that inestimable grace of saving Faith, detest that insatiable vice of damnable covetousness. It is impossible one heart (though never so double) should lodge both. Faith possesses thee of what thou hast not. Covetousness dispossesses thee of what thou hast. Thou canst not serve God, unless Mammon serve thee. 1 Sam. v. 3. *F. Quarles.*

It is Scultetus his observation, that, though there are many blemishes, by which the eminent Saints and Servants of God, recorded in Scripture, are set forth, as instances of human frailty; yet not one godly man, in all the Scripture, is to be found, whose story is blotted with the charge of covetousness. *Gurnall.*

That, which he gave, when he was ordained Bishop, was gold; and

that, which he lost, was his soul : that, which he took, when he ordained another, was money ; and that, which he gave, was a leprosy. *S. Ambrose.* (De Sacerdot. dignit.)

Of all men, the HOLY GHOST will least deal with the Simoniacal, that come not to work, but to a market ; that contract with patrons for the Spirit's call, or, worse than their master, Simon, would have the HOLY SPIRIT Himself to say, "Separate Me them." The successors of the Apostles have a Canonical return to these ; *Your money perish with you !* S. Mark viii. 33. *Dr. Allestree.* (Serm. Acts xiii. 2.)

Memento *morieris*—memento *mori æris.* Prov. xxiii. 5 ; 1 Tim. vi. 17. *Sir Thomas More.*

21 I am not stumbled at the sight of the hypocrite. I see him, like *Simon Magus*, paying homage to excellence, while he has *no part nor lot in the matter.* Like a spurious miracle, the hypocrite derives all his credit from those, that are true ; as a counterfeit coin, or note, would deceive none, if true had never existed. S. Matt. xxiv. 24 ; S. Mark vi. 20. *R. Cecil.* (Letter, entitled Reasons for repose.)

O ! "where shall the ungodly and the sinner appear," if they have not a right in CHRIST ? and how should men labour to be secured in that right ? Who would suffer so many millions of obligations and indictments to lie between him and GOD uncanceled, and not labour to have them taken out of the way ? xix. 15, 16 ; S. Luke xiii. 27 ; Ezra iv. 3. *Bp. Reynolds.*

That heart is said to be *right*, which desires all, that GOD desires. For GOD is right, *rectus* ; and therefore the heart, clinging to what is right, as to a fixed unchanging rule, is also called right. But that heart is termed crooked and depraved, which does not make itself straight by a regard to GOD ; but rather wishes to have GOD distorted to itself. Ps. cxix. 128. *S. Augustine.*

22 How different is this language from that of a man, whose conscience at the time of speaking was accusing himself of unbelief and imposture. iv. 13 ; xxvi. 26 ; Prov. xxviii. 1. *Abbadie.*

Be the same *in the sight of GOD*, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face : content not thyself with an outward good name, when thy conscience

shall inwardly tell thee, that it is undeserved, and therefore none of thine: a deserved good name for any thing, but for godliness, lasts little and is less worth. In all the holy Scriptures, I never read of a hypocrite's repentance: and no wonder; for whereas after sin conversion is left, as a means, to cure all other sinners; but what means remain to recover him, who hath converted conversion itself into sin? Woe therefore unto the soul, that is not, and yet still seemeth, religious! ii. 46; Col. iii. 22; S. Matt. xxiv. 51; 2 Cor. i. 12; ii. 17. *Bp. Baily.* (Practice of Piety, s. 9.)

Repent.—There is no instance, no example in Scripture, of any exhortation, made to Christians to become regenerated, or born anew, but to be reformed only, or renewed in the inner man . . . Even *Simon Magus*, who had been baptized in iniquity, was not exhorted to be regenerated afterwards; but to *repent*. Our LORD Himself in the Book of Revelations made use of the like language towards the revolting Churches; not bidding them become regenerate, but ordering them to repent; and the wicked prophetess, or sorceress, Jezebel had time given her, not to be regenerated again, but to repent. The only place, I know of, in Scripture, that looks at all favourable to the notion of a second regeneration here, is a text of S. Paul's, where, writing to the revolting Church of Galatia, and calling them his children, he introduces himself under the emblem of a pregnant mother, and says; "My little children, of whom I travail in birth again, till CHRIST be formed in you." But then consider, what an infinite difference there is between the force and import of the two figures; one, of a Minister's instrumentally forming the minds and manners of his people to faith and holiness; and the other, of the Spirit's authoritatively adopting them into Divine sonship, and into citizenship with all the family of heaven. 2 Cor. vii. 8, 9; Rev. ii. 6. *Dr. Waterland.* (Serm. Titus iii. 4, 6.)

Pœnitentia imitatur Baptismatis gratiam. Repentance is in some sort a revival of Baptismal grace. Heb. vi. 4, 5. *S. Jerome.* (Adv. Pelag. i. 10.)

23 Only in this was Simon better than the damned souls in hell; they were in the fire, he *in the bond of iniquity*, (like

a faggot bound up); fit for it, but not yet cast into it. (Heb. vi. 8, *nigh* unto cursing.) *Gurnall*.

Simon Magus, Satan's first begotten. xiii. 10. *S. Ignatius*.

Every sin is an imitation of the devil, and creates a kind of hell in the heart. 1 S. John iii. 8. *J. Hervey*. (Pref. to three sermons.)

Never any creature challenged to himself the honour of God falsely, but was discovered and confounded. xii. 22, 23; Gen. iii.; 2 Thess. ii. 4, 8. *W. Perkins*. (Cases of Conscience, B. ii. c. 2.)

If they, which bought and sold, but the beasts of the field and the birds of the air, doves, sheep, and oxen, in the place, which God had sanctified unto Himself, were therefore termed by a name, that declareth their dealings to have been as much abhorred in His sight, as if they had spent all the days of their life in theft and robbery, how can we think any bitterness of speech, or sharpness of punishment, too great for so extreme licentiousness, as their's, that make sale of the cure of souls, that bargain for the gifts of the HOLY GHOST? For so they are. The making of Bishops, the bestowing of benefices, the presenting, instituting, and inducting of Pastors, the placing of teachers, guides, and overseers in the Church, is and should be accounted the very work of the HOLY GHOST. xiii. 1—4; xx. 28; S. Matt. ix. 38; S. John x. 1. *Abp. Sandys*. (Serm. S. Matt. xxi. 12, 13.)

24 When GOD threateneth judgments, we in our conversion unto Him should pray against sins. Our eye of sorrow should be more upon that, which dishonoureth Him, than upon that, which afflicts ourselves; more upon that, which is contrary to His Image, than upon that, which is contrary to our own nature: more upon that, which defileth, than upon that, which paineth us. Pharaoh cares for nothing, but the removal of death; Simon Magus for nothing, but to have *perdition* and the *gall of bitterness* kept from him. But good men, like wise Physicians, cure the disease at the root; as Elisha did the waters by putting salt into the spring head. Gen. iv. 13; Ex. x. 17; 2 Kings ii. 21; Hos. vii. 14. *Bp. Reynolds*. (Serm. Hos. xiv. 2.)

Pray ye for me.—No man is in a bad condition but he that has a hard heart, and cannot pray. *Dod*. (Sayings.)

25 And they, when they had testified and preached the word of the LORD, returned to Jerusalem, and preached the gospel in many villages of the Samaritans,

26 And the angel of the LORD spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

26 It would appear, when we compare Ex. iii. with 1 Cor. x., that the SON was "the Angel of the LORD," under the first Dispensation; and, when we compare this verse with 29, that the SPIRIT was the Angel of the LORD after the day of Pentecost. Conf. v. 9; 1 Cor. x. 9; Numb. xx. 16. *J. F.*

The most unpromising journey shall be a prosperous one, when undertaken in obedience to the Divine designation, intimated by a lawful call. Nor let the Minister of CHRIST despair, whose lot is cast in the midst of spiritual barrenness and desolation. He, who sent S. Philip to a *desert* place, did not send him there for nought; since even in such a soil he raised a fair and fragrant flower, which having bloomed for its appointed time on earth, in the beauty of holiness, now displays its colours in the Paradise of GOD; who, whenever He pleases to bless the labours of His servants, can cause "the wilderness and the solitary place to be glad for them, and the desert to rejoice, and blossom as the rose." Job xxxviii. 26, 27; Ezek. xxxvii. 2; Rev. i. 9. *Bp. Horne.* (Serm. Acts viii. 34, 35.)

Behold, Brethren, we are in a solitude; we are in the *desert*: but it is not the place we are in, which makes us holy; it is the holy employment, that must sanctify both the place and us.

The Angel sinned in heaven; Adam sinned in Paradise: no places could be more holy, than these. S. John vi. 70, 71. S. Augustine. (Serm. 27, ad fratres in eremo.)

Sic ego desertis possim benè vivere sylvis,

Quo nulla humano sit via trita pede:

Tu mihi curarum requies, Tu nocte vel atrâ

Lumen, et in solis Tu mihi turba locis.

*Propertius.**

27 Solomon, the King, although he excelled in the glory of *treasure*, &c. . . . and the like, yet he maketh no claim to any of these glories, but only to the glory of the inquisition of Truth; for so he saith expressly, "The glory of GOD is to conceal a thing; but the glory of the King is to find it out." Prov. xxv. 2. As if, according to the innocent play of children, the Divine Majesty took delight to hide His works, to the end to have them found out; and, as if Kings could not obtain a greater honour, than to be GOD's play-fellows in that game; considering the great commandment of wits and means, whereby nothing needeth to be hidden from them. xvii. 27; Deut. xvii. 18—20; Josh. i. 8; Eccl. i. 13. *Lord Bacon*. (Advancement of Learning, Book i.)

And what is it *to worship*? Some greater matter sure it is, that heaven and earth, the stars and the prophets, do but serve to lead them, and conduct us to. For all ends in *adorare*. "The Scripture and the Word are but to this end, that He, who created the one, and who inspired the other, might be but worshipped." Such reckoning did these wise men seem to make of it here: and such the great Treasurer of the Queen Candace. These came from the Mountains of the East; he from the uttermost part of Ethiopia came; and came for no other end, but only thus *to worship*; and, when they had done that, home again. Worth the while, worth our coming, if we do but *worship*, and nothing else. And so I would have men account of it. ii. 5; xx. 7; S. Matt. xii. 42. *Bp. Andrewes*. (Serm. S. Matt. ii. 1, 2.)

* A heathen poet is here introduced, because these beautiful verses can scarcely be read, without suggesting

their true meaning in a *Christian* sense.

In former times pilgrimages were undertaken to visit the saints.

People went to Rome, to Jerusalem, to S. Iago of Compostella to expiate their sins. Now-a-days, we perform our Christian pilgrimages by means of faith. When we read diligently the Prophets, the Psalms, and the Gospels, we arrive, though not at the holy city, but, through our hearts and thoughts, even unto God. This is journeying unto the real land of Promise, the Paradise of Eternal Life. Ps. xliii. 3, 4. *Luther*. (Table talk, 311.)

28 As the ever-gracious LORD assigned, as the reason for the Mission of Ananias to Saul of Tarsus, "*Behold, he prayeth !*" ix. 11, so might the Mission of S. Philip to the Eunuch of Ethiopia originate in a fact of kindred interest and importance. "*Behold, he searcheth the Scriptures !*" Angels of Love are on the wing from heaven, and Ministers on earth wait to bring a Blessing to all such, as seek the LORD in heart-felt prayer and Scripture meditation. Prov. ii. 1—6 ; Dan. ix. 3, 21. *J. F.*

The Christian is compared to a merchant man, that trades for rich pearls ; he is to go to Ordinances, as the merchant, that sails from port to port, not to see places, but to take in his lading, some here, some there : a Christian should be as much ashamed to return empty from his traffic with Ordinances, as a merchant to come home without his lading. xxi. 3 ; xxvii. 10 ; *Gurnall*. (Christian Armour, Eph. vi. 14, ch. 8.)

Religion is not a thing to be confined to our Churches and closets : no ; wherever we are, we must have it with us. Let it sit down with thee at thy table : lie down with thee in thy bed ; go with thee about thy business ; come in with thee to thy repose ; let it be at thy right hand in buying and selling, in reading and writing, alone and in company. Prov. vi. 21, 22. *M. Henry*.

Let us preserve the same mind after prayer, that we had during it. 1 S. Pet. iv. 7. *Isidore of Seville*.

Quisquis ab æde Dei perfectis ordine votis
Egrederis, remea corpore, corde mane.

Paulinus. Super egressum portæ Ecclesiæ
inscriptum. (Ep. xxxii. ad Severum.)

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest ?

31 And he said, How can I, except some man should guide me ? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter ; and like a lamb dumb before his shearer, so opened He not His mouth :

33 In His humiliation His judgment was taken away : and who shall declare His generation ? for His life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ?

29 The Angel bids S. Philip *arise* ; the Spirit bids him *go near*.

He is thus strengthened, lest, after the dissimulation of Simon, he should be fearful. x. 20 ; xviii. 9, 10 ; xxviii. 15. *Bengel*.

30 S. Philip *arose* at the message of the Angel, verse 27, and *ran* at the command of the Spirit ; unless we are to regard the Spirit and the Angel, as being one and the same Person. 1 Sam. iii. 5 ; Ps. cxix. 32. *J. F.*

The doctrine of the Atonement is of the very essence of the Christian faith ; it is the chief article of its characteristic system : but it is also that one point of its system, which is among the latest, touched upon in the predictions of Prophecy, not being directly introduced in a specific notice, as far as I know, before the predictions of *the prophet Isaiah*. For, although some of the prophetic Psalms foreshow the sufferings of the Messiah, they do not exhibit the vicarious and expiatory import of those

sufferings, as the prophecy of *Isaiah* does. Isa. liii. *Davison*.
(On primitive sacrifice, p. iii.)

The Scriptures must be read by us in the same spirit, that dictated them; thus also must they be understood. Never will you enter into the meaning of S. Paul, unless you first have his mind in you, by dint of frequent studious meditation, and the exercise of a pure aim and design in your reading. Never will you understand David, unless you realize by your own experience the very feeling of his Psalms. So of the rest. S. John viii. 47; 2 Cor. iii. 14. *S. Bernard*. (Ep. ad fratres montis Dei.)

Intelligere est intus *legere*; to understand, is to read beneath the surface. 1 Cor. ii. 13, 15.

Non parum est, scire quòd nescias. Consciousness of ignorance is no small part of knowledge. S. John ix. 39—41. *S. Jerome*.

A false interpretation may do thee, as much harm, as a false translation; a false commentary, as a false copy. S. Luke xxiv. 21, 25; S. John vii. 52; 2 S. Pet. iii. 16. *Dr. Donne*.

31 The Scripture is the ground of our belief: yet the authority of man is, if we mark it, the key, which openeth the door of entrance into the knowledge of the Scripture. xviii. 24—26; Mal. ii. 7. *Hooker*.

The Scriptures are not therefore to be laid aside, because we do not understand them; but we must read them, and not despair of receiving light sooner or later, in some way or other. *Clarius*.*

In Sacris quanquam Libris, quos nosse labores,
Plurima sunt, Lector, clausa et opaca tibi,
Invigilare tamen, studio ne desine sancto:
Exercent animum dona morata tuum.
Gratior est fructus, quem spes productior edit,
Ultro objectorum vilius est pretium.

* The above is a singular acknowledgment, as coming from a Roman Catholic, and there is another like it at xiii. 9: but then it is to be considered, that this truly excellent commentator is not here engaged in writing controversy, but in drawing simple practical

inferences from the Word of God. It is remarkable, that the same comment on the passage is made in the Homilies of the Church on the reading of Holy Scripture, P. ii. (See it quoted, Illustr. S. Matt. xiii. 53.) Refer also to Acts vii. 22. *Clarius*.

Oblectant adoperta etiam mysteria mentem ;

Qui dedit, ut quæras, addet, ut invenias.

S. Prosper.

32 He said to me, that, “as he heard it (the 53rd chapter of Isaiah) read, he felt an inward force upon him, which did so enlighten his mind and convince him, that he could resist no longer: for the words had an authority, which did shoot, like rays, or beams, in his mind; so that he was not only convinced by the reasonings he had about it, which satisfied his understanding, but by a power, which did so effectually constrain him, that he did ever after as firmly believe in his SAVIOUR, as if he had seen Him in the clouds. He had made it be read so often to him, that he had got it by heart, and went through a great part of it, in discourse with me, with a sort of heavenly pleasure, giving me his reflections on it. Some few I remember: *Who hath believed our report?* Here he said was foretold “the opposition the Gospel was to meet with from such wretches, as he was.” *He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him.* On this he said, “The meanness of His appearance and person has made vain and foolish people disparage Him, because He came not in such a fool’s coat, as they delight in.” What he said on the other parts, I do not well remember; and indeed I was so affected with what he said then to me, that the general transport I was under, during the whole discourse, made me less capable to remember these particulars, as I wish I had done. xiii. 12; Heb. iv. 12, 13; Ps. xix.; 1 Thess. ii. 13. *Bp. Burnet.* (Some passages in the life and death of John, Earl of Rochester.)

Nec decus egregium formæ nec robur in Illo,

Sed gravibus curis et mille doloribus æger;

Vulneraque illa gerens, quæ plurima propter amicam

Accepit Solymam; despectus, vilis, egenus,

Afflictus vitam in tenebris luctuque trahendo;

Pro nobis multis plagis et morte peremptus;

Et qui vulneribus medicavit vulnera nostra.

‘E siccâ tellure ut planta ascendit in auras,

Cujus perpetuis adolescet frondibus ætas!

Al. Rosæus. (Virgilii Evangelisantis Christiados. Lib. vii.)

Isaiah speaks of a man, whom the LORD was pleased to "bruise" and to "put to grief" for the sins of His people, although this man had "done no violence neither was any deceit in his mouth." Neither the world, nor the Church, nor time present, nor time past, nor any age, nor the heavens, nor the earth can produce and furnish us a man, who, having been perfectly holy and just, has been, or has pretended to be, the expiatory Sacrifice for the sins of mankind; or indeed ever entertained such a thought or design, excepting JESUS CHRIST. The passage then can apply to JESUS CHRIST alone. iv. 12; Isa. lix. 16. *Abbadie*. (Treatise on the Truth of the Christian Religion, s. iv. ch. 9.)

34 *Speaketh*, as if the prophet was speaking now to thee, who readeſt him. Ps. lxxxv. 8. *Erasmus*.

I know, that, because of the intermixture of some obscurer texts of Scripture with the clear ones, there are divers well-meaning and even devout persons, that leave the study of it, for that of other books of religion, which by leaving out all such more difficult matters seem to promise more of instruction. But, notwithstanding this, I shall not much scruple to affirm, that, as the moon, for all those darker parts we call her spots, gives us a much greater light, than the stars, which seem all luminous, so will the Scripture, for all its obscurer passages, afford the Christian and Divine more light than the brightest human authors. To dispatch; since the Scripture is both a naturally proper and an instituted instrument to convey Revealed knowledge to the studiers of it, and in it many clear passages may instruct ordinary capacities, and its darker ones may either recompense more inquisitive wits, or humble them, I see not why the obscureness of a small part of it should deter any sort of pious persons from the perusal of the whole. And as the Word of God is termed "a light," so hath it this property of what it is called; that both the plainest rusties may, if they will not wilfully shut their eyes, by the benefit of its light direct their steps, and the deepest philosophers may be exercised, if not posed and dazzled, with its abstruser mysteries. For thus in the Scripture the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance. S.

Matt. iv. 4. *Hon. R. Boyle.* (Considerations, touching the style of the Holy Scriptures, p. 51. Edit. 1663.)

It is very remarkable, that the promise of a blessing on Scripture readers and hearers is attached to the confessedly most obscure Book of the Inspired Volume! Was Casaubon then right, when he said in praise of Calvin, "*Sapuit, quia de Apocalypsi non scripsit*;" "he showed his wisdom by not commenting on the Apocalypse?" Rev. i. 3. *J. F.*

Or of some other man?—Primarily and in its high exclusive sense, the words only belong to Him, whom S. Philip preached; but are not we the "other men," who, being members of CHRIST's Church, are one with the LORD by the grace of adoption, and therefore interested in all His sufferings? Are we not saved by that *life, which was taken from the earth*? Did not the prophet speak of *us*? *J. F.*

Sum Tuus in vitâ, Tua sunt mea funera, Christe;

Da, precor, imperii sceptrâ videre Tui.

Cur etenim moriens tot vulnera sæva tulisti,

Si non sum Regni portio parva Tui?

Cur rigido latuit Tua vita inclusa sepulchro,

Si mea mors non est morte fugata Tuâ?

L. Selneccerus. (Annot. Acta. vii. 51.)

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him JESUS.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that JESUS CHRIST is the SON of GOD.

35 *Debemus referre sensum è Scripturis, non auferre*, we ought to give the sense out of the Scriptures, and not take it away from them. S. Matt. iv. 7; Rev. xxii. 19. *S. Hilary.*

The discoveries, made to us in Scripture, can only be cleared to us

by reference to the Scriptures themselves. xiii. 35; Isa. viii. 20.
S. Irenæus. (Lib. i. c. 12.)

GOD often gives light to the teacher, for the sake of the humility of the hearer. *Quesnel.*

36 The Eunuch had faith in CHRIST. He had a title to Justification; but he was Baptized, in order to receive it. Hear his own words declaring it, *See, here is water: what doth hinder me to be Baptized?* You see, Baptism was the great end, which he was seeking; why? except that it conveyed the gift of life. Would it have been rational to have been so earnest for a dead ordinance? for a mere outward rite? especially, since now he had heard and had believed. Would he have asked about hindrances to a mere outward rite, when he had already obtained the inward gift? No; he sought Baptism, because it was worth seeking. And S. Philip treats it, as such; he says, *Thou mayest, "if;"* he puts a condition. Men do not put conditions before worthless things. A condition is a price: men do not buy nothing with something. The Eunuch was going to receive a gift. . . . The gift was given: Justification was accomplished: and therefore, when they were *come up out of the water, the Spirit of the LORD caught away Philip.* He did not take him away before; He did not think it enough for S. Philip to preach. S. Philip preached, and Baptized; and then he was caught away. . . . GOD "finished the work and cut it short in righteousness:" He justified the believing soul through water; and then S. Philip, His instrument, was caught away; and the new Christian *went on his way rejoicing.* ii. 38, 41; viii. 12; ix. 18; x. 47, 48; xi. 16. *J. H. Newman.* (Serm. S. Matt. viii. 11.)

The ardent thirst of this joyous convert (verse 39) for the waters of life is very observable. To a like thirst Ananias stimulated the converted Saul, who had reasons for self-distrust and hesitation, such as could not be found in the case of the Eunuch, whom the LORD met in the path of obedience and duty. "And now why tarriest thou? Arise, and be Baptized, and wash away thy sins, calling upon the Name of the LORD." It may fairly be inferred from the Eunuch's question that Baptism, its nature, benefit, and necessity, as a Sacrament of the Gospel, had formed part of S. Philip's preaching. We fail of *preach-*

ing JESUS, if we preach not His Sacraments. xxii. 16; Ps. xlii. 1. *J. F.*

37 Baptism "saves" (2 S. Pet. iii. 21), that is, it gives a just title to Salvation; which is the same as to say, that it conveys Justification. But then it must be understood, not of the outward washing, but of the inward lively *faith*, stipulated in it and by it. Baptism concurs with faith, and faith with Baptism; and the HOLY SPIRIT with both: and so the merits of CHRIST are savingly applied. Faith alone will not ordinarily serve in this case; but it must be a contracting faith on man's part, contracting in form, corresponding to the federal engagements and promises on GOD's part: therefore Tertullian rightly styles Baptism *Obsignatio fidei, testatio fidei, sponsio salutis, fidei pactio*, and the like. *Dr. Waterland.* (View of the Doctrine of Justification, s. 4.)

As this our aphorism, JESUS CHRIST is the SON of GOD, is virtually and eminently the whole Gospel, so to confess or deny it is virtually to embrace or reject the whole round and series of Gospel truths. For he, that acknowledges CHRIST to be the SON of GOD, by the same does consequentially acknowledge, that He is to be believed and obeyed, in whatsoever He does enjoin and deliver to the sons of men: and therefore that we are to repent, and believe, and rest upon Him for Salvation. And within the compass of this is included whatsoever is called Gospel. ix. 20; S. Mark i. 1; xiv. 61; xv. 39. *Dr. South.* (Serm. S. Matt. x. 33.)

We may remark from the fact of the Eunuch's confession of a true faith, as it is recorded so soon after the mention of Simon Magus, how quickly the Form of a Creed succeeded to the appearance of heretics: and, as heretics multiplied, Creeds of necessity multiplied with them for the further defence of the faith; multiplied, in the sense of being expanded; the original Creed of the Apostles widening, as it were, into the Nicene and Athanasian, so as to meet the several cases of false doctrine, as they successively arose in the Church. *J. F.*

Symbolum Apostolicum.

Credo (idque ex animo) in Deum Parentem,

Tellus cujus opus nitensque cœlum.

In Christum Dominum Deumque nostrum

Ejus Filium et Unicum et Coævum,
 Quem Spiraminis impetu potenti
 Concepit peperit Maria Virgo ;
 Qui sub præside Pontio peremptus
 Affixusque cruci, cavo subinde
 Tymbo conditus, inferos adivit ;
 Hinc luce illico tertiâ revixit ;
 Post ad sidera scandit, et propinquus
 Ad dextram Patris axe sedet alto ;
 Dum rursus veniat, superstitesque et
 Functos Judicio vocet supremo. . .

In Sanctum quoque Spiritum, fovemur
 Cujus Numine, fingimur, docemur.
 Credo Ecclesiam entheam atque Sanctam
 Quam nos Catholicam pii vocamus.
 Quin communia cuncta credo Sanctis ;
 Peccatorum etiam remissionem,
 Necnon carnis Anastasim universæ.
 Postremo requiem beatiorum et
 Diæ præmia sempiterna Vitæ.

Salm. Macrinus. (Hym. Lib. ii. Leviter immutatus.)

38 And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing.

40 But Philip was found at Azotus : and passing through he preached in all the cities, till he came to Cæsarea.

38 *Went down.*—Beware of lifting up yourself: if you desire a cure, go down. S. John v. 7. S. Augustine.

They, to whom the office belongeth, know that Baptism must not be rashly entrusted. If S. Philip so suddenly Baptized the

eunuch, let us remember, that the sanction of the LORD, *Dignationem Domini*, clear and distinctly put forward, had intervened. The Spirit had commanded Philip to turn his course that way ; the eunuch himself also was not found in a state of listlessness, nor desirous of a sudden Baptism ; but he had gone up to the Temple “for to worship,” was intent upon the Divine Scriptures, and was so found in a meet condition. GOD, of His own will, had sent to him an Apostle, whom the same Spirit again commanded to “join himself to the chariot” of the eunuch : a Scripture falleth in, so as to suggest his faith ; he is timely exhorted ; he is admitted : the LORD is shown to him : faith delayeth not : water is not to seek : the Apostle, when his task is done, is caught away.—*Scriptura ipsius fidei occurrit ; in tempore exhortatus ; adsumitur ; Dominus ostenditur ; fides non moratur ; aqua non expectatur ; Apostolus, perfecto negotio, eripitur.* Gen. xxiv. 27 ; S. Matt. vii. 6 ; S. Luke iii. 4. *Tertullian.* (De Baptismo, c. xviii.)

39 We go down to the water full of sins and pollutions ; but come up again, bringing forth fruit, having in our hearts the fear and hope, which is in JESUS by the Spirit. *S. Barnabas.* (Catholic Epistle. s. xi. Transl. Abp. Wake.)

Can anything equal all these heart refreshings, that swim in the pool of Baptism ? Therefore, in many ages past, the joy of the Neophytes was excessive, that came to be Baptized. Many torches were lighted, and carried before them, to show it was the day of their Illumination. They came in white garments, and wore them constantly eight days together, a most Festival habit. Heb. x. 32. *Bp. Hacket.*

Candidus egreditur nitidis exercitus undis,

Atque vetus vitium purgat in amne novo.

Lactantius.

The joy of this blessed convert was purely spiritual. The human instrument of his conversion was taken away “at a stroke ;” yet *he went on his way rejoicing.* He must have been fondly attached to the person of Philip ; and much, in his humility, must he have desired his further instructions in the faith. Dear to him must have been every thought of his spiritual father, every remembrance of their short, strange, but unspeakably precious

interview. Did not his heart “burn within him,” when the Evangelist “talked with him by the way, and while he opened to him the Scriptures?” (S. Luke xxiv. 32.) Yet, instead of mourning at a bereavement so mysterious, or repining at his sudden loss, or fearing to be left alone in his weakness and inexperience, he *rejoices*. It is the joy of faith. He now “walks by faith and not by sight.” New views and principles, hopes and prospects, are rapidly gaining the ascendancy in his soul. He “knows whom he believed;” and that he has a SAVIOUR, in covenant with him through grace, a SAVIOUR, ever nigh, ever merciful, ever mighty to save. He goes on his way to his heathen Queen and his idolatrous country, expecting, it may be, that “bonds and afflictions” awaited him, and that his confession and Baptism might soon be followed by his confession unto death; “yet none of these things move” him. CHRIST is formed in him, “the hope of glory.” The Spirit is become his Counsellor and Comforter, abiding with him to the end. The Word of God, the first instrument of his conversion, now shines upon him with a fresh and unwonted lustre, as he pursues his homeward path searching the Scriptures. S. James i. 18, 19; 1 S. Pet. ii. 1—3. Peradventure, he reads in the same prophet *Esaias*, of “Queens becoming nursing mothers to the Church,” of “the labour of Egypt, and merchandize of *Ethiopia*, and of the Sabeans coming over and making supplication?” Isaiah xlv. 14; lx. 6, 7. What! if he be God’s honoured instrument to effect this; and if, through his preaching, “the Morian’s land should soon stretch out her hands unto the LORD,” Ps. lxxviii. 31! Might not his faith kindle into such a hope? and such a hope send him *on his way rejoicing*? xx. 38; Isa. lv. 10—13; Ezek. iii. 14; xxiv. 16, 18. *J. F.*

The use of warm, earnest, ardent feelings in religion is to take away from the *beginnings* of obedience its grievousness, to give us an impulse, which may carry us over the first obstacles . . . They do their office in setting us off; and then will leave us to the more sober and higher comfort, resulting from that real love to Religion, which obedience itself will have by that time begun to form in us, and will gradually go on to perfect. Rom. v. 1—5, 11. *J. H. Newman.* (Serm. S. Luke viii. 38, 39.)

CHAPTER IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the LORD, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me ?

1 Saul, the High Priest's blood-hound. vii. 54, 57. *Flavel*.

As one, that is inwardly inflamed, his breath is hot ; a fiery stream of persecuting wrath came out, as a burning furnace from him.

Ex. xv. 9. *Gurnall*. (Christian Armour. Eph. vi. 14, ch. 12.)
Paulum mihi etiam Genesis olim repromisit. I had a promise of S. Paul, even so far back, as in Genesis. Gen. xlix. 27 ; Phil. iii. 5. *Tertullian*.

Tu lupus ille, die primo nascentis in ortu,
 Cæde madens, toto multum grassatus ovili,
 Vespere dein prædam socios partitus in omnes ;
 Bissenum ut procerum moriens pater ipse minori
 Prædixit nato ; unde tibi descendit origo :
 Jam tunc ille tuos spe percipiebat honores,
 Quæ secum tulit ad manes solatia lethi.

M. H. Vida. (Hymn. de Sancto Paulo.)

2 *To Damascus*.—"Pray," says our LORD, "for them, that persecute you ;" and again, "If they persecute you in one city, flee to another." We then must both pray, and flee ; in order

that both he, who in his ignorance rages against us, may be healed; and that he who suffers, may by his forbearance win the crown, and not, by his rashness, expose himself to danger. If the Martyrs had not fled from Saul, never would they have made him both Paul and a Martyr. Ref. viii. 4. *Peter Chrysologus*. (Serm. 151.)

Before (xi. 26), they were called *Fideles*, and *Fratres*, and *Discipuli*, the faithful, and the brethren, and the disciples, and, as S. Chrysostom says, *de viâ*, men, that were *in the way*; for all the world besides were beside Him, who was "*The Way*, the Truth, and the Life. Eph. ii. 12; 1 S. Pet. ii. 25. *Dr. Donne*. (Serm. S. Matt. iii. 17.)

Though Saul thirsted for the blood of the disciples, yet he would not engage in his murderous work, without his commission so to do. He would not move in this matter, much as his heart was set upon it, without a lawful call. He seems, by the natural constitution of his mind, to have been a lover of order and constituted authority. And how beautiful in him was this same disposition, when sanctified by the grace of GOD, and regulating the whole work of his Ministry. xxi. 19, 26; xxii. 5; xxiv. 10; xxvi. 12; Rom. xv. 20; 2 Cor. x. 13—18. *J. F.*

4 These are expressions rather of self-defence, than of reproof. Micah vi. 3. *S. Chrysostom*.

Paul strikes at Damascus; CHRIST suffers in heaven. xxiii. 1, 2. S. Matt. xxv. 45. *Bp. Hall*.

S. Paul expressly calleth the Church "CHRIST'S Body;" and he might well do it. In the first speech, CHRIST ever spake to him, Himself calleth the Church, "*Me*." 1 Sam. xxii. 23. *Bp. Andrewes*. (Serm. S. Mark xiv. 4—6.)

The unity of CHRIST with His Church was the first truth, which S. Paul "received of the LORD." "Herein was Love." Gal. i. 11—16. *J. F.*

Believers have in this Ascending and Enthroning of CHRIST unspeakable comfort, through their interest in CHRIST, both in consideration of His present affection to them, and His effectual Intercession for them; and in the assured hope, which this gives them, of their own after-happiness and glory with Him. In all His glory He forgets them not. He puts not off His

bowels with His low condition here; but hath carried it along to His Throne. *Benè conveniunt et in und sede morantur; Majestas et Amor.* His Majesty and Love suit very well, and both in their highest degree. As all the waters of His sufferings did not quench His love, nor left He it behind Him buried in the grave, but it arose with Him, being stronger than death; so He let it not fall to the earth, when He Ascended on high; but it ascended with Him, and He still retains it in His Glory. And that, our flesh, which He assumed on earth, He took up into heaven, as a token of indissoluble Love betwixt Him and those, whom He redeemed, and sends down from thence, as the rich token of His Love, His Spirit into their hearts; so that these are mutual remembrances. Can He forget His own on earth, having their flesh so closely united to Him? You see He does not: He feels what they suffer. *Saul, Saul, why persecutest thou Me?* S. Luke xxiii. 42, 43; Heb. iv. 14—16. *Abp. Leighton.* (Exposition of the Creed.)

5 And he said, Who art Thou, LORD? And the LORD said, I am JESUS whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, LORD, what wilt Thou have me to do? And the LORD *said* unto him, Arise and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

5 Read Acts ix., and then you will find him, who little regarded what S. Stephen said, and perhaps took him for a frantic

fellow, when he told them he saw JESUS Glorified, surrounded himself with such a glorious light from heaven, as left him no power to resist this truth, which he had so bitterly persecuted. For in that wonderful brightness there was a person appeared to him with such a dazzling lustre, that, after he had beheld it, he lost his eyes, and *could not see by reason of the Glory of that light*; which was the cause, I believe, that he asked with no small astonishment, "*Who art Thou, LORD?*" . . . This light, which had put out his eyes, made him clearly see, though he was not told so in express words, that JESUS *was the SON of GOD*. This Heavenly Word doth not in all this story call Himself by that Name: but He declares Himself to be JESUS; and Saul, seeing this JESUS in so bright a Glory, that it exceeded the sun at mid-day, (as he confesses to Agrippa, xxvi. 13,) it did more than tell him, that He was, as S. Stephen had preached, *the SON of GOD, the King of Glory*. For He appeared to him in this Glory, and then told him, that He, whom he beheld thus exceeding glorious, was that very JESUS, whom he was pursuing, as a blasphemer, for affirming Himself to be that, which he now saw Him with His own eyes to be. Ex. iii. 6; xxiv. 20; xvi. 7; 2 Cor. iii. 7. *Bp. Patrick*. (JESUS and the Resurrection, ch. 3.)

CHRIST both suffered and triumphed in His Saints. In Abel, He was slain by his brother; in Noah, He was mocked by his son; in Abraham, He was a stranger; in Isaac, He was a sacrifice; in Joseph, He was sold; in Moses, He fled, as an outcast, in the Prophets, He was stoned; in the Apostles, He was tossed about by sea and land. Zech. ii. 8. *Paulinus*. When the foot was bruised on earth, the Head from heaven cried out, as sensible of the pain. 1 Cor. xii. 25, 26. *Bp. Horne*, (Serm. Phil. iii. 20, 21.)

Postquam posui me contrarium Tibi, factus sum contrarius mihi. No sooner did I enter into opposition with Thee, than I was in opposition with myself. v. 39; vii. 51; 1 Cor. x. 22; Prov. xxi. 30, 31; Isa. xlv. 9; Jer. l. 24. *S. Bernard*.

6 LORD, *what wilt Thou, &c.*—*Verbum breve, sed vivum, sed efficax*, a short speech, but full of life and power. *S. Bernard*. (Serm. de Conv. Pauli.)

He, who gives his will to GOD, gives Him every thing: he, who surrenders to Him his property in alms, his time in Christian duties, his talents and faculties in the service of CHRIST, and in the benefiting others, gives GOD a part of what he possesses, as received from Him: but he, who gives Him indeed his will, gives Him the whole, and is able to say, "LORD, I am poor; but I place all I am, and have at Thy disposal. This, and no less, is what GOD expects of us;" My son, give Me thy heart." Gen. iv. 4; 2 Cor. viii. 5. *A. Liguori.* (On Conformity of the will to GOD.)

To do.—GOD has made us feel, in order that we may go on to act, in consequence of feeling. If then we allow our feelings to be excited, without acting upon them, we do mischief to the moral system within us; just as we might spoil a watch, or other piece of mechanism, by playing with the wheels of it. We weaken its springs; and they cease to act truly. 2 Cor. vii. 9; Heb. vi. 4—6. *J. H. Newman.*

We must supplicate GOD, not only as a beggar, but as a rebel and traitor doth a king. *Caryl.*

7 A man, when first turning from sin to GOD, *hears a voice*; but it is behind him; he *seeth no man*: he feels a blow in that voice, which others take no notice of, though externally they hear it too. Therefore it is observable, that the men, which were with S. Paul at his miraculous conversion are, in one place, said to *hear a voice*, and in another place not to have heard the voice of Him, who spake to S. Paul. (xxii. 9.) They heard only but a voice; and so were *astonished*: but S. Paul heard it distinctly, as the Voice of CHRIST; and so was converted. 1 Sam. iii. 1—10; S. John x. 27; Dan. x. 7. *Bp. Reynolds.*

8 As "a prisoner of the LORD," now led in triumph. Eph. iv. 8. *J. F.*

9 It is mostly amid terror and amazement, that men are restored to GOD. GOD has impressed a law on the natural world also, that healthful cure can, for the most part, only take place through bitterness and suffering. The cures of our bodies picture to us the cures of our souls. The process may be more or less painful; but bitterness is mixed in all. Those, who have felt it, say that the restoration of suspended life is far more suffering, than apparent death: restored circulation has

pain : every touch of our body, whereby health is given back, has pain ; well nigh every healing medicine is bitter, or revolting to our taste. And by this universal law GOD would reconcile us to those merciful bitternesses, whereby He corrects our vitiated love for the destructive sweetnesses of this world, cures our sickly tastes and appetites, teaching us to find no sweetness, but in Him, prepares us beforehand to look to them, as healthful, and find therein our health. Yes ! sorrow, sickness, suffering, loss, bereavement bring with them precious hours ; the world is withdrawn from us, or we from it : we are bound down to our sick beds, and cannot follow after it ; or, we have lost it, and cannot regain it ; or, it is clad in sorrow to us, and appears to us, as it truly in itself is, one void, incapable of satisfying us. . . . GOD blinds us, like Saul, to the world, that, like Saul, He may open our eyes to Him : He strikes us down, that He may raise us up : He shuts us out from the world, that, being alone, we may, like him, *pray* ; and, like him, *know His will and hear the words of His mouth*. xvi. 26—31 ; Jer. xxiii. 29 ; 1 Thess. i. 6. *Dr. Pusey*. (Serm. Acts ix. 6.)

The conversion of unprepared, hardened, blasphemous sinners is to be accounted, as a most rare and extraordinary work of GOD's power and mercy. . . . He, that is thus called, must expect what S. Paul found, a mighty tempest throughout him ; *three days* at least without sight or nourishment, if not a *παράλυσις* or *λειποψυχία*, a swoon, a kind of ecstasy of the whole man, at this tumultuary driving out of this high, rank, insolent, habituate "body of sin." It is observed, that, when the news of CHRIST's Birth was brought by the wise men, the city was straight in an uproar ; "Herod was much troubled, and all Jerusalem with him," S. Matt. ii. 3 ; for it seems they expected no such matter : and therefore so strange and sudden news produced nothing, but astonishment and tumult ; whilst "Siméon, who waited for the consolation of Israel," makes no such strange business of it ; takes Him presently into his embraces, and familiarly hugs Him in his arms, having been before acquainted with Him by his faith. S. Luke ii. 26. Thus, at CHRIST's spiritual *ἐνσάρκωσις* (Incarnation), will it be in an unprepared heart : its reigning Herod sins, and all the Jeru-

saalem and democracy of affections, a strange tumult of repining old habituate passions, will struggle fiercely, and shake the whole house, before they leave it. viii. 37 ; xiii. 7, 12, 48. *Dr. Hammond.* (Serm. S. Matt. iii. 3.)

The calm and quiet conversions of the Eunuch and Cornelius stand in juxta-position with the violent rescue of Saul from the paths of sin and of death. There seems to be a like relativeness, in the cases of Lydia and the jailor ; xvi. 14, 15, 26, 29. According to a diversity in the recipient, is the manner of the Spirit's working. Why then should we strain conversion into little narrow systems of our own invention ? Why should we insist upon the same process being necessary to every individual ? Above all, why should we judge of others by ourselves ? (See note at S. John iii. 8. *C. Wolfe.*) *J. F.*

Prescribe not to the LORD of all either the time or manner of your deliverance from bondage. If you can get no hope immediately, learn to hope at a distance, and by a side glance. Do you think, if you have been such a sinner, as you speak of, that you are in a condition at once to bear the pure and joyful light of GOD ? Bless Him rather that He makes you feel obliged to take refuge in Himself, like a person, running away from fire and sword. For even this severe dealing with you is but kindness in the end ; it is a token that He is "not willing" that you should be "condemned with the world." S. Mark x. 48 ; S. Luke xxi. 19. Ecclus. iv. 17, 18. *Bengel.* (Letters.)

10 And there was a certain disciple at Damascus, named Ananias ; and to him said the LORD in a vision, Ananias. And he said, Behold, I *am here*, LORD.

11 And the LORD *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus : for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, LORD, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem :

14 And here he hath authority from the chief priests to bind all that call on Thy name.

15 But the LORD said unto him, Go thy way : for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel :

16 For I will show him how great things he must suffer for My name's sake.

10 What *we* have to *behold* is the constant state of recollectedness and peaceful quietness, which distinguishes the servants of God from the giddy and distracted slaves of this world. In this Ananias approved himself an heir of Abraham's faith, and ready to "do the works of Abraham." See Gen. xxii. 1. *J. F.*

11 God hath none of His children born dumb. As soon as one of your children is born, it cries, it sucks, it sleeps : so with every man, that is "born of God." He cries unto God in prayer ; he sucks the bread of the promise ; and he sleeps in the bosom of God by Divine contentment, being dead unto all the world. Hos. xiv. 8 ; S. John i. 48. *Wm. Bridge.*

Prayer is the first thing, wherewith a righteous life beginneth, and the last, wherewith it does end. Prayer, being a work, common to the Triumphant, as well as the militant Church, a work common unto men with Angels, what should we think, but that so much of our lives is celestial and Divine, as we spend in the exercise of prayer ? *Hooker.*

The spirit of prayer is the Christian's element. . . . A sense of God and of Divine things is that to the soul, which animation is to the body ; and the habitual devotion of the heart is, in spiritual life, what the action of the lungs is in corporeal life ; as Herbert beautifully says, "God's breath in man returning to its birth." Faith therefore acts most radically by prayer, and

in this way, chiefly, it generates love, and also strengthens itself. Ps. cxix. 131. *Alex. Knox.* (Works, vol. i. p. 44.)

12 *In a vision.*—By way of contrast with S. Paul's real sight of the LORD. See note at xxii. 14. *J. H. Newman.*

13 Ananias sought to root up the wheat (S. Matt. xiii. 29), when he thus complained of Saul; LORD, how *much evil hath this man done to Thy saints!* in other words, "pull up the tare." Why send a sheep to the wolf? a servant of Thine to a rebel? a preacher to a persecutor? But, while Ananias looked at Saul, the LORD was looking at Paul: while Ananias spake of a persecutor, GOD was taking knowledge of a preacher; and, while he pointed to him, as a tare, fit only to be burned up, *zizania inferni*, CHRIST was gathering him into His heavenly barn, as a vessel of election unto honour. xxi. 38; 1 Sam. xvi. 7. *Peter Chrysologus.* (Serm. 97.)

Even then Christians were *Saints*. CHRIST has "His Saints:" therefore He is GOD. Ps. l. 5; 2 Thess. i. 10. *Bengel.*

14 How ordinary are the phrases of exalting, blessing, praising, and sanctifying of GOD's Name, and "making of it to be glorious;" of "a Glory, due to His Name," Ps. xxix. 2; of "the honour of His Name" to be sung forth, Ps. lxvi. 2. And sure the Scripture knows how to speak. And, though the Name of *Jesus* be not, I confess, directly and immediately meant, but the Name of GOD, yet thus much we have certain thence; 1, that the Honour, due to His Name, be it by words or any expression else (for all our outward expressions have the same ground and reason, Phil. ii. 10) are duties of the Text: and that, 2, the Name of JESUS, being now the Name of GOD, it can be no superstition to do the same to that. Now the Jews never mentioned the Name of GOD without an adoration and a *Benedictus*; whenever they mentioned it, they bowed themselves, and added always, "Blessed for ever," or "Blessed for evermore," as you have S. Paul Rom. i. 25; 2 Cor. i. 3; Eph. i. 3; 1 S. Pet. i. 3; 2 Cor. xi. 21; 1 Tim. vi. 15, nay, doing no less to the Name of CHRIST, Rom. ix. 5, mentioning Him there with the same words after it: so that it is but reasonable to suppose the Christians should do as much to the Name of JESUS, thereby to possess themselves that He was GOD, and to

possess others against those heresies, that were then starting up to rob Him of the honour of His Godhead. *Dr. Mark Frank.* (Serm. S. Luke ii. 21.)

15 Free and rich grace indeed it is, not only to cleanse polluted clay, but to work it into vessels of honour; yea, of the most defiled shape to make the most refined vessels, not vessels of honour of the lowest sort, but for the highest and most honourable services, vessels to bear His own most precious Name to all nations; making the most unworthy and the most unfit, fit, by His grace, to be His Ministers. *Abp. Leighton.*

To make a wicked and sinful man most holy, through his believing, is more than to create a world of nothing. *Hooker.*

16 Where S. Stephen went before, massacred by the stones of Paul, thither Paul followed, aided by the prayer of S. Stephen. vii. 60. *Fulgentius.*

The mantle of the first of the Martyrs fell upon the last of the Apostles. 2 Kings ii. 13. *J. F.*

A suffering gift is a greater gift, than the gift of miracles: for if God give me a gift to work miracles, I am in His debt; but, if God give me a suffering gift, He is pleased thereby to become my debtor. Phil. i. 29; Rev. ii. 10. *S. Chrysostom.*

Nunc incipio Christi esse discipulus. Now do I begin to be a disciple of CHRIST. v. 41; S. Luke xiv. 26, 27, 33. *S. Ignatius.* (On his way to the Amphitheatre at Rome, the scene of his martyrdom.)

Man seems formed to be a hero in *suffering*, not a hero in action. Men err in nothing more, than in the estimate they make of human labour. Ps. xviii. 35; 2 Cor. xii. 5, 10; Heb. xi. 32—40. *R. Cecil.* (Remains. On the Christian life and conflicts.)

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour Certainly, virtue is like precious odours, most fragrant, when they are incensed or crushed. Prosperity doth best discover vice; but adversity doth discover virtue. Deut. xxxi. 20; S. Luke ii. 35; S. John xii. 3. *Lord Bacon.* (Essays. 11.)

17 And Ananias went his way, and entered into the

house; and putting his hands on him said, Brother Saul, the LORD, *even* JESUS, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the HOLY GHOST.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached CHRIST in the synagogues, that He is the SON of GOD.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very CHRIST.

17 He was in the morning, as Benjamin—(of whose tribe he was)—a ravening wolf; he divides the spoil towards evening; and then bows and reclines his head to *Ananias*, a sheep of the fold of CHRIST. Gen. xlix. 27. *S. Jerome.* (Ep. ad Heliodorum.) S. Jerome also sees in this interview between Paul and Ananias, a fulfilment of the prophecy. “The wolf shall lie down with the lamb.” Isa. xi. 6; lxxv. 25. *J. F.*

When we obey, all, that we have to consider, is the Will of GOD: for whether it be declared to us by Himself, by an Angel, or by never so ordinary a man, we are alway obliged to submission to His orders, let the instrument He uses to signify them to

us be what it will. S. Matt. xxiii. 2, 3; Heb. xiii.; Eph. vi. 6, 7; Col. iii. 23, 24 . . . S. Austin says, that God intimated this to us in the way He observed in converting Cornelius . . . Whence comes it, he asks, that God did not employ the same Angel to instruct him? Was it because the Angel was not capable? Without doubt, the Angel could have done it. Notwithstanding God would have Cornelius make his address to S. Peter: He would not undertake it Himself, nor commission an Angel to do it; but commits him to man's care: thereby to honour mankind, for whose sake He Himself became man, and paid obedience to man (S. Luke ii. 51.) S. Bernard makes the like remark upon S. Paul's conversion. Though CHRIST appeared to him, yet He would not declare His will Himself, but remitted him to Ananias. "Go into the city, &c." "How admirable is Thy wisdom, O! God," exclaims S. Bernard, "that does so sweetly dispose all things to their end. You are pleased to send him, whom you spoke to yourself, to a man for further instructions; thereby to commend to us the usefulness of a social life. You address him to a man, to honour man the more, the better to show his authority, to make us respect him, as your vice-gerent; and oblige us to receive the orders of our superiors, as coming from yourself." ii. 42; iv. 37; 1 Cor. v. 20; Gal. iv. 15. *Rodriguez*. (On Perfection, P. iii. c. 11.)

JESUS, that appeared unto thee.—S. Stephen saw his SAVIOUR: the next vision of that SAVIOUR to mortal man was vouchsafed to the very young man, Saul, who shared in his murder and in his intercession. Strange indeed it was: and what would have been S. Stephen's thoughts, could he have known it. The prayers of righteous men "avail much." The first Martyr had power with God to raise up the greatest Apostle. Such was the honour, put upon the first-fruits of those sufferings, upon which the Church was entering. Thus from the beginning the blood of the Martyrs was the seed of the Church. S. Stephen, one man, was put to death for saying, that the Jewish people were to have exclusive privileges no longer; but from his very grave rose the favoured instrument, by whom the thousands and ten thousands of the Gentiles were brought to the

knowledge of the Truth. *J. H. Newman.* (Serm. 1 Cor. xv. 9, 10.)

Hic lupus inde rapax vestitur vellere molli;
Saulus qui fuerat, fit adempto lumine Paulus.
Mox recipit visum, fit Apostolus, ac populorum
Ductor, et ore potens corvos mutare columbis.

Prudentius. (Enchiridion, xlvi.)

18 *And arose, and was Baptized.*—There are many, very many, who fly to things of this world for refuge, to society, or business, or pleasure, to any thing, which will take up their thoughts, in order to flee from a sense of their sins; to endeavour to forget them, although it be by increasing them. But for some this will not do. They feel they have an intolerable burden, and nothing they fear so much, as that they should forget this burden; and all they desire is to obtain, not forgetfulness of their sins, but remission and forgiveness. To such the Offices and Prayers of the Church are an unspeakable comfort. They read, they hope, they believe, that CHRIST has therein laid up for them a store of consolation. Others may mock or disregard; but they are dying for want of healing: they believe and trust, that, as Naaman, the Syrian, as the ten lepers, sent to the priest, as the blind man, sent to the pool of Siloam, as the poor woman, who touched the hem of CHRIST's garment, as these were all healed, when they used poor earthly means, but in faith and obedience to CHRIST; so they come to the Ordinances, which CHRIST has appointed and therein are comforted. They believe that CHRIST Himself is there, saying, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you." They believe, and according to their faith is it done unto them. viii. 36; Isa. lv. 1—3. *Plain Sermons.* (No. 296.)

Art thou bred up in a false religion? Think upon the wise men of the East. Art thou an unjust person? Think upon the publican. Hast thou lived in uncleanness? Think upon the harlot. Art thou a murderer? Consider the thief upon the Cross. Art thou a profane person? Think upon S. Paul, once a blasphemer, but afterwards an Apostle; once a persecutor, but afterwards a preacher of the Gospel; once a tare, but

afterwards converted into good wheat; once a wolf, but afterwards a shepherd; once lead, but then changed into gold; once a pirate and robber, but afterwards a careful pilot; once a destroyer, but afterwards a planter of GOD's vineyard; once a puller-down, but afterwards an eminent Master-builder of the Church . . . The Old Testament presents you with David; the New with S. Paul: do not therefore frame to thyself vain excuses, or pretend difficulties, where there are none. If thou hast sinned, repent; if thou hast sinned a thousand times, repeat thy repentance as often. This is the balm, I would pour into thy wounds; and this will assuage all the anguish of them. 1 Tim. i. 12—17; Jer. viii. 22. *S. Chrysostom.* (Hom. in Ps. ii.)

We find, consistently throughout, that our LORD Himself, and the Twelve, and then, again, the Seventy, all three Orders, as were of the Ministry, combined together in one these two Blessed works of healing the diseases, both of mind and body . . . Ananias, who was sent to S. Paul by GOD, restored sight to his eyes, at the same time that he Baptized him . . . A very great and important lesson is intended to be conveyed to us by this circumstance; that GOD, in His own Divine, and Supernatural teaching, has always combined the two in His Kingdom . . . It appears that there can be no teaching of the Gospel, no effectual saving way of edifying the souls of men, unless it be accompanied with compassionate mercy and charity. Verses 34, 40; iii. 7; ix. 18, 34, 40; xix. 12; S. Luke ix. 2; x. 9. *Plain Sermons.* (No. 314.)

20 We know from the Church and from many passages in the New Testament, that to believe in CHRIST, as *the SON of GOD* is the one great point, on which our salvation depends; and it is often put, as containing within it all other doctrine. For indeed "no one can come to the FATHER, but by the SON;" nor "can any man know the FATHER save the SON, and he, to whomsoever the SON will reveal Him." It is therefore often put alone; as, "He, that believeth not the SON, shall not see life; but the wrath of GOD abideth on him." "He, that hath the SON, hath life; and he, that hath not the SON of GOD, hath not life." It is the great requisite at Baptizing; "I believe that JESUS CHRIST is *the SON of GOD.*" It is the object of

preaching; of S. Paul, on his conversion, it is said, that he *preached CHRIST in the synagogues that He is the SON of GOD.* It is the object, for which the Gospels are written, “that ye might believe, that JESUS is the CHRIST *the SON of GOD.*” It is the one thing our LORD demands, “Dost thou believe in *the SON of GOD?*” “This,” says our LORD Himself in His prayer to the FATHER, “this is Life Eternal, that they may know Thee, the only true GOD and JESUS CHRIST, whom Thou hast sent.” viii. 37; S. John xiv. 6; iii. 16; xvii. 3; S. Matt. xi. 27; 1 S. John v. 12. *Is. Williams.* (Serm. 1 S. John iv. 15.)

21 This was far greater *amazement* than what was felt in the case of the first *Saul*, of the same tribe of Benjamin (see Phil. iii. 5,) to whom “GOD gave another heart,” and upon whom the “Spirit of GOD came” (1 Sam. x. 9—11): “And it came to pass, when all, that knew him beforetime, saw that, behold, he prophesied among them, then the people said one to another, What is this, that is come to the son of Kish? Is Saul also among the Prophets?” Is Saul of Tarsus among the Christians? And does “he, which persecuted us in times past,” now “preach the faith, which once he destroyed?” Verse 13; Gal. i. 23. A like curious and interesting coincidence may be traced in the manner, in which Samuel and Ananias were severally and respectively employed by GOD, in regard to these two converts. Comp. 1 Sam. ix. 15, 16 with Acts ix. 10—12. We do not assert, that these coincidences were designed, and much less, that they bear any mutual typical relation; but they illustrate a sameness of effect in the workings of Divine Grace, and GOD’s method of employing human agency in the conversion of men, even in great, extraordinary, and miraculous cases. Trace other curious coincidences. 1 Sam. x. 21 (Acts xi. 25) xvi. 2; xxviii. 9. *J. F.*

Which called on this name.—They did not say “on JESUS,” for hatred: they could not bear even to hear His Name. v. 28. S. Luke x. 37; S. John iii. 26. *S. Chrysostom.*

Continuò Saulo planè mutatus ab illo,
Qui modo ubique pios ferro vinclisque petebat,
Longè alios verso accepit cum nomine sensus;

Et jam Paulus erat : subito illi copia fandi,
 Verborum rerumque potens prudentia venit,
 Orta magis studio quàm aut ullo parta labore.
 Jam claros hominum fandi fabricator adibat
 Conventus, medioque Foro Divina locutus
 Pendentem populum insueto sermone tenebat ;
 Semine ab Æthereo terris venisse Virum, quem
 Venturum toties vates cecinere per orbem,
 Qui veterum lueret scelus exitiale parentum
 Proditus, et læsum placaret Sanguine Numen
 Ipse Suo, morti pro cunctis deditus unus;
 Atque hæc crebra quidem, populosque ad Sacra vocabat,
 Multa querens super extincto, super arbore multa
 Infami, et pœnas fando integrabat acerbis.

Obstupere omnes, nimiumque ea mira videri.
 Unde nova hæc species, tam versa repente cupido ?
 Et veterem in Pauli quærebant pectore Saulum.
 Haud aliter, suadente fame, implacabilis ingens
 Exitium pecori modo qui cædemque parabat
 Ille lupus, pleno si forte receptus ovili
 Mitescat, jamque inter oves innoxius erret,
 Et pavidos lambat, linguâque remulceat agnos !

M. H. Vida. (Hymn. D. Paulo Apost.)

- 22 *Increased the more in strength.*—As the necessity of a regular external ordination and separation to the Ministry is argued from Acts xiii. 1—4, albeit S. Paul had received an express supernatural call from heaven, so from the fact, recorded in this verse, we may infer the doctrine of gradual growth and progressive improvement in grace, in every Christian, even supposing his first conversion to have been, like S. Paul's, miraculous. Our fallen nature must be incapable of any sudden perfection, since we read of One, "without sin," who "increased," &c. S. Luke ii. 52. *J. F.*

From such a lowness he was raised to such a height, that, as Origen says, many did believe, that S. Paul had been that HOLY GHOST, which CHRIST had promised to the world, after His departing from it. Gal. i. 24 ; iv. 13—15. *Dr. Donne.* (Serm. Acts ix. 4.)

His learning in the Law enabled him to stop their mouths, and suffered them not to speak. They thought indeed, being delivered from S. Stephen, that they were delivered from further disputes on this matter; but they now found another Stephen stronger than the first. *S. Chrysostom.*

23 And after that many days were fulfilled, the Jews took counsel to kill him :

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the Apostles, and declared unto them how he had seen the LORD in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of JESUS.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the LORD JESUS, and disputed against the Grecians : but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified ; and walking in the fear of the LORD, and in the comfort of the HOLY GHOST, were multiplied.

- 25 We see from this how GOD humbles those, who are His. . . . Therefore S. Paul (2 Cor. xi. 22) numbers this event among his infirmities. He was early instructed to bear the cross by this first lesson. ii. 13 ; Ecclus. iv. 17 ; 1 Sam. xix. 12. *Calvin.*
- 26 We must not presently reach forth the right hand of fellowship to every one, that beginneth to cry "LORD, LORD ;" but first we must weigh them in the balance of the Sanctuary, to see whether they be current metal, or no. Jehu's question is fit for all good Christians to propound to such, as Jehu was, before they admit them into their society ; "Is thy heart upright ?" 2 Kings x. 15. As CHRIST would not trust some, that seemed to trust Him, because He knew them well enough ; so neither should we, because we do not know them. See, how scrupulous the Christians were at first to receive S. Paul into their company, which was not so much dainty niceness, as just cautiousness ; whereto the deceitfulness of man's heart doth necessarily urge us. It is not good indeed to wrong any man with groundless suspicions ; so neither is it good to wrong ourselves with over-easy credulity. The same Spirit, that saith, "Charity believeth all things," saith also, that "a fool believeth all things :—" and charity is no fool ; as it is not easily suspicious, so neither lightly credulous. S. John i. 46, 47 ; 1 S. John iv. 1 ; Rev. ii. 2. *Dr. Dyke.* (The Mystery of self-deceiving, ch. 2.)
- 27 To cultivate the sweet and kindly passions, to cherish an affectionate and social temper, to beget in ourselves by repeated acts of goodness a settled complacency, goodwill, and benevolence to all mankind in general, is a constant spring of satisfaction. By this means we relish our very nature ; it is this temper, that generally procures us the peace of the world without ; and always gives us that unruffled peace within, which the world cannot give. It produces a mutual intercourse of friendly offices and endearments, as revenge occasions a perpetual round of receiving and returning injuries. Eph. iv. 1—6, 31, 32 ; Col. iii. 12—15. *J. Seed.* (Serm. S. Matt. v. 44.)
- 29, 30 *Tarsus.*—He was not idle there ; but certainly preached the Gospel, and in all probability was the founder of the Churches alluded to ch. xv. 23 and 41. *Alford.*

31 Why, on the departure of S. Paul, did peace suddenly shine forth on the Churches, save for this cause, that the very sight of him excited the rage of the enemies? *Calvin.*

Edified.—It is one great benefit of peace and of concord in the Church, that writing controversies is turned into books of practical devotion, for increase of piety and virtue. Isa. ii. 4; Rom. xiv. 19. *Lord Bacon.*

As that friendship is the greatest, which no difference of humour can divide; so, if we examine well the matter, we shall find, that *fear* and hope are such inseparable friends, they cannot possibly subsist without each other's company: the separation of one is certainly the death of the other. Fear, without hope, soon degenerates into despair; hope, without fear, is now no longer hope, but dangerous presumption. We must not therefore presently conclude, that we have lost our hope: no, no; we should have lost it, if we did not fear. S. Mark. i. 15. *A Contrite heart.* (P. ii. s. 3.)

No man *fears* GOD truly, but that that fear ends in love. Ps. xxv. 14. *Dr. Donne.*

The Primitive Churches walked in *the comfort of the HOLY GHOST.* It is no easy thing to quiet a troubled mind, to comfort a wounded spirit, or to renew the joys of a soul, made sorrowful by sin and temptation: a man may as well still the raging ocean, as by his own power give peace and comfort to a soul swallowed up with over-much sorrow: but, in the multitude of distressing thoughts, GOD's comforts can "delight the soul." His peace "passes all understanding." But now this joy and peace are the fruits of the Spirit: He therefore is the GOD of all comfort: none, but GOD, could be such a Comforter, as He. S. Matt. viii. 26; Isa. li. 12; lvii. 19; lxi. 1, 2. *Hurriou.* (On the HOLY SPIRIT. Sermon. 1 Cor. iii. 16.)

Were edified.—What stranger, whom you have ever lodged, has not borne witness to the steadfastness of your faith, and its fruitfulness in all good works? and admired the temper and moderation of your religion in CHRIST? . . For ye did all things without respect of persons, and walked in the laws of GOD, being subject to those, who had the rule over you, and

giving the honour, that was fitting to the aged among you. Ye commanded the young men to be modest and serious in their thoughts, the women to be unblameable. . . Ye were all of you humble-minded, void of all pride, desirous rather of being subject yourselves, than of ruling others, and of giving, rather than receiving . . . hearkening to the Word of GOD, and having His sufferings always before you. Thus a settled happy peace was imparted to you, an unwearied desire to do good, and a plentiful effusion of the HOLY GHOST was upon you all. And, being full of good designs, ye did with great readiness and with a religious confidence stretch forth your hands to Almighty GOD; beseeching Him to be merciful to you, if in anything ye had unwillingly sinned against Him. Ye were "sincere and without offence" toward each other; not mindful of injuries. All sedition and schism was an abomination to you. Ye bewailed every one his neighbour's sins, esteeming their defects your own. Ye were kind one to another without grudging; being "ready to every good work:" and, being thus adorned with a conversation altogether virtuous and religious, ye did all things *in the fear of GOD*, whose Commandments were written upon the tables of your hearts. S. Matt. v. 13—16; 2 Cor. v. 17. *Clemens Rom.* (Ep. ad Corinth. i. s. 1, 2.)

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, JESUS CHRIST maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the LORD.

36 Now there was at Joppa a certain disciple named

Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

32 While there was persecution, Peter was in Jerusalem (viii. 14) : but, when the affairs of the Church are everywhere in security, then it is, that he leaves Jerusalem. 2 Sam. xi. 11 ; 2 Tim. iv. 5.
S. Chrysostom.

As a commander, inspecting an army, takes notice what troops stand well in their ranks together, *coadunata*, which are well accoutred and drilled, where his own presence is most required. Col. ii. 5. *Clarius.*

36 A good work, in general, is a holy or gracious action, to the making up of which these four things are necessary. 1, The principle must be good, from which it proceeds ; it must be from “an honest and upright heart,” from “a pure conscience, from faith unfeigned.” 2, The matter must be good. 3, It must be well done. 4, It must be done to the glory of God. Good works are necessary to salvation, so, as though we are not like to be saved by works, yet we cannot be saved without them. He, that works not, shall not “eat bread in the kingdom of God.” Good works signify the same with a good life ; the doing and observing all things, which God hath commanded us ; our living holily, honestly, circumspectly, fruitfully ; the exercising of all the graces of CHRIST, faith, love, hope ; the subduing and mortifying of lust and corruption, the governing of our hearts and tongues, the ordering of our carriage towards God and men ; all acts of religion, righteousness, mercy, charity, praying, fasting, hearing, sanctifying the Sabbath ; lending, giving, for-

giving, peace-making, instructing, exhorting, reproving, comforting, denying ourselves, taking up our cross, following CHRIST. 1 Cor. xv. 58; Rom. xii.; 1 Thess. v. *Sir M. Hale.* (Vind. Piet.)

The Communion of goods therefore was not practised at Joppa. ii. 44. *Bengel.*

Hail, Tabitha! Thou hast the highest glory, and of the most solid kind, that is attainable on earth! . . . (Thy works) are not like the swelling deeds of heroes and statesmen, which have hitherto, for the most part, monopolised the historic page: but the persons, who are influenced by the Spirit of CHRIST, like Tabitha, will yet know with whom they would wish to be numbered. The female sex, almost excluded from civil history, will appear more conspicuous in Ecclesiastical. Less immersed in secular concerns, and less haughty and independent in spirit, they seem in all ages to have had their full proportion, or more than the other sex, of the grace of the Gospel. Prov. xxxi. 10—31. *J. Milner.* (Hist. of the Church. Cent. i. ch. 2.)

37 *Died.*—The life of man is to be estimated by the usefulness of it. Wisd. iv. 8—14. *Th. Lamb.*

38 *They sent unto him, &c.*—The elders of the Church can authoritatively minister comfort. It is not false divinity to say that GOD will hear *their* prayers (ver. 40), when He will not hear the prayers of others. Use their help then; it is help in the way of an ordinance; and then you may the better expect a blessing. viii. 24; S. James iv. 14; S. Luke viii. 41. *Dr. Manton.*

To have a fixed Pastor, who is particularly entrusted with the care of your souls, to whom you may at all times freely resort and disclose your spiritual wants, whose neighbourhood and conversation may contract a particular friendship and familiarity, and beget a mutual confidence and endearment, is quite a different thing from public and general exhortations: and the reason, why men do not more value the benefit and advantage of a parochial guide, is because generally they make so little use of him. Phil. ii. 20. *Sherlock.* (On Religious Assemblies. P. ii.)

Every Minister ought to be careful in visiting all the sick and afflicted persons of his parish ; ever remembering, that, as “ the priest’s lips ” are to “ preserve knowledge,” so it is his duty to minister a word of comfort in time of need. He must not stay till he *be sent for* ; but, of his own accord and care, go to them, to examine them, to exhort them, to perfect their repentance, to strengthen their faith, to encourage their patience, to persuade them to resignation, to the renewing of their holy vows, to the Love of GOD, to be reconciled to their neighbours, to make restitution and amends, to confess their sins, to settle their estate, to provide for their charges, to do acts of piety and charity ; and, above all things, that they take care they do not sin towards the end of their lives. For, if repentance on our death-bed seem so very late for the sins of our life, what time shall be left to repent us of the sins we commit on our death-bed ? Ezek. xxxiv. *Bp. J. Taylor.* (Advice to his Clergy. Ch. vi. s. 71, 72.)

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed : and turning *him* to the body said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa ; and many believed in the LORD.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

39 Since good men, while they are alive, have their conversation in heaven, when they are in heaven it is also fit, that they should in their good names live upon earth. And, as their great examples are an excellent sermon to the living, and the praising them, when envy and flattery can have no interest to interpose, as it is the best and most vigorous sermon and incentive to great things; so to conceal what good God hath wrought by them is great unthankfulness to God and to good men. When *Dorcas* died, the Apostle came to see the dead corpse, and the friends of the deceased expressed their grief and their love by *showing the coats* that she, whilst she lived, wrought with her own hands; she was a good needlewoman, and a good housewife, and did good to mankind in her little way; and that itself ought not to be forgotten; and the Apostle himself was not displeased with their little sermons, and that *εὐφημισμὸς*, which the women made upon that sad interview. xx. 35; Heb. xi. 4, 39; 1 Tim. v. 10; Ps. cxii. 6. *Bp. J. Taylor.* (Serm. 1 Cor. xv. 23.)

The Jews, without any particular Law for it, had honour done to the memory of worthy persons at their funerals, 2 Chron. xxxii. 33. The rites of it are particularly described, 2 Chron. xvi. 14. . . . To this, I conceive, the Preacher alludes Eccl. vii. 1. The primitive Christians were very observant this way. They saw it was the will of their LORD and Master, that "the good work," that was done upon Him by Mary, should be kept in perpetual memory, and it is therefore recorded in the Gospel. They saw how the works of *Dorcas* were shown at her death, the coats and garments, which she made for the poor. . . . It is of no small force to make men love a religion, when they see it infuses excellent principles, that it excites to suitable practices, that it is proof against suffering and death; and the experience of that power, it hath in some, provokes and animates others to the same. S. Luke x. 37; Rev. xiv. 13. *Dr. Lloyd.* (Serm. Heb. xiii. 7. Preached at the Funeral of Bp. Wilkins.)

How much better do these retired virtues deserve recording, than those spendid mischiefs, which historians call up their eloquence to adorn. S. Matt. xxiv. 31—41; S. Mark xiv. 9. *R. Cecil.* Charity is the greatest of all virtues, as it always was the chief

temper of the greatest saints. Live therefore in humble labour for the good of others, and let ceremonious visits, and vain acquaintances, have as little of your time, as you possibly can. Contract no foolish friendships, or vain fondnesses for particular persons; but love them most, that most turn your love towards God, and your compassion towards all the world. x. 38; xiv. 17; xvii. 18; Ps. xvi. 3. *Wm. Law.*

- 40 The Blessed Apostle, in the performance of this greatest of miracles in raising the dead, treads in the steps, and, as it were, catches the very tone and manner of his Master. He *put them all forth*; he addresses the deceased by *name*; his word of power is "*Arise*;" he takes her by the hand, and *lifts her up*; he *presents her to the saints and widows*, reviving that gracious condescending act of the LORD, who "delivered the young man to his mother." Verse 17; iii. 7; S. Luke vii. 15. *J. F.*

When he takes time to *pray*, he seems in some doubt of the issue. On healing Æneas, he at once burst forth with these words, "Æneas, JESUS CHRIST maketh thee whole." But, as the operation of the Spirit is not always alike, and the same, it may be, that, while he allows the power of GOD, he yet makes a gradual approach to the miracle, *gradatim tamen ad miraculum processerit*. Yet it seems an unreasonable thing, that he should thrust from the chamber all the saints, whom it had been better to have made eye witnesses: but, because the LORD had not yet revealed to him the time and the manner of putting forth His power, he therefore seeks to be alone and to have more convenience to pray. x. 10; 2 Kings xiv. 32. *Calvin.*

- 41 She, who to suffering *widows* had dispensed the means of living, earned a recal to life, through the widows' intercession. Verse 38; vii. 60; ix. 17. *S. Cyprian.* (Treatise on works and alms, x.)

Dando cælestes fiunt. These transitory earthly things procure us the unspeakable riches and treasures of heaven. Cornelius' alms and prayers ascended, as a memorial to GOD, and procured the great grace of the knowledge of CHRIST, and the gift of the HOLY GHOST: and Dorcas's alms obtained her resurrection to life. GOD remembered them both: and shall we forget to do good and distribute our alms, which have that force, that

GOD will never forget them? x. 2; 1 Tim. iii. 2; v. 10; Heb. vi. 10. *Bp. Buckeridge.* (Serm. Heb. xiii. 16. Preached at the Funeral of Bp. Andrewes.)

42 This joy, caused among the poor saints and widows by the resurrection of Tabitha, was a joy, comparable only to the grief, felt by them at her death. Let us ask ourselves; "Will any of CHRIST's poor saints and widows have cause to mourn, when our time comes to be taken from them? Supposing its possibility, would our restoration to life fill their hearts with joy?" By this simple test we may come to know whether we are living to any good purpose, and whether we shall stand with the "Blessed Children of the FATHER," at the right Hand of the LORD, on that Day, when Tabitha shall be "brought to the King" in these very "raiments of needlework;" and when her good works shall be "shown," not with "weeping," but exceeding joy; not by devout women, but by the Angels of GOD. Ps. xlv. 15; S. Luke xiv. 14. *J. F.*

43 It would appear that Simon was a man of some distinction in his trade, and not one of the ordinary workmen; for S. Luke speaks afterwards, xx., of some, who ministered unto him. Hence Peter was conveniently and well lodged. *Calvin.*

Ipsa Palæstino constructa in littore Lydda
 Testis, oliviferis tellus uberrima sylvis;
 Cujus agros peragrans Æneam solvere nodis
 Evaluit, quos pigra lues abstrinxerat olim,
 Fecerat et miserum defunctis vivere nervis.
 Testis, Lyddiaco Joppe contermina campo,
 Munificæ Joppe clarata salute Tabithæ:
 Quæ, dum membra nigro resident composta feretro,
 Defleturque suis, Petro revocante, revixit,
 Et stupuit superesse sibi, mortisque catenas
 Effregisse feræ ac nulli remeabile regnum.

T. Gallutius. (Carm. Lib. i. De D. Petro in vinculis.)

CHAPTER X.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, LORD? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

1 This *Centurion* was the *Antesignanus*, the standard-bearer to us and to all, that were mere heathens; and this coming of the HOLY GHOST (conf. ii. 4) *our* coming properly. It is well sorted, you see: on the Jews and proselytes, at Jerusalem, their city; on the Gentiles, at *Cesarea*, Cæsar's city, fitting the Gentiles best. Well observed it is about the calling of the Gentiles; that that, in the Old, and this, in the New, both came from one place, from *Joppa* both: thence loosed Jonas to Nineveh; thence set out Peter to Cæsarea. Secondly, that Cæsarea is the Nineveh, as it were, of the New Testament. Nineveh was the city of the great king of the Gentiles, at that time; Cæsarea, Cæsar's city, as great a king over the Gentiles,

at this; from whence went a commandment that "the whole world should be taxed," S. Luke ii. 1. Thirdly, that was performed by Jonas, this by Bar-jonas: so is S. Peter called by our SAVIOUR, when he made his confession that CHRIST was "the SON of GOD;" and that was at Cæsarea. Where, what he confessed then, he comes to preach now (ix. 20). That of Jonas an *omen*, as it were, of this (here) of S. Peter. Jonas and Bar-jonas from Joppa they both went; both from one place; both for one end; both to convert the Gentiles, to show that GOD had "given them also repentance unto life." Alway this the better: for Jonas at Nineveh, he ends with "Nineveh shall be destroyed;" Bar-jonas at Cæsarea with "*Acceptus est Illi (is accepted with GOD):*" that the end of the Text; or, if you will go to the end of the Sermon, the end is, *shall obtain remission of sins*; (verse 43) as good as it, every way. Jonah i. 3, 5; iii. 4; Isa. xxxvi. 13; S. Matt. xvi. 13, 17. *Bp. Andrewes.* (Serm. Acts x. 34, 35.)

A centurion.—A soldier, or a tradesman, is not called to Minister at the Altar, or to preach the Gospel; but every soldier, or tradesman, is as much obliged to be devout, humble, holy, and heavenly minded in all parts of his common life, as a Clergyman is obliged to be zealous, faithful, and laborious in all parts of his profession. All Christians, as Christians, have one and the same calling, to live according to the excellency of the Christian spirit, and to make the sublime precepts of the Gospel the rule and measure of all their tempers in common life. The "one thing, needful" to one, is the "one thing, needful" to all. The merchant is no longer to "hoard up treasures upon earth;" the soldier is no longer to fight for glory; the great scholar is no longer to pride himself in the depths of science: but they must all with one spirit "count all things, but loss, for the excellency of the knowledge of CHRIST JESUS." ix. 43; xviii. 3; Eph. iv. 1—5. *Wm. Law.* (Serious call, ch. 10.)

2 *Devotion* is the lively exercise of those affections, which we owe to the Supreme Being. It comprehends several emotions of the heart, which all terminate on the same object. It is the union of veneration, gratitude, desire, and resignation. . . . To thee, O Devotion, we owe the highest improvement of our

nature, and much of the enjoyment of our life. Thou art the support of our virtues, and the rest of our souls, in this turbulent world. Thou composest the thoughts. Thou calmest the passions. Thou exaltest the heart. Thy communications, and they only, are imparted to the low, no less than to the high; to the poor, as well as to the rich. In thy presence worldly distinctions cease; and under thy influence worldly sorrows are forgotten. Thou art the balm of the wounded mind. Thy sanctuary is ever open to the miserable, inaccessible only to the unrighteous and impure. Thou beginnest on earth the temple of heaven. In thee the hosts of Angels and blessed spirits eternally rejoice. i. 14; ii. 42; iii. 1; ix. 11, 40; Ps. cix. 3. *Dr. Blair.* (Serm. on text.)

With all his house.—We are really what we are relatively. It is not so much what we are at Church, as what we are in our families. Religion, in the power of it, will be family Religion. xvi. 15, 33, 34; Josh. xxiv. 15; Ps. ci. 3. *P. Henry.* (Life by M. Henry, ch. 4.)

In his family station, he honoured God. Not only God's house, but his own, was a house of prayer, reading, and holy discourse. He imitated *Abraham*, in "commanding his household after him to keep the way of the LORD to do judgment and justice—(Command)—and *Joshua*, in resolving "he and his house should serve the LORD"—(Example)—and *David*, in "Blessing his house"—(Prayer). Jer. x. 25. *Nath. Parkhurst.* (Funeral Serm. on the death of the Rev. Wm. Burkitt.)

It is remarkable, that the two greatest patterns of a devotional spirit in the Old Testament, David and Daniel, were men, who, of necessity from their station in life, were constantly engaged in the business and cares of this world. So true it is, "Where there is a will, there is a way;" and so false is the common plea; "I have no time." Under like disadvantageous circumstances, *Cornelius* is the pattern of the same grace in the New Testament. *J. F.*

3 When the sweet incense of CHRIST's prayers ascends before the FATHER, our prayers become sweet and amiable, and cause a savour of rest with God. This I take to be one reason, why the prevalency of prayer is so often assigned to the time of the

Evening Sacrifice, as pointing to the Death of CHRIST, which was about the *ninth hour* of the day, near the time of the evening oblation. Hence Abraham's Sacrifice received a gracious answer, being offered "about the going down of the sun." Isaac went out to pray "at eventide." Elijah, at Mount Carmel, prayed and offered "at the time of the Evening Sacrifice." Ezra fell on his knees and spread out his hands "at the Evening Sacrifice." David begs that his prayer might avail, by the power of "the Evening Sacrifice." Daniel in prayer was touched by the Angel "about the time of the Evening oblation:" all to show the prevalency of our address to the Throne of Grace, by the powerful merit of CHRIST's Intercession, who is The acceptable Evening Sacrifice. Ps. lxi. 13; Heb. vii. 26; Eph. v. 2; Rev. viii. 3, 5. *Lee*. (Serm. S. Matt. vi. 6. Supplement to Morning Exercises at Cripplegate.)

- 4 *When he looked on him*.—This implies, that it was in consequence of the Angel's calling him by a voice, that he saw him; so absorbed was Cornelius with the act, in which he was engaged. *S. Chrysostom*.

Prayers are mentioned before *alms*; although the latter shine most in the eyes of the world. Verse 2; S. Matt. vi. 1—5. *Bengel*. "To do good and to communicate forget not; for with such sacrifices God is well pleased." It is plain from hence that God accepts of what we do for the poor, as done unto Himself, and that our *alms* under the Gospel have the nature of offerings and sacrifices, with which God was pleased and rendered propitious under the Law. Phil. iv. 18; Gen. xviii. 21; Eph. v. 2. I would not be so misunderstood, as if I thought almsgiving were an offering of the same nature and value, as the Offering of CHRIST: far be that from me: but only to let you see, how highly acceptable it must needs be to God, when His Holy Spirit expresses the acceptable nature of it by the same Sacrificial term, by which He sets forth the acceptance of the Sacrifice of CHRIST. And, as sweet odours perfume other things and make them delightful to the smell, so the sweet odour of our *alms* perfumes our very *prayers* and makes them more acceptable unto God. Tobit iv. 16; Deut. xv. 11. *Dr. Hickes*. (Serm. Heb. xiii. 16.)

Come up as a memorial before God.—Three remarkable forms of speech there are in these words, to denote, that they are a sacrifice or oblation, which we make to the Giver of all good; especially when they are given in the hands of prayer, as at the Holy Eucharist they ought to be. First, they were for a *memorial*, which is an expression we read in the Law of Moses (Lev. ii. 9,) and many other places to denote that part of the meat-offering, that was burnt upon the Altar for “a sweet savour unto the LORD.” Secondly, they are said to *come up*, or ascend, which was proper to the sacrifices, that were burnt on the altar, and went up to heaven in pillars of smoke and vapour. And thirdly, they did come up *before God*, which signified their acceptance, and that they were a welcome sacrifice unto the LORD. 2 Cor. ix. 12; Phil. iv. 18. *Bp. Patrick.* (Mensa Mystica, ch. 10.)

How can we with any face presume to ask any thing from God, when we deny Him, requesting a small matter from us? How can we with any reason expect any mercy from Him, when we vouchsafe not to show any mercy for His sake? Can we imagine, that God will hearken unto or mind our petitions, when we are deaf to His entreaties and regardless of His desires? . . . It is an ordinary thing for men thus to serve God, and thus to delude themselves. “I have known many,” saith S. Basil, “who have fasted, and prayed, and groaned, and expressed all kinds of most costly piety, and yet who would not part with one farthing to the afflicted.” . . . It is religious liberality, that proves us to be serious and earnest in other religious performances; which assures, that we value matters of piety at a considerable rate; which gives a substance and solidity to our devotions; which sanctifies our fasts, and verifies our penances; which renders our praises real and our prayers effectual; so that, these being combined, we may reasonably expect acceptance and recompense; and, in effect, to hear that from God, which by Him was returned to good Cornelius, *Thy prayers and thy alms are come up for a memorial before God!* Prov. xxi. 13; Isa. i. 13—15; Mic. vi. 6, 7; Jer. vi. 20. *Dr. Barrow.* (Serm. Ps. cxii. 9.)

5 *And now.*—The prayer of the righteous man is the key of heaven.

Ascendit precatio, et descendit Dei miseratio. Prayer ascends, God's mercy comes down. Gen. xxviii. 12. *S. Augustine.*

6 *A tanner, by the sea side.*—CHRIST came not to break relations, or to disturb commonwealths, nor to shut up the tradesman's shop, or block up the sea to the merchant, nor to take the husbandman from the plough: and I may do all these; and yet deny myself, and take up the cross, and fight against the world. xviii. 3; 1 Cor. vii. 20. *Farindon.*

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour;

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

7 *A devout soldier.*—He inserts the word, *devout*, lest offence should be taken at the employment of a soldier, in a matter of religion. S. John xviii. 36. *Erasmus.*

A good master can have no greater blessing in his family, than a

faithful servant. The happiness of families depends so much on the goodness of their domestics, that masters must be their own enemies, if they overlook the merit and virtue of a godly servant. Gen. xviii. 19; xxiv. 10, 12, 21, 27, 33—35, 48.

Wogan.

Rulers of families must join with the instructions of Abraham the diligence of Cornelius, the resolution of Joshua, and the discipline of David. Ps. ci. *Dr. Lucas.*

9 My rule is, not even to let the prayers of the Church draw me out, unless I have had first time to discharge my private duties at large at home. iii. 1; S. Matt. vi. 5—13. *Bonnell.*

My praying times are the choicest parts, the golden spots of all my time. S. Luke iii. 21. *Flavel.* (A Saint indeed, s. 6.)

A little time, regularly and constantly employed, to any one use or end, will do great things and produce mighty effects. vi. 4; Phil. iii. 13. *Wm. Law.*

Apostacy generally begins at the closet-door. Secret prayer is first neglected, and carelessly performed; then frequently omitted; and, after a while, wholly cast off: and then farewell, GOD, and CHRIST, and all religion! Ps. liii. 5. *P. Henry.* (Life. Ch. 4.)

10 According to the degrees of our intellectual elevations, will be our neglect of bodily contentments. Job xxiii. 12. *Bp. Hall.*

Ardua progreditur *caenacula* Petrus adire
Jam medio torrente die : locus instruet altus
Despiciensque solum Petrum *cœlestia* semper
Non terrena sequi : *sextæ* quoque circulus horæ
Detegit ætatem, quæ Christus venit in orbem
Largiri Salvantis opem : numerusque dierum
Protulit exemplum, quo condidit antea mundum,
Quem vetat hæc ipsâ veniens ætate Redemptor
Peccati ditione premi : sic denique *sextâ*
Fertur et illa geri, fessus de calle Magister
Cum, putei super ora sedens, per vasa puellæ
Pocula quærit aquæ, requiem facturum ubique
Ecclesiæ de fonte Suæ ; quæ Petrus in horâ
Esurit, Ille sitit pius ad Sua dona Magister
Addere semper amans : cui nominis auxit honorem,

Dat pariter nutrire fidem : lætabitur orbis
 Hac saturante fame, quæ munere pinguior omni
 Delitiosa fluit, nullumque reliquit inanem,
 Perpetuas latura dapes.

Arator. (In Acta Apost. Lib. i.)

- 11 The *vessel* signifies the Church ; the *four corners* the four parts of the world's compass ; the *animals* are the Gentiles . . . whom GOD had already cleansed ; for He had accepted the alms of Cornelius. . . . Why was it *thrice* let down ? Because all these Gentiles are Baptized in the Name of the Trinity. *S. Augustine.* (Hom. on the New Test. 99.)
- 12 The birds of the air die to sustain thee. The beasts of the field die to nourish thee. The fishes of the sea die to feed thee. Our stomachs are their common sepulchres. Good GOD ! with how many deaths are our poor lives patched up ! How full of death is the life of momentary man ! Gen. ix. 3. *F. Quarles.* Meditate, how many sorts of creatures, as beasts, fish, and fowl, have lost their lives to become food to nourish thee ; and how GOD's Providence from remote places hath brought all these portions together on thy table, for thy nourishment ; and how by these dead creatures He maintains thee in health and life. xxvii. 35 ; Deut. viii. 10 ; Joel ii. 26. *Bp. Baily.* (Practice of Piety, s. 14.)
- 13 This, indirectly, might have served, as a confutation of idolatry, as well as of Jewish exclusiveness ; for *beasts of the earth* and *fowl of the air* and even *creeping things* were objects of heathen worship. These then, in this sense, must be *killed* and destroyed. Rom. i. 23 ; Isa. ii. 18. *J. F.*

14 But Peter said, Not so, LORD ; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What GOD hath cleansed, *that* call thou not common.

16 This was done thrice : and the vessel was received up again into heaven.

14 A spiritual mind has something of the nature of the sensitive plant. "I shall smart, if I touch this, or that." There is a holy shrinking away from evil. Gen. xxxix. 9; Hos. xiv. 8; Rom. vi. 1, 2. *R. Cecil.*

What better discipline can the heart undergo, in order to prepare it for such a work, than to have felt within itself the strong ascendancy of prejudice and error, and to remember the difficulty and delay, which attended its own improvement? What more instructive lesson of charity and candour can there be, than to reflect upon some remarkable instance of our own obstinacy in opinions, now abandoned by us, and the aversion and vehemence, or even the passion, with which we once resisted the truth? It must surely then have contributed mainly to the formation of this Christian character in the first preachers, to have experienced in their own persons the gradual dawning of that heavenly light, which they were commissioned to diffuse; to have felt, how hard it is to surrender opinions and modes of thinking, which are amongst the earliest of our thoughts, and which were once esteemed the most sacred. xxvi. 10; Titus iii. 2, 3; S. John xx. 25. *Bp. Copleston.* (Serm. Acts xviii. 24.)

I am not now so much inclined to pass a peremptory sentence of damnation upon all, that never heard of CHRIST; having some more reason, than I knew of before, to think, that God's dealing with such is much unknown to us; and that the ungodly here among us Christians are in a far worse case, than they. S. Luke ix. 54—56; Rom. xiv. 4. *R. Baxter.* (Reliquiæ Baxterianæ. B. i. p. 1.)

15 S. Peter in these words teacheth, that all meats in the New Testament, in regard of use, were made *clean* by God; and therefore that no man, by refusal of any kind of meats, should think or make them unclean. Rom. xiv.; 1 Cor. viii. 8; Col. ii. 16, 20; 1 Tim. iv. 3. *W. Perkins.* (Cases of Conscience. B. iii. c. 4.)

For nothing, but what is *clean*, is let down from heaven. *Bengel.*

16 The purpose of separating one people from the contagion of universal idolatry, and this, in order to facilitate a still greater good, was a design, not unworthy the Governor of the Universe. There are to be seen the brightest marks of Divine Wisdom in

an injunction, which took away the very grounds of all commerce with foreign nations. For those, who can neither eat nor drink together, are never likely to become intimate. This will open to us the admirable method of Divine Providence in S. Peter's vision. The time was now come that the Apostle should be instructed in God's purpose of calling the Gentiles into the Church. At the hour of repast, therefore, he had a scenical representation of all kind of meats, clean and unclean, of which he was bid to take and eat indifferently and without distinction. The primary design of this vision, as appears by the context, was to inform him, that "the partition-wall" was now broken down, and that the Gentiles were to be received into the Church of CHRIST: but, besides its figurative meaning, it had a literal, and signified that the distinction of meats, as well as of men, was now to be abolished. And how necessary such an information was, when he was about to go upon his Mission to the Gentiles, and was to conciliate their benevolence and goodwill, I have observed above. But, although this was the principal cause of the distinction of meats into clean and unclean, yet another was certainly for the preservation of health. This institution was of necessity to be observed in the first case, to secure the great object of a separation; and in the second case, (which is no trivial mark of the wisdom of the institutor,) it might be safely and commodiously observed by a people, thus separated, who were consequently to be for ever confined within the limits of one country: but when Judaism arrived at its completion in Christianity, the followers of which were the inhabitants of *all climes*, the distinction between meats, clean and unclean, was abolished: which at the same time serving other great ends, explained above, show the dispensation (in the course of which these several changes of the economy took place) to be really Divine. S. John iv. 9, 27; 1 Cor. v. 11; Eph. ii. 14; 1 Tim. iv. 4. *Bp. Warburton.* (Divine Legation. B. iv. s. 6.)

Received up, &c.—To show, that in the end of the world the whole Church Militant shall be transported into heaven, and become triumphant. i. 9; 1 Thess. iv. 17; Eph. ii. 6. *E. Leigh.*

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

19 *Thought on the vision.*—Meditation is the soul of prayer, and the intention of our spirit. It habituates our affections to heaven ; it hath permanent content, it produces constancy of purpose, despising of things below, inflamed desires of virtue, love of God, self-denial, humility of understanding, and universal correction of life and manners. Ps. xxxiv. 3. *Bp. J. Taylor.*

To *think* of things above is the beginning of our duty. Nothing can act on the soul, but by the mediation of thought ; that, which we think not of, moves us no more, than that, which is not ; and therefore it is not so much the beauty, or excellency,

or gratefulness, or fitness, of an object, as thought, that makes us love. The object brings in the matter; but thought gives the form to the passion: and, if we think not of a thing, it is impossible we should love it, be it never so lovely. If therefore we would work ourselves to a proper zeal for things above, it is necessary that we should allow ourselves stated seasons of thinking on them: we must call them into our mind, and make them the matter of our serious contemplation; and then the most desirable things will certainly move in us a suitable desire. Phil. iv. 8; Ezek. xviii. 14, 28; S. Mark xiv. 72. *Dr. Young.* (Estimate of human happiness. Serm. Col. iii. 2.)

20 "*Arise therefore . . . nothing doubting.*"—Duties are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes. viii. 26, 29; xvi. 10. *R. Cecil.* (Remains. On the Christian Life and conflict.)

22 When the HOLY GHOST would deliver the *verbum abbreviatum*, speak much of a man in a little, a panegyric in a word, He calls him *just* . . . S. Chrysostom (Hom. 23) observes, that a just man is a denomination, which implies all virtue; that justice is a compound of many virtues. It is the ground of moral virtues, as Charity is of Christian. i. 23; vii. 52; xxii. 14; Gen. vi. 9; S. Matt. i. 19; Eph. iii. 17. *Phil. Ellis.* (Serm. S. Matt. ii. 2.)

Though none of these virtues can be imputed to nature in the substance of them, but acknowledge a more supernatural spiritual Agent in them, yet they are to be reckoned, as preparations to CHRIST'S Birth in him, because they did precede it: for so, in respect of His real Incarnation in the world, the type of His Spiritual in the soul, Mary was a virtuous pure virgin, before the HOLY GHOST "overshadowed her;" Joseph "a just man," before the HOLY GHOST appeared to him; and John holy from the womb. xiii. 48; xvi. 14; Ps. l. 23; Mal. ii. 7. *Dr. Hammond.* (Serm. S. Matt. iii. 3.)

Be thou rather a *hearer* and bearer away of other men's talk, than a beginner or procurer of speech; otherwise, you shall be counted to delight to hear yourself speak. Verse 33. S. James i. 19. *Sir. H. Sidney.*

23 *Then called he them in.*—By his thus calmly remaining in-doors (Conf. S. John xi. 20.) when a summons of such importance were brought to him, and more than this, when he had the Divine warrant and command to *arise*, &c. verse 20, we see how S. Peter had got the better of that natural impetuosity, which was so remarkable a feature in his character before Pentecost. He was now no longer timid, ii. 23 ; iv. 13, 19. He was now no longer precipitate. His *lodging* this company of Gentiles and strangers, and waiting till the *morrow*, ere he went with them, serve to confirm the truth of this remark, and to show what an altered man S. Peter was now become. *J. F.*

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up ; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath showed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ?

24 A Christian must not rest content with doing himself what CHRIST commands ; but must also dispose his actions, so as may most tend to God's honour : this consists in bringing in many disciples unto Him, and which ought to be as precious to a

Christian, as the salvation of his soul. xi. 24; Numb. x. 29; S. John i. 41, 45. *Dr. Hammond.*

25 A noble simplicity is a thousand times more dignified, even in the sight of the world, than all the vain display of misplaced magnificence. There is nothing so contemptible, as endeavouring to make ourselves respected by proceedings, which accord neither with our situation nor our employments. Never have the Ministers of the Church been more honoured, than in those ages, when they appeared most humble and modest. Cornelius, that Roman officer, Gentile as he yet was, threw himself at the feet of the prince of the Apostles: but is he dazzled at the pomp and splendour that surrounds him? He finds him lodged by the seashore, in the house of one of the lowest of the people; his apparel, his retinue, all agreed with the poverty and simplicity of his lodging. It is his piety, his innocence, it is, I know not what of divinity and holiness, spread over the countenance of the Apostle, that makes Cornelius feel his greatness and the excellency of his Ministry. Let us be holy; and we shall be respected: let us not conform to the vain pomps of the world; let us honour our Ministry, and our Ministry will honour us. It is the only way to obtain veneration and esteem. vi. 13; viii. 31; xxviii. 7, 10. *Massillon.* (Conferences. Serm. S. Luke xv. 2.)

26 Albeit Cornelius from first to last did perfectly know Simon Peter to be a man, (verse 5, 6), yet knew he him to be a man, sent from God to instruct him in the way of Life: and, out of that natural infirmity of flesh and blood, which (wanting such as S. Peter, to check and control it) brought forth idolatry in the heathen and the Romanists, he sought to entertain God's ambassador in the most lowly and submissive fashion. To set their hearts too much upon such creatures, as are God's instruments for their extraordinary good, is a temptation, wherewith good-natured men, (such as Cornelius was,) without spiritual instruction are soonest overtaken: and out of the abundance of affectionate desire to testify his thankfulness in the best sort he could, he renders that to the ambassador, which was due only to his Master. After the HOLY GHOST, to the astonishment of the Circumcision, had fallen upon all, that heard S. Peter's

words, in testimony that they were the words of GOD, did either Cornelius himself, or the meanest Gentile present, fall down and worship S. Peter, though not as the Author and fountain of that inestimable blessing, whereof all were made partakers, yet as the immediate Intercessors, which had procured it? No; S. Peter had so well instructed Cornelius before, that, as the Text resolves us, the first fruits of their new tongues were offered up immediately in Sacrifice unto GOD, which had given such gifts unto men (verse 46). The Spirit, whereof they were partakers taught them to glorify the Giver only; not man, which had nothing, which he had not received. Never had any man juster occasion to worship an Angel, than S. John (Rev. xix. 10); or a Saint, than Cornelius and his company had. The reason, why the LORD in wisdom would have, as well their willingness to worship, as the Angels and S. Peter's unwillingness to accept their proffered submission, so expressly registered, was to imprint the true meaning of that Law in the hearts of all, that should read those stories, "Thou shalt worship the LORD, thy God, and Him only shalt thou serve;" as also the necessity of that *caveat*, which another Apostle has given to posterity. Col. ii. 18. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding himself into things which he hath not seen, vainly puffed up in his fleshly mind." ii. 11; xiv. 11—18; xxviii. 6; Gal. i. 24. *Dr. Jackson.* (B. v. ch. 26, s. 6, 7.)

This was the lesson, which S. Peter's vision had taught him; and he now begins to practise it;—the common honour and equality of all mankind in GOD's sight. xviii. 26; 1 S. Pet. v. 1, 3. *Alford.*

28 GOD *hath showed me, &c.*—That matters of fact, or emblematical representations by visions, or appearances, are as truly doctrinal, as words uttered and understood, according to the literal sense, we need no further proof than S. Peter's application of this vision . . . The congruity between Noah's ark and the Holy Catholic Church, or new Jerusalem, which was now to descend from heaven, doth herein partly consist. First, not only Noah and his family, but the beasts, as well clean as unclean, which entered into the ark, were all preserved from

bodily destruction: so, not only the offspring of Abraham (which was prefigured by Noah's family), nor such Proselytes only of the Gentiles, as were made visible members of the Jewish Church (which answered in proportion to the clean beasts in Noah's ark); but even the worst sort of the Gentiles, such as had most oppugned the children of Abraham in their religion, so they will be admitted into the Holy Catholic Church, or mystical Body of CHRIST, shall be as undoubtedly preserved both in body and soul from the curse of hell-fire, as the unclean beasts, which entered into Noah's ark, were from the curse of waters. xxi. 11; ii. 21, 39; Ps. lxviii. 17, 18; Rom. x. 11—13.

Dr. Jackson. (B. vii. p. 2. s. 57.)

Omnia purificata sunt per Sanguinem Christi.—All things are purified and made clean to us by the Blood of CHRIST. *S. Irenæus.* (De Hær. L. vii. c. 12.)

Deo Artifice tam mundus est porcus, quam agnus.—In the sight of GOD, who made them both, a swine is as cleanly, as a lamb. *S. Augustine.* (in Ps. 41.)

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of GOD.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before GOD, to hear all things that are commanded thee of GOD.

30 *Fasting*.—There is no duty, but the Saints find at one time or another the Spirit of GOD sweetly breathing in, and filling their souls from it with more than ordinary refreshment. Sometimes the child sucks its milk from this breast, sometimes from that. David in meditation, while he was “musing,” finds a heavenly fire kindling in his bosom, till at last the fire breaks out, Ps. xxxiv. 3. To the Eunuch, in “reading” of the word, is sent Philip to join to his chariot. Acts viii. 27. To the Apostles, CHRIST “makes Himself known in breaking of bread.” S. Luke xxiv. 35. The disciples walking to Emmaus and conferring together, presently have CHRIST fall in with them, who helps them to untie those knots, which they were posed with. S. Luke xxiv. 15. Cornelius at duty “in his house,” has “a vision from heaven,” to direct him in the way he should take. Take heed, therefore, Christian, how thou neglectest any one duty. How knowest thou, but that is the door, at which CHRIST stands waiting to enter into thy heart? The Spirit is free: do not bind Him to this or that duty; but wait on Him in all. Cant. iii. 1, 2; Dan. ix. 3 compared with 23; S. Luke i. 6; 2 Sam. xvi. 11. *Gurnall*. (On the Christian armour. Eph. vi. 14. Ch. 8.)

GOD’s heavenly inspirations and our holy desires are so many angels of intercourse and commerce between GOD and us. As teaching bringeth us to know, that GOD is our Supreme Truth; so praying testifieth, that we acknowledge Him to be our Supreme Good. S. John i. 51. *Hooker*.

I prayed.—It is like, that, having heard somewhat of the Apostles’ preaching, and of the Jews opposing their testimony, and so knowing not what to believe, he had earnestly besought GOD in his devotions to lead him in the way of truth, and make known unto him what to do. Ps. cxliii. 8. *J. Mede*. (Serm. Acts x. 4.)

A reasonable steady performance of secret duties in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of heart, head, or hands, are excellent means of spiritual peace and boldness before GOD. “CHRIST” indeed “is our peace;” and by Him we have “boldness of access to GOD;” but “a good conscience void of offence” is an excellent preparation for an approach into the Divine Pre-

sence. . . . Filling up our time with and for God is the way to rise up and lie down in peace. 2 Kings xx. 3 ; Ps. cxix. 6.
D. Brainerd. (Diary. Part 5.)

Christians are called from a state of disorder, sin, and ignorance to a state of holiness, and resemblance of the Divine nature. If therefore there are any things, or any ways, that corrupt our minds, support our vanity, increase our blindness, or nourish our sensuality, all these are as necessary to be avoided, as it is necessary to be holy. If there are any denials or mortifications, that purify and enlighten the soul, that lessen the power of bodily passions, that raise us to a heavenly affection, and make us taste and relish the things, that belong to God, these are as necessary to be practised, as it is necessary to believe in JESUS CHRIST. So that the matter comes to this ; if there are no indulgences in eating, that do us harm, then *Fasting* is of no use ; but, if there are, if they enslave the soul, and give it a sensual taste, then we are as much obliged to abstain from what does us this harm, as we are obliged to pray for any thing, that can do us good. . . . *Fasting*, as it is a denial of bodily indulgences, as it disciplines the body into a state of obedience, and contradicts the appetites, is the most constant and universal means of procuring liberty and freedom of mind. . . . Till religion has entered into a state of self-denial, we live in a state, that supports the slavery and corruption of our natures. S. Matt. v. 29, 30 ; xxiv. 38 ; 1 Cor. ix. 24—27. *Wm. Law.* (A practical Treatise upon Christian Perfection. Ch. 7.)

31 I repent of all my life, but that part of it I spent in Communion with God, and in doing good. S. Matt. xxii. 37—40.
Dr. Donne. (On his death bed.)

32 If you say, you have a Revelation from God, I must have a Revelation from God too, before I can believe you, as S. Peter and Cornelius. ix. 10—12. *Dr. Whichcote.* (Aphor. Cent. v. 443.)

One Simon a tanner, &c.—The Evangelists published these histories, while vast numbers of men were alive, who knew the facts, and many more, who studied to oppose them ; they are for the most part particular in their narrations, as to the time, day, hour, place, village, house, persons ; they wrote of things, done in the same country, in towns and cities publicly known,

in the suburbs and hills about the city, in such a street, in such a gate (ix. 11), in such a porch of the Temple (iii. 2), which were seen every day by all in Jerusalem; they published their history in their own life-time; and died martyrs in defence of what they had written. *Fenelon*. (Instructions for the Education of a daughter. Ch. 7.)

His trade is mentioned three times in this narrative; his locality twice, as if the Blessed Spirit delighted in all such humble associations, so contrary to the "scornful contempt of the wealthy and the despitefulness of the proud." i. 11; S. James ii. 5, 6; 1 Cor. i. *J. F.*

Were Angels, if they look into the ways of men, to give in their catalogues of Worthies, how different it would be from that, which any of our own species would draw up. We are dazzled with the splendour of titles, the ostentation of learning, the noise of victories. They, on the contrary, see the philosopher in the cottage, who possesses his soul in patience and thankfulness; under the pressure of what little minds call poverty and distress. The evening's walk of a wise man is more illustrious in their sight, than the march of a General at the head of a hundred thousand men. A contemplation of God's works, a generous concern for the good of mankind, and an unfeigned exercise of humility only denominate men great and glorious. *Addison*.

33 Cornelius sends for S. Peter *immediately*: S. Peter comes to Cornelius, *as soon, as he was sent for* (verse 29). How powerfully do the hearts of men, however separated before, draw to each other, under the attractive power of the Spirit! what difficulties, what hindrances, what delays, are at once overcome, when God calls! "The Voice of the LORD is mighty in operation." "Draw us, good LORD, and we will run after Thee," and in Thee will we find and embrace our brethren. viii. 29—31. *J. F.*

Exercise whets the appetite for that food, which must be taken, before strength can be got; and *causa causæ est causa causati*. The hone, that sets on edge the husbandman's scythe, helps him to mow the grass. None comes so sharp set to the word (which is the Saint's food to strengthen his grace), as the Christian, that takes prayer in his way to the ordinance. The

stronger natural heat is, the better stomach the man hath to his meat. Love in the soul is what natural heat is in the body : the more the soul loves the word, the more craving it is after it. Now, as exercise stirs up the natural heat of the body, so prayer excites the spiritual heat of love to the word of God. Cornelius is an excellent instance of it. We find him hard at prayer in his house (verse 30) ; when, behold, a vision, that bids him send for S. Peter, who should preach the Gospel to him ; a happy reward for his devotion ! Now see what a sharp appetite this praying soul hath to the word, &c. He *sends*, &c., verses 22, 24, 25, 33. . . . And when the sermon is done, so savoury and sweet was the meal, that he is loth to think of parting with S. Peter, before he gets more from him ; and therefore beseeches him to stay some days with him (verse 48). O ! how unlike are they, who come reeking out of the world to a sermon, to Cornelius, that riseth from prayer to wait upon the preacher ! vi. 4 ; Gal. iv. 15 ; 1 S. Pet. ii. 1, 2 ; Jer. xxx. 21. *Gurnall*. (The Christian armour, on Eph. vi. 18. Ch. 3.)

Here the duties of the hearer and the preacher are plainly set down. The duty of the hearer, first, *to be present before God*, the Seer and Searcher of hearts, from whom nothing is hid. To stand before the preacher is to stand before God : the Presence of God requireth fear and reverence. Secondly, to hear and learn. There is none, so well learned, but he may learn more. Thirdly, to hear all things, even all the doctrine of God ; not things, that do please, but things, that displease our flesh ; not other men's faults, but our own ; not only profession, but also conversation ; not only faith, but also works ; not only to hear, but also to do. . . . The duty of the preacher is expressed in these words, *That are commanded thee of God*. . . . He may not add to the written word, nor take from it. . . . Now S. Peter's sermon is divided into three parts ; the first, that JESUS CHRIST, the LORD of all, was sent unto the people of Israel to *preach peace* ; the next, that He died and rose again from the dead to procure us this peace ; the last, that we are made partakers of this peace by faith in His Name. . . . All matter, needful to salvation, is comprised here. He, that hath taken out this lesson, needeth not to learn another. *Abp. Sandys*. (Serm. Acts x. 34.)

We do not come, as authorized Judges, to sit upon the preacher ; but, as humble disciples, to sit at his feet. Verse 25 ; ii. 37 ; viii. 34. *Bp. Hall.*

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons :

35 But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

34 Wherever the Scripture describes teachers, as *opening the mouth* in their instructions, it indicates some lesson to us of peculiar importance. viii. 35 ; S. Matt. v. 2 ; Ps. lxxviii. 2. *N. Selneccerus.*

If either a natural man with the eye of reason, or a spiritual man by observation of God's other acts of justice, should look upon the Gentiles in that state, in which they were at CHRIST's coming, all of them damnable superstitious, or rather idolatrous in their worship ; all of them damnable profane in their lives, and, which was worse, all of them peremptorily resolved, and by a law of homage to the customs of their fathers necessarily engaged, to continue in the road of damnation (Rom. i.), he would certainly give the whole succession of them over as desperate people, infinitely beyond hopes or probability of salvation. And this may appear by S. Peter in Acts x., where the very thing, that the Gentiles should be called, was so incredible a mystery, that he was fain to be cast into a trance, and to receive a vision to interpret it to his belief ; and a first, or a second command, could not persuade him to *arise, kill, and eat*, that is, to preach to Gentiles. He will still object the *τὸ κοινὸν καὶ ἀκάθαρτον*, the profaneness and uncleanness of them. And, at last, when by the assurance of the Spirit (verse 15) and the discourse of the heathen Cornelius with him, he was plainly convinced what otherwise he never dreamed possible, that GOD had a design of mercy on the Gentiles, he breaks out into a phrase both of acknowledgment and admiration, *Of a truth, I perceive, &c.* ; and, that you may not judge it was one single Doctor's opinion, it is added, *And they of the Circum-*

cision, which believed, were astonished, because that on the Gentiles also was poured out the gift of the HOLY GHOST. S. Matt. vii. 6; xv. 26; Eph. iii. 9, 10. *Dr. Hammond.* (Serm. Acts xvii. 30.)

The Spirit was given to the Apostles in measure; and, where measure is, there are degrees; for they were led by degrees, not straight to "all truth," but by steps and approaches. S. Peter himself was not rapt up, as his pretended successor into the chair of truth, to determine all at once: for, when Pentecost was now past, he goes to Cæsarea; and there learns more, than he did at Jerusalem; sees that in *the sheet*, which he heard not from *the tongue*; and *of a truth* now perceived what he did not before. . . . *Mutatio sententiæ non est inconstantia*, saith Tully; to disannul a former judgment upon better evidence, is not inconstancy; nor doth he stagger in his way, who followeth a clearer light. . . . S. Paul was a champion of the Law; and, after that, a Martyr of the Gospel: thus he persecuted Christians; and thus he died one. . . . This is the mother of all repentance. For what is repentance, but the changing of our mind upon better information? This, if it were well practised, would fill the world, which is now full of error, with recognitions and recantations; which are not only confessions, but triumphs over a conquered error, as the rejoicings and jubilees of men, who did sit in darkness, and have now found the light. This would make our errors more venial, and men more peaceable. xxvi. 9; xxviii. 6. *Farindon.* (Preface to Sermons, and Serm. S. John xvi. 13.)

35 This "working of righteousness," the perfection of which is not to be measured by the perfectness of the work, but by the uprightness of the will and the sincerity of the endeavour, aspiring towards perfection, is an undoubted note of a true citizen of heaven, who in the Psalm (xv.) is described. And that the LORD *accepteth* those for true members of the Church, who *work righteousness*, the Scripture testifieth (Acts x. 35). And this is so universal a note of the children of God, and so proper unto them, that whosoever *worketh righteousness* is truly said to be "born of God" (1 S. John ii. 19; iii. 10, 8); and he, that worketh not righteousness, is not of God, but "of the devil."

. . . Wherefore, brethren, let no man deceive you : not he, that heareth, nor he, that speaketh, nor he, that professeth and pretendeth, but “he, that worketh righteousness, is righteous.” Neither is that to be omitted, that the HOLY GHOST speaketh in the present tense, thereby signifying a continual act, as S. Basil hath observed : “Mark,” saith he, “the accurateness of the speech : he doth not say, ‘who *hath* wrought,’ but ‘he, which *worketh* :’ for it is not one action, that maketh a virtuous man, but it behoveth a man in his whole life to keep a constant course of well doing.” Isa. xxxiii. 15, 16 ; Prov. x. 30 ; 2 Tim. iv. 8 ; Rom. ii. 6, 7. *Bp. Downhame.* (Exposition of Psalm xv. P. 64, 65. Edit. 1604.)

He does not say, Such a one shall be thereby saved ; but only, that he is *accepted with GOD*, so, as that he may be admitted into the Church of CHRIST to be saved by Him. Verse 43 ; ii. 47 ; xi. 14. *Bp. Beveridge.* (Serm. Acts iv. 12.)

The fact of a man’s *fearing GOD and working righteousness*, put here for the sum and substance of the Law in our duty to GOD and our neighbour, must indicate his acceptance ; for without the grace of GOD how could this be done ? xiii. 16 ; Mal. iv. 2 ; Isa. lxiv. 5. *J. F.*

36 The word which *God* sent unto the children of Israel, preaching peace by JESUS CHRIST : (He is LORD of all :)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached ;

38 How GOD anointed JESUS of Nazareth with the HOLY GHOST and with power : who went about doing good, and healing all that were oppressed of the devil ; for GOD was with Him.

39 And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree :

40 Him GOD raised up the third day, and showed Him openly ;

41 Not to all the people, but unto witnesses chosen before of GOD, *even* to us, who did eat and drink with Him after He rose from the dead.

42 And He commanded us to preach unto the people, and to testify that it is He which was ordained of GOD *to be* the Judge of quick and dead.

43 To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

36 True *peace* is the Blessing of the Gospel. It may be sorted into these four. 1. Peace with GOD, which we may call peace of reconciliation. 2. Peace with ourselves, or peace of conscience. 3. Peace with another, or peace of love and unity. 4. Peace with the other creatures, even the most hurtful, which may be called a peace of indemnity and service. We must begin with peace of reconciliation with GOD (verse 38.) For when man fell out with GOD, he fell out with himself and all the world besides ; and he can never come to be at peace with them, till his peace be made with GOD. *Tranquillus Deus, tranquilla omnia.* viii. 8 ; Hosea ii. 18. *Gurnall.* (On the Christian Armour, Eph. vi. 15, ch. 3.)

Pax plenum virtutis opus, pax summa laborum.
 Pax belli exacti pretium est, pretiumque pericli :
 Sidera pace vigent ; consistunt terrea pace :
 Nil placitum sine pace Deo ; non munus ad aram
 Cum cupias offerre probat, si turbida fratrem
 Mens implacati sub pectoris oderit antro. . . .
 Quisque litare Deo mactatis vult holocaustis
 Offerat in primis pacem : nulla hostia Christo
 Dulcior.

Prudentius. (In Psychomachiâ.)

LORD of *all*.—By right, as the Creator ; by merit, as the Redeemer : by gift, as the only-begotten of the FATHER. ii. 33—

36; Ezra i. 3; S. John i. 3; Heb. i.; 1 Cor. xv. 24—28. *S. Bernard.*

37 *The baptism that John preached.*—S. Luke includes, under the word baptism, the whole ministry of S. John. He shows it too to have been no mere dumb sign and barren doctrine. And certainly this is a prime point in all the Sacraments, that the Word of GOD may shine forth, as engraved on them, *illic insculptum refulgeat*, and that their voice may sound clear. *Calvin.*

38 *Humanitas uncta Divinitate.*—He had all the *unctions*, which the Prophet, Priest, and King had, and this, which none other had; in Him the Humanity was Consecrated, anointed with the Divinity itself. Ps. xlv. 8. *Dr. Donne.*

In these words S. Peter has expressed our LORD's both Sacred and His Kingly Sovereignty: and, to match him with David in this point, you must call to mind, that David was thrice *anointed*; first, at his father's house by Samuel; the next time, at Hebron, after Saul's death; and finally he was anointed at Jerusalem, a King over all Israel. So CHRIST was anointed by shedding of Blood in Circumcision, by Blood again at His agony in the garden, and thirdly by the great effusion of His dearest Blood upon the cross: or, will you lay it thus? He was anointed by His FATHER from heaven; anointed by Mary with her box of spikenard upon earth; and, lastly, His dead Body was anointed by the women, when it was laid in the sepulchre. So, in proportion, there is a threefold unction to make us kings and priests for ever: the first, of regeneration in Baptism; the second, with the Blood of JESUS, in the participation of the Holy Communion; and the third of glorification, in the kingdom of heaven. But *nihil dat, quod non habet*; He, that crowns us in glory, had a title to a crown Himself: He, that makes us kings, was the horn or Prince of our Salvation. v. 31; Lev. viii. 12; 1 Kings xix. 16; 1 Sam. x. 1; Ps. cx. 4; Deut. xviii. 8; Jer. xxii. 6. *Bp. Hacket.* (Serm. S. Luke i. 69.)

He *went about*, as the sun goes his round, to dispense light and warmth, to communicate life and vigour to everything, his active beams light upon. All His steps, whither ever He went, drop fatness. O! may every pious soul not miss to meet Him in His walks! And sure enough it may, it shall do so, if itself

continue to keep in His ways! xiv. 17; Job i. 7; 1 S. Pet. v. 8. *Dr. Littleton.* (Serm. S. Matt. iv. 18—20.)

Since our indigence first brought Him from above, it is no wonder the relieving of it was His chief employment here below. S. John iv. 34. *A Contrite heart.* (P. ii. s. 3.)

What was the SON of GOD, but Love Incarnate? Love, born of a virgin; love, conversing in the world; love, preaching Salvation to poor sinners; love, going about and doing good; love, relieving the diseased and the possessed; curing the deaf and the dumb, the blind and the lame; and finally, love dying and hanging on a cross? S. John xi. 36. *Manton.*

39 He omits all mention of the actors in the murder, speaking, as he did, to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30, when he was working conviction on the minds of those actors themselves. *Alford.*

We may learn from the last note and from the example, here given us by S. Peter, never to accuse, or to speak ill of, any man, in his absence. We must not find fault with Jews, when in the presence of Gentiles only; nor indeed find fault with any, excepting to their face. (Refer to Note i. 16.) *J. F.*

He was subject to death, by reason of imputed sin, as He was the "seed of the woman;" but He was subject to a *cursed* death, like that of the Cross, as He was "born under the Law," liable to its peculiar penalties, and so "made a curse for us." S. Peter delighted in the particular mention of the *tree* (verse 30) and S. Paul, taught by the same Spirit, was not ashamed to speak of it (xiii. 29.) Deut. xxi. 23; Gal. iii. 13. *J. F.*

Uberior palmâ, platano formosior *Arbor*

Fertilior citro, nobiliorque cedro :

Durior hæc ebena, buxique perennior umbrâ,

Quæ sibi pomiferum sola sit apta nemus !

Balduinus Cabillaus. (Epigr. Lib. v. 83.)

40 The three days, in which He lay in the grave, He assigns to a threefold visitation; to hell, to the earth, to heaven: what was in heaven He repaired; what was in earth He restored; what was in hell, He redeemed. *Peter Chrysologus.*

As in the Creation, it was *the third day*, that the earth brought

forth its fruit, "whose seed was in itself," so, in this new Creation, on the third day was this Blessed fruit raised out of this earth. S. John xii. 23, 24. *Bp. Brownrig.* (Serm. S. John xii. 22.)

41 When JESUS had not yet died unto sin, all persons were able to look upon Him; but after He had "spoiled principalities and powers," He had that about Him, which the multitude were not capable of beholding; and which all, who had before seen Him, were not able to sustain the sight of. Hence it was, that, in order to spare them, He did not manifest Himself to all, when He had risen from the dead. I need not say, *not to all*; for not even to His own disciples was He at all times apparent, since they were not equal to a continual contemplation of Him. For His Godhead shone forth with greater lustre now, that He had finished the economy He wished to disclose the power of His Godhead to those, who were able to discern it, according to the measure and capacity of each; nor was there any thing else He was guarding against, in not being seen, but that all would not sustain the sight. He was sent, not only in order that He might be known, but also in order that He might be hidden: for all, that He was in Himself, was not known to those, by whom He was known; there was something in Him, which was hidden even from them: and by some He was not known at all. Hab. iii. 4. *Origen.* (Contra Cels. Lib. ii.)

He did not show Himself openly unto the people, lest such impious persons should be saved from their error; and that a faith, *non mediocri præmio destinata*, reserved for so glorious a crown of reward, might be attended with some difficulty. *Tertullian.* (Apology, ch. 21.)

Would you ask, why JESUS, after His Resurrection, was not rendered visible to all the people? Will you not rather stand aghast at the impiety of the question? Ask, why GOD is "of purer eyes than to behold iniquity?" Ask, why He, who conversed with Abraham, as a man talketh with his friend, conversed not, but in judgment, with the vile inhabitants of Sodom? Ask, why Moses only of all the congregation was allowed to enter the thick darkness, where GOD was? . . . The appear-

ances to the Apostles, after the Resurrection, were of the same kind with the appearances, in the earliest ages, to the Patriarchs and the chosen Rulers of the Jewish nation. He, who to converse with Abraham, veiled His Glory in a traveller's disguise ; He, who appeared to Joshua, under the walls of Jericho, in the habit of a warrior, with His sword ready drawn for the attack ; He, who was seen by Gideon and Manoah in the human form ; —the same showed Himself at the sepulchre to Mary Magdalene, in the form of a gardener ; to the two disciples on the road to Emmaus, as a wayfaring man ; to the eleven separately, or altogether, in various forms, at various times ; upon every occasion, in the manner of His appearance, manifesting His exaltation, and yet finding means to afford them satisfactory proofs that He was the same JESUS, who had Died. S. Matt. v. 8 ; ix. 24, 25. *Bp. Horsley.* (Four discourses on the Resurrection, 4.)

Several of the chief Priests and elders saw Lazarus rise, and more had opportunities of conversing with him, after he was risen : yet they did not believe in JESUS for that. They might have ascribed this miracle, as well as others, to Beelzebub ; or, as their successors, down to this day, absurdly ascribe all of them to pretended magic arts. They must indeed have been convinced that by some means or other He was risen ; but that would have made them no witnesses for Him. It appears by their whole conduct that they were convinced of it, without seeing Him. Not only their bribing the soldiers, but their leaving His disciples unmolested at first, their bearing so quietly all their boldness of speech for some time afterwards, their suffering Gamaliel to express his doubts, whether this matter were not “ of God,” their following in part his advice to “ let them alone,” which was founded on those doubts, instead of prosecuting them to the utmost, as impostors ; in short, their whole history in the beginning of the Acts, and particularly several things in it, which S. Luke doth not seem once to have thought of applying to this purpose, evidently show, that the Jewish Rulers well knew a strict inquiry would not serve their turn ; and therefore tried, as long as they could, to stifle and conceal what had happened, in hopes it would gradually be forgot-

ten. S. John xii. 1, 9; S. Luke xvi. 31. *Abp. Secker.* (Serm. on text.)

Hence we may learn to prize God's favours; but not all to look for particular revelations and appearances. *Dr. M. Frank.* (Serm. S. Matt. xxvii. 22, 23.)

42 *It is He that is ordained, &c.*—"God," saith S. Paul, "hath appointed a Day, wherein *He* will judge the world in righteousness, by that *Man*, ἐν ἀνθρώπῳ, (*in that man*) whom He hath ordained." xvii. 31. He, God, will judge the world, though it immediately follows that a man, even the man CHRIST, is ordained to this office. And so we have it again in the Epistle to the Romans; "We shall all appear before the Judgment-seat of CHRIST: for it is written, As I Live, saith the LORD, every knee shall bow to Me, and every tongue shall confess unto God." We are to give an account of ourselves at the Judgment-seat of CHRIST. And how does the Apostle prove it? Why, because it is written, that we shall give an account of ourselves to the LORD GOD, who swears, that He Liveth. But, unless CHRIST, who is a man, be also this Living God and LORD, this proof is not to the purpose. Isa. xlv. 23; Conf. x. 40 with S. John xxi. 1. *W. Jones.* (The Catholic Doctrine of the Trinity, s. 26.)

The reality of a fact is always to be measured by the positive proof on one side, or the other, which is really extant in the world; which is never to be set aside by the mere absence of another proof, which men, living at a distance from the time and scene of the transaction, may imagine might have been had. For this, indeed, were to make the caprice of men the standard of historic truth. *Bp. Horsley.* (Discourses on the Resurrection, 4.)

43 *All the prophets.*—It is wonderful to observe, how persons of distant times, different stations, and capacities, who could have no correspondence, (some of whom did not know at first the meaning of some part of their own prophecies,) should yet all agree in prophesying of CHRIST, without the least contradiction between any two of them, in the accounts, which they give of Him, or any contradiction to the events or facts, relating to CHRIST. This is a wonderful evidence of the infallible influence and guidance of the HOLY SPIRIT, that One Spirit, who inspired them all, and was able to foretel the end from the beginning.

1 Cor. ii. 10; 2 S. Pet. i. 21. *Hurrian.* (On the HOLY SPIRIT. Sermon. 2 Cor. iii. 8.)

This sweet stream of the doctrine of the prophets did, as the rivers, make its own banks fertile and pleasant, as it ran by, and flowed still forward to after ages, and, by the confluence of more such prophecies, grew greater, as it went, until it fell in with the main current of the Gospel in the New Testament, both acted and preached by the great Prophet Himself; whom they foretold, as "to come," and recorded by His Apostles and Evangelists, and thus united into one river, clear as crystal. This doctrine of Salvation hath still refreshed "the City of God," His Church under the Gospel, and still shall do so, till it empty itself into the ocean of Eternity. *Abp. Leighton.* (Commentary, 1 S. Pet. i. 10—12.)

Though the Scriptures are the circumference of faith, the round of which it walks, and every point of which compass it toucheth, yet the centre of it is CHRIST. He is the polar star, on which it resteth. ii. 25, 36; v. 42. *M. Henry.*

We find in the Scriptures one and the same grand matter throughout. This is a delightful truth. Col. i. 27, 28. *Bengel.* (Diary, 1713.)

44 While Peter yet spake these words, the HOLY GHOST fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the HOLY GHOST.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the HOLY GHOST as well as we?

48 And he commanded them to be baptized in the name of the LORD. Then prayed they him to tarry certain days.

44 He says, that they were *all* gifted with the SPIRIT, as we have already observed, that they *all* came with an earnest zeal to learn and to obey. Verse 33 ; S. Matt. vii. 8. *Calvin.*

45 *That believed.*—In the earliest days of the Gospel, the disciples were called *Brethren*, from their sincerity of love ; *Saints*, from the purification of Baptism ; *faithful*, from that orthodox truth, which they professed . . . which S. Paul hath put together in one verse, “To the Saints, and faithful Brethren in CHRIST, which are at Colosse.” *Bp. Hacket.* (Serm. Acts xi. 26.)

Astonished.—Nay, this is it, that the Angels wondered at so, when they saw it wrought in the Church by S. Paul’s Ministry ; never dreaming it possible, till it was effected, as may appear from Eph. iii. 10. This was “the mystery, which from the beginning of the world had been hid in GOD,” verse 9 ; one of GOD’s cabinet counsels ; a mercy, decreed in secret, that no creature ever wist of, till it was performed. xxii. 21, 22 ; S. John xvii. 35 ; Col. i. 25—28. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

Now ye may perceive plainly what it was, that Solomon’s temple must have wood from Lebanon amongst the Gentiles, as well as stones from home among the Jews, and Hiram have twenty cities given him, for the Jews and Gentiles to dwell together in : and now it is plain what is meant, that not Gideon’s fleece alone, but the whole earth must be spread over with the morning dew ; and that Moses had married a woman of Ethiopia ; and that Sampson must leave the daughters of his brethren, and first marry an uncircumcised Philistine, and then fall in love with the harlot Delilah . . . and therefore it was well figured again, in that GOD would have Hosea go, and take unto him a wife of fornications, and that a woman in captivity must be married to King Ahasuerus, and that Moses must be adopted, “the son of Pharaoh’s daughter,” and that Isaac must have the inheritance, though Ishmael was the eldest, and Jacob have the birthright, though Esau was the first-born . . . and Jacob must have children by Leah, that was blear eyed, as well as by Rachel, that was beautiful and fair. Gen. xlvi. 20. *Bp. Cosin.* (Serm. S. Matt. ii. 1, 2.)

46 There are two sorts of Spiritual gifts, *common* and *special*. . . .

By the *common* gifts of the SPIRIT, I mean the gifts of Sanctification, which all Christians are bound to pray for and expect, and that are given by GOD in common to all those, who sincerely desire them, and labour after them, and that are necessary for the salvation of the soul. By *special* gifts I understand gifts of edification, which men are not ordinarily bound to expect, and which, unless it be in some few circumstances, that seldom happen, would be vanity and presumption to beg of GOD, and which by consequence are not necessary for the Salvation of the soul. Of the former sort are all the saving gifts and graces of the SPIRIT, called in the Schools *gratiæ gratum facientes*, which the SPIRIT helps to work in men's hearts, as faith, hope, charity, purity, humility, and all other gracious habits of mind, which the Apostle calls "the fruit of the SPIRIT," and wherein the Image of GOD, the power of godliness, and the spirit of Christianity, truly do consist. Of the latter sort are all the miraculous unctions of the HOLY GHOST, called by the Schoolmen *gratiæ gratis datæ*, such as the gift of tongues, power of working miracles, signs and wonders, the Spirit of prophecy, and the like, which are not necessary for the Church, but in certain cases of special exigence, and which, when they are necessary, are not given, like the other, jointly to all, but severally to some. Both these sort of gifts agree in this, that they are Supernatural, and freely given by GOD to men; and therefore both of them are called *Gratiæ* in the vulgar Latin, and graces in all the modern tongues, though, for distinction's sake, the former are commonly called χάριτες, and the latter χαρίσματα by Divines. But though both proceed from the same SPIRIT, and spring from the same fountain of Grace, yet they differ in their nature, extent, and use. 1 Cor. xiii.

Dr. Hickes. (Serm. 1 Cor. xii. 4.)

- 47 The article here should certainly be expressed "Can any forbid *the water* to them, who have received *the Spirit*?" One great end of this unexpected effusion of the HOLY SPIRIT was, entirely to preclude the question, which otherwise could not but have arisen, "Must not these be circumcised, before Baptism?"

See note at xi. 3. *Alford.*

S. Peter considered that this gift of the HOLY GHOST was only

to enable them to *speak with tongues*, not to regenerate them: and thence inferred, that they ought the rather to be Baptized. ii. 38; ix. 17, 18; xxii. 16; S. Mark xvi. 16. *Bp. Beveridge.* (Serm. S. John iii. 5.)

The Word must be preached; *water* must not be *forbidden*; and both, in order to the one great Gospel blessing, *the remission of sins*. Verse 43. The relative importance of these two Ordinances of GOD may probably be traced in the significant circumstance, that, while S. Peter preached himself, he commanded others to baptize. One thing he “did;” but he would not have the other “left undone.” Observe the expression at xi. 14, “who shall tell thee *words*, whereby thou and all thy house shall be saved.” It is evident from the whole narrative and by reference to xv. 9, where we read, that GOD *purified their hearts by faith*, that the Gentiles received, at this same time, both the ordinary and the special gifts of the HOLY GHOST. *J. F.*

There is a way upon earth to salvation; and Preaching is that way; that is, the manner and the matter is the Gospel, only the Gospel, and all the Gospel: and then the seal is the administration of the Sacraments; of both the Sacraments. . . . We do not join Baptism to faith, *tanquam dimidiam solatii causam*, as though Baptism were equal to faith, in the matter of salvation: for salvation may be had in divers cases by faith, without Baptism; but in no case by Baptism, without faith (viii. 36, 37). . . . As that is true, *in adultis*, which S. Jerome says, it is impossible to receive the Sacrament of Baptism, except the soul have received *Sacramentum fidei*, that is, the word Preached, except he have been instructed and catechised before, so there is a necessity of Baptism after, for any other ordinary means of Salvation, that GOD hath manifested to His Church. And, therefore, *Quos Deus conjunxit*, those things, which GOD hath joined in this Commission (S. Mark xvi. 16; S. John iii. 5) let no man separate. viii. 12; S. Matt. xxviii. 19, 20; S. James i. 18, 19; 1 S. Pet. i. 22, 23; ii. 1—3. *Dr. Donne.* (Serm. S. Mark xvi. 16.)

48 Both He who anoints, and He, who is anointed, and the very medium of anointing itself, is understood by *the Name of CHRIST*. The FATHER anoints; the SON is anointed; and with the anoint-

ing, which is the HOLY GHOST: as the Word speaks in Isaiah, "The SPIRIT of the LORD is upon Me, because the LORD hath anointed Me," signifying to us the FATHER anointing, the SON anointed, the HOLY GHOST the unction. Verse 38. Isa. lxi. 1. *S. Irenæus.* (De Hæres. Lib. iii. 18.)

The Bishop has the power of Baptizing; then the Priests and Deacons, if, at least, they have the Bishop's authority. *Tertullian.* (De Bapt. c. 17.)

In our LORD's abstaining Himself from administering His Baptism, and giving it in charge to His disciples (S. John iv. 2), we may trace a mark of His Blessed Humility, who sought not His own glory (S. John viii. 50). In this S. Peter and S. Paul imitated their Divine Master, and caught a ray of the same meek and lowly mind, that was in CHRIST JESUS. (Phil. ii. 3—8.) S. Paul expressly tells us (1 Cor. xiii. 16) that he abstained from Baptizing, lest he should be supposed to do so with a view to his own glory. There was a remarkable coincidence here, as in other respects, between Baptism and Circumcision. See Gal. vi. 12, 13. *J. F.*

CHAPTER XI.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

1 *Received the word of God*; in the preceding verse, it is *Received the HOLY GHOST*: the union of these two is the special grace of

the new Covenant in CHRIST. The Gospel is "the Law of the Spirit of Life in CHRIST JESUS." (ii. 47; v. 14; xi. 24.) Isa. lix. 20, 21; Rom. viii. 2. *J. F.*

- 2 By the term, *of the Circumcision*, he does not merely mean the Jews; but those also, who were too much attached to the ceremonies of the Law. For there were none at Jerusalem in the Church of CHRIST at that time, except the Circumcised: from whom then can he distinguish these men? vi. 9. *Calvin.*

Contented with him.—It is a truth, I think, confessed by all, that the errors of our understanding, for the most part, are not of so great alloy, as those of the will; that it is not so dangerous to be ignorant of some truths, as it is to be guilty of any evil: yet all the heat of contention is spent here; nay, all our religion is this, earnestly to contend, not, who shall be the truest subjects in CHRIST's Kingdom, but who shall be the most loud to cry down heresy and schism. . . . Men suppose, that they do better service in the Church of CHRIST by the loud defence, than by the serious practice, of the truth. Rom. xiv.; xv. 1, 2; Gal. v. 15. *Farindon.* (Serm. S. Matt. vi. 10.)

Νεῖκος is one thing, to *contend*: φιλονεικεῖα another, to be *contentious*. The Apostle saith not, "If any contend;" but "If any be contentious," *Si quis contentiosus*: and *osus* is full; φιλε is one, that loves it. Ps. cxx. 6. *Bp. Andrewes.* (Serm. 1 Cor. xi. 16.)

A pastor must expect to have his conduct blamed, and to meet with opposition. This is a counter-weight to the joy of his success; but we are in less danger, when we have to disprove a false charge, than when we have to guard ourselves against the infection of the praise and applause of man. S. Luke v. 6, 7; 2 Cor. xii. 7. *Quesnel.*

- 3 The great point, which made the present event so important, was that Cornelius was a man uncircumcised. . . The conversion of the Gentiles was no new idea to Jews or Christians; but it had been universally regarded, as to take place by their reception into Judaism. Of late, however, since the Ascension, we see the truth, that the Gospel was to be a Gospel of the uncircumcision, beginning to be recognized by some (ch. xi. 20). . . . S. Peter had never any prejudice, with regard to the admission of

the Gentiles ; but only against their admission uncircumcised, and as Gentiles. *Alford*. (Note at x. 1, and iii. 26. See his note at ii. 39.)

Thou wentest in, &c.—It does not appear from the Mosaic Law that the Jews would have defiled themselves by going into the house of a heathen. This was probably one of those traditional rites, enjoined by the Scribes and Pharisees, in the observance of which many were more punctual, than in their obedience to the express commands of GOD Himself. S. John xviii. 28. *Rambach*. (Medit. on the sufferings of CHRIST, P. ii. s. iii. ch. 3.)

From the above remark it would appear, that, notwithstanding the effusion of Pentecost, the Jewish converts were, many of them, as zealous for “the traditions” of their Church, as for the Law itself, delivered by GOD to their forefathers. S. Mark vii. 1—13. *J. F.*

Men uncircumcised.—While the Legal worship stood, there were two sorts of Proselytes or converted Gentiles ; one sort, which were called “Proselytes of the Covenant.” These were such, as were Circumcised, and submitted themselves to the whole Jewish *pædagog*y ; they were counted, as Jews (*facti, non nati*) and conversed with as freely, as those, which were so born . . . They worshipped in the same Court of the Temple, where the Israelites did, whither others might not come. This kind the Jewish Doctors call “Proselytes of Righteousness,” and “of the Covenant.” Of this order was Uriah the Hittite, Achior in the Book of Judith, Herod the Idumæan, Onkelos the Chaldee Paraphrast, and many others, both before and in our SAVIOUR’S time. . . . The second sort of Proselytes, inferior to these, they called “Proselytes of the Gate.” These were not Circumcised, nor conformed themselves to the Mosaic ordinances ; only they were tied to the obedience of those Commandments, which the Hebrew Doctors called “the Commandments of Noah,” that is, such as all the sons of Noah were bound to observe ; which were, first, to worship GOD the Creator ; secondly, to disclaim the service of idols ; thirdly, to abstain from blood, from the effusion of man’s blood ; and fourthly, from eating flesh with the blood thereof ; fifthly, to abstain from fornication and all unlawful

conjunction ; sixthly, to administer justice ; and seventhly, to abstain from robbery, and do, as they would be done to. And such Proselytes, as these, howsoever they were accounted Gentiles, and such, as with whom the Jews might not converse, as being no free denizens of Israel, yet did they yield them a part in the life to come. Such a Proselyte was Naaman the Syrian ; such a one was Cornelius . . . Because Cornelius was no Circumcised Proselyte, but a Proselyte of the Gate only—upon whom, nevertheless, the HOLY GHOST came down, as well as upon the Circumcision—it was manifest to the Council (see xv.) that GOD would have the rest of the Gentiles, which believed, to have no more imposed upon them, than Cornelius had : and, accordingly, the Council concluded, that no other burden should be laid upon them but only those precepts, given to the sons of Noah, *to abstain from pollution of idols, &c.*, and the rest, which they had received already in becoming Christians, and so needed not to be expressly mentioned. *J. Mede.* (Discourses. Acts xvii. 4, and x. 4.)

There is one great presumption, that lies against any peculiar authority given to S. Peter by the words of our SAVIOUR ; since we see not the least appearance, either in the Acts of the Apostles or Epistles, of any peculiar appeals, or references, made to him. On the contrary, he seems to be called to an account for his going to Cornelius and Baptizing the Gentiles. He only delivers his opinion, as one person, in the Council of Jerusalem ; but S. James gives the definitive sentence. S. Paul never makes any appeal to S. Peter in the contests, of which he writes : he settles matters and makes decisions, without ever having recourse to his authority. Gal. ii. 6—9 ; 2 Cor. xi. 5. *Bp. Burnet.* (Discourses to the Clergy, iii.)

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying ; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners ; and it came even to me :

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter : slay and eat.

8 But I said, Not so, LORD : for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

4 *Rehearsed the matter, &c.*—S. Peter is first Divinely prepared for this new service by the vision of the *great sheet, let down from heaven*. . . This notification of the Divine will was too express to be resisted: he accordingly obeys the order of the HOLY SPIRIT *to go with the men nothing doubting*; and, on entering into Cornelius's house, he at once declares, that God had taught him *to call no man common or unclean*. He then hears Cornelius's relation, &c.; and in his reply, we have this declaration of a still further insight into the unlimited, yet still discriminative, mercies of heaven . . . *Of a truth I perceive, &c.* . . But he has still, it would appear, some portion of Jewish prejudice remaining, by which he might have been embarrassed in the completion of his service; I mean in the actual administration of Christian Baptism to uncircumcised Gentiles: and therefore he is favoured with an additional confirmation, no question most suitable in itself, but admirably fitted to make S. Peter the powerful defender of what God was then doing by his Ministry (verse 17, and xv. 7—9) I mean, the Descent of the HOLY GHOST, *while he was yet speaking*, as on the Apostles themselves at the beginning. . . . It was his sound principle, that the Christian should be "ready to give a reason of the hope that was in him," (1 S. Pet. iii. 15); and from the whole course of the great business, which he had been selected to perform,

and all he afterwards said concerning it, it was the demand of his own mind to possess a reason, such as would preclude all subsequent doubt or question.* Rom. xiv. 5; S. Luke i. 3, 4; ii. 31—33. *Alex. Knox*. (Remains, Vol. iv. p. 595.)

He, that in matters of controversy shall bring meekness to his defence, undoubtedly shall overcome in the manner of handling; and, if he bring truth also, he shall prevail at last in the matter. xxiii. 5; S. James iii. 17, 18. *Bp. Bedell*. (Serm. S. Matt. xi. 29. See Life by Bp. Burnet, P. 155. Ed. 1692.)

Take time in the discussion; and we shall have done the sooner. *Sir Fr. Walsingham*.

5 How consistently did S. Peter maintain his own rule. "We will give ourselves continually to *prayer*." vi. 4; Prayer in "the Temple," prayer in "the house," prayer "on the house-top." iii. 1; ii. 46; iv. 23, 24; x. 9. *J. F.*

Secret prayer, as expressly as it is commanded by our SAVIOUR, and as evidently as it is implied in the notion of piety, will yet, I fear, be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it; since this is not done to their hands, as it was in the Jewish church, by custom or authority. Indeed custom, as well as the manifest propriety of the thing, and examples of good men in Scripture, justify us in insisting that none omit their prayers Morning or Evening, who have not thrown off all regards to piety. But secret prayer comprehends, not only devotions before men begin, and after they have ended, the business of the day, but such also, as may be performed, while they are employed in it, or even in company. And truly if, besides our more set devotions Morning and Evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us to say short prayers, or exercise our thoughts in a way equiva-

* The author in this, as in some other extracts, has been compelled, here and there, to make a few omissions, for the sake both of simplicity and abbreviation. He has endeavoured to do this without injury to the original; for he would not forfeit the praise, bestowed

on his Volume on S. Matthew's Gospel, of his "hitting the happy mean, neither being tempted into long disquisitions on the one hand, nor making important omissions on the other." *The English Churchman*, May 4, 1848.

lent to this, perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it. If it took up no more than a minute or two, or even less time than that, it would serve the end I am proposing; it would be a recollection that we are in the Divine Presence, and contribute to our being "in the fear of the LORD all the day long." Ps. cxix. 164; lv. 18. *Bp. Butler.* (Charge to the Clergy of Durham. 1751.)

Prayer is of that nature, that it will mix itself and comply with every action. *Ipsa sibi templum facit, quo Deum adoret.* Other actions hinder one another. I cannot walk, and sit down; I cannot build, and write; I cannot travel and sleep; but prayer, as logicians say of substance, *nihil habet contrarium*, hath nothing contrary to it, but applies itself to everything. I may walk and pray; I may build and pray; I may write and pray. Neh. ii. 4; Eph. vi. 18. *Farindon.*

Praying.—The devoutest person is like the waters of Siloam; a perpetual spring, but not a perpetual current; that is always in readiness, but actually thrusting forth his waters at certain periods every day. S. John iv. 14. *Bp. J. Taylor.*

6 When CHRIST came to "form a people unto Himself, to show forth His praise," He took of every kind. Highways and hedges, the streets and lanes of the city furnished guests for His Supper, as well as the wilderness of Judæa, or the courts of His Temple. His first followers are a sort of type of the general Church, in which many and various minds are, as one. And this is one use, if we improve it, of our Festivals; which set before us specimens of the Divine Life, under the same diversity of outward circumstances, advantages, and dispositions, that we see around us. ii. 5, 17, 18; Gen. vii.; Col. iii. 11. *J. II. Newman.* (Serm. Acts xi. 24; on the Feast of S. Barnabas.)

Another man suffers all, that his sensitive faculties lust and rage to exercise at freedom; is as fierce, as the tiger; as lustful, as the goat; as ravenous, as the wolf, and the like: and all the beasts of the field and fowls of the air, be but several emblems, and hieroglyphics, concurring to make up his character; he carries a wilderness about him, as many sins, as the nature of a sensi-

tive creature is capable of. And then who will stick to compare this man to “the beasts that perish?” *Dr. Hammond.* (Serm. Rom i. 26.)

Serpentum nobis dens est, mens læva columbæ,
 Stultitiâ et mulos et superamus oves;
 Et canis est morsus nobis, et equina libido;
 Ut leo nos furimus semper, et instar apis.
 Formicæ ventris non cura est major alendi;
 Nec pecus in tenerum sævior ira lupi.*
 Sic innata feris mala nobis cuncta supersunt;
 Cum bona deficiunt insita cuncta feris.

Billius. (Anthol. Sacra, xxxv.)

8 The Jew’s mouth is the Christian’s heart. Nothing impure must enter. xv. 9; Col. ii. 11—13. *Quesnel.*

9 Christianity borrowed from Judaism, because it was the completion of that system, which in Judaism had been begun. CHRIST came “not to destroy the Law and the Prophets, but to fulfil them.” Hence the moral precepts of the Old Testament were preserved and perfected in the New; the rites and ceremonies of the Law were typical of the grand events and leading truths of the Gospel; and the chief Festivals in the Jewish Church were succeeded and superseded by corresponding Festivals in the Christian. But the moment that human prejudice in favour of ancient usages, would have overstepped the bounds, prescribed by Scriptural truth, and obtruded upon Christians the observances of a national and ceremonial law, in-

* The author has taken some liberty with these verses of M. Jaques de Billy. He has substituted *mulos* for *pueros*, and the whole sixth line for

Fermenti et veteris nos comitaturacor.

Thus the parallel is strictly limited to the brute creation; and, in order to render it more complete, he suggests this addition after v. 6:—

Porcus homo, vulpes fallax, similisque
 camelo,
 Pectore qui tumido damna reposta
 fovet.

It is remarkable, that Scripture nowhere exhibits man, as acting under the degrading propensities of the beast, so strongly, as in reference to his conduct towards our LORD and His servants. See particularly Ps. xxii. 12, 13, 16, 20, 21. Indeed we can never fall lower, nor appear in a worse light, than when we contend against our GOD. Ps. xlix. 20; Isa. i. 1—3. S. Chrysostom draws out the comparison at full length. Hom. ad popul. Antioch. xxiii.

consistent with the character of an Universal religion, and a purely spiritual worship, that moment Divine Wisdom interposed its direct prohibition against an abuse so mistaken, and so mischievous. *Dean Graves.* (Lect. on Pentateuch, P. ii., Lect. 5.)

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou, and all thy house may be saved.

15 And as I began to speak, the HOLY GHOST fell on them, as on us at the beginning.

16 Then remembered I the word of the LORD, how that He said, John indeed baptized with water; but ye shall be baptized with the HOLY GHOST.

17 Forasmuch then as God gave them the like gift as *He did* unto us, who believed on the LORD JESUS CHRIST; what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

13 To secure ourselves from dreams and enthusiasm, let us confine ourselves to the dictates of reason and letter of Scripture. . . . If any man pretend a revelation from heaven and do not show his warrant from Holy Scripture, which is God's instrument in the world, *this* we have to say—You come in the Name of God ; you say, you have a revelation from Him ; but I must then have a revelation too, before I can believe you : just as S. Peter and Cornelius ; the one had a revelation, as well as the other ; they had never come together else. So that, if you go to Revelation, you must show it me in Scripture. If you pretend anything out of Scripture, I must have a revelation also, before I believe it. *Dr. Whichcote.* (Serm. Tit. ii. 11, 12.)

14 I would desire those, who think they have no reason to trouble their heads about the Christian religion, provided they lead good moral lives, to consider the character of *Cornelius*. He was “devout, and feared God with all his house ;” he was very charitable, and gave much alms to the people, and prayed to God continually. This, I suppose they will allow to be a description of such a moral man, as they mean. I would ask them, For what purpose did God send a vision to Cornelius, and another to S. Peter, that Cornelius might be made a Christian ? Was all this care thrown away upon a mere unnecessary point, that might have been well let alone ? Was Cornelius thus called to the profession of the Gospel, and was it of no consequence whether he had been called, or not ? If God made choice of Cornelius, one of the best of the Gentiles, to show that some of them were capable of Grace, He did, at the same time, demonstrate, that all had need of it ; for, if the best, with all the light they enjoyed, wanted this assistance, what would the worst do without it ? Rom. iii. 19—26. *Bp. Sherlock.* (Discourses, Acts x. 34, 35.)

God is able to save us. Certainly, in many ways. He could do it by heavenly visions, or by inspirations, or illuminations, or other wonderful ways : but He has not willed it to be so, perhaps for the reason, mentioned by S. Bernard, namely, that Life might enter in at the same gate, as at first did death. Death entered, when our ears were opened to hear the false preacher in Paradise ; and Life must now enter by our listening

to the preacher of Truth. *Auris prima mortis janua, prima aperiatur et vitæ.* Isa. lv. 3; S. John v. 24; x. 3. *Segneri.* (Predica 4, S. Matt. iv. 4.)

- 15 Nothing is so sweet and precious, as the Word of Gospel, which brings with it the HOLY GHOST. . . . The gift of tongues and miracles and other such like gifts are ceased in the Church; but the gift of the Spirit is not ceased: and this the LORD still joins with the outward Ministry of the Gospel; that He may keep up in our hearts the due respect of this ordinance, and may preserve us from the ways of these men, who seek the Spirit without the Word. x. 44; Prov. i. 23; 1 Cor. xiii. *Wm. Dell.* (Serm. Acts i. 8.)

The Church is a teacher, and the Word is a teacher, and afflictions are teachers; but the Spirit of GOD, the HOLY GHOST, is "all in all." The Church, if not directed by the Spirit, is but a rout, or conventicle; the Word, if not quickened by the Spirit, a dead letter; and His discipline a rod of iron, first to harden us, and then break us in pieces. But *afflat Spiritus*, "the Spirit bloweth upon His garden, the Church; and the spices thereof flow." *Incubat Spiritus*, the HOLY GHOST sitteth upon the seed of the Word, and hatcheth a new creature. *Spiritus movet*, the Spirit moveth upon these waters (Gen. i. 2) upon these waters of bitterness; then they make us "fruitful to every good work." 1 Cor. xii. 4—7. *Farindon.* (Serm. 1 Cor. xii. 3.)

CHRIST and His Minister go into the pulpit together. A greater than man is there. Master and servant are both at work. xviii. 27; 1 Cor. iii. 5—9. *Gurnall.*

- 16 *Then remembered I, &c.*—Here incidentally another operation of the HOLY GHOST is brought before our notice, falling in with the general design of the Book of "the Acts," in its relation to the Third Person in the Blessed Trinity. He was the Divine Remembrancer, "testifying of CHRIST" by bringing all things to the *remembrance* of the Apostles, "whatsoever He had said unto them." xx. 35; S. John xiv. 26. *J. F.*

- 17 When JESUS had chosen these mean and weak instruments of His power, He suffered them to continue in their national prejudices, concerning His character, the nature of His kingdom, and the extent of His jurisdiction, as the sole means of keeping

them attached to His service, not only during the course of their attendance on His Ministry, but for some time after the Resurrection and the Descent of the HOLY GHOST upon them—that Power, which was to “lead them into all truth,” but by just and equal steps. Let us see the use of this in the following circumstance. From the order of the whole of GOD’S Dispensation to mankind, as laid down in Scripture, we learn, that the offer of the Gospel was to be first fairly made to the Jews, and then afterwards to the Gentiles. Now when, soon after the Ascension of our LORD, the Church was forced by the persecution of the Synagogue to leave Judea, and to disperse itself through all the regions round about, had the Apostles on this dispersion been fully instructed in the design of GOD to call the Gentiles into His Church, resentment for their ill usage within Judea and the small prospect of better success among them, that were without, whom they of Jerusalem had prejudiced against the Gospel, would naturally have disposed them to turn immediately to the Gentiles: by which means GOD’S purpose, without a supernatural force upon their minds, had been defeated; as so great a part of the Jews would not have had the Gospel “first preached unto them.” But now, pushed on by this commodious prejudice, that the benefits belonged properly to the race of Abraham, they directly addressed themselves to their brethren of the *dispersion*; where, meeting with the same ill success, their sense of the desperate condition of the house of Israel would now begin to abate that prejudice in their favour. And then came the time to enlighten them in this matter, without putting too great a force upon their minds; which is not GOD’S way of acting with free agents. Accordingly, His purpose of calling the Gentiles into the Church was now clearly revealed to S. Peter at Joppa, and a proper subject, wherewith to begin this great work, was ready provided for him. . . . Thus Divine Wisdom wonderfully contrived, that the inability and ignorance of the propagators of Christianity were as useful to the advancement of this Religion, as the authority and wisdom of the leader of the Jews were for the establishment of theirs. xiii. 46; xxii. 21; xxviii. 28; S. Luke xxiv. 47; Eph. i. 8. *Bp. Warburton.* (The Divine Legation, &c. B. iv. s. 6.)

What was I?—No science is more valuable, than that of self-knowledge. Set aside therefore other matters, and examine thyself. Take pains with thyself; let thy thoughts both begin and end in thyself. v. 39; ix. 5. *S. Bernard.*

He, that is a stranger to himself, is a stranger to God, and to every thing, that may denominate him wise and happy. *Baxter.* (Treatise on the benefits of self-acquaintance. Ep. Dedicatory.)

Climachus has a wise rule for our judging, whether such or such an event proceeds from God, and whether we are working, according to His Will; namely, if His dealings have the effect of increasing our humility. S. John iii. 30. *Cornelius à Lapide.*

18 Cornelius, then, notwithstanding his exemplary piety and charity needed repentance, as well as faith in the LORD JESUS, in order to his salvation: but how gracious, and according to His manner in other places, is the Spirit's record, telling us only of his good deeds. None of his sins, such as required repentance, are mentioned. This is the very grace, that shall be revealed unto us at the last Day (Ezek. xviii. 22; S. Matt. xxv. 35). The expression, *granting repentance unto life* accords with the *giving repentance* at v. 31. There, it is to the Jew; here, it is to the Gentile. *J. F.*

S. Peter's custody of "the Keys" (S. Matt. xvi. 19) was a temporary, not a perpetual authority: its object was, not individuals, but the human race. "The Kingdom of heaven" upon earth is the true Church of God. It is now, therefore the Christian Church; formerly the Jewish Church was that Kingdom. The true Church is represented in this text, as in many passages of Holy writ, under the image of a walled city, to be entered into only at the gates. Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance, Israelites by birth, or by legal incorporation. The locks of these gates were the Mosaic Law, which obstructed the entrance of aliens. But, after our LORD's Ascension, and the Descent of the HOLY GHOST, the Keys of the city were given to S. Peter, by that vision, which taught him and authorized him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great Apostle applied the Key, pushed back the

bolt of the lock, and threw the gates of the city open to the whole Gentile world, in the instance of Cornelius and his family. To this, and to this only, our LORD prophetically alludes, when He promises to S. Peter the custody of the Keys. *Bp. Horsley.* (Serm. S. Matt. xvi. 18, 19.)

The Jews confined all hope and promise of future reward to themselves; to those, who were not of their religion, they allowed nothing but a total perdition of their being. Thus, at first, they could not believe, that GOD should "grant to the Gentiles repentance unto *life*," (v. 20, "*this* life," as addressed to the Jews). *Collyer.* (Sacred interpreter, conclusion.)

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the LORD JESUS.

21 And the hand of the LORD was with them: and a great number believed, and turned unto the LORD.

22 Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch,

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the LORD.

24 For he was a good man, and full of the HOLY GHOST and of faith: and much people was added unto the LORD.

19 As all seasons of the year, the nipping frosts as well as the haleyon days of summer, do all conspire to the harvest, so it is in Providence. Phil. i. 12; 1 Thess. i. 6. *Flavel.*

20 There were cases of Gentile conversion, before that of Cornelius; and the stress of the narrative in chapter x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the Church by that Apostle, to whom was especially given the power. S. Stephen, carrying out the principles of his own apology, could hardly fail to recognise it. . . . This state of things might have given rise to a permanent schism in the infant Church. Thus Hellenists, and perhaps Saul with his definite mission to the Gentiles, might have formed one party; and the Hebrews, with S. Peter at their head, another. Verse 3; ii. 39; vi. 14. *Alford*. (Notes, viii. 27; x. 1—48.)

21 *The Hand of the LORD* is Power; the Face of the LORD is the Knowledge of GOD; the Feet of the LORD are His Presence; the Seat of GOD, where He dwells, if thou art so minded, is thine own self. iv. 30. *S. Augustine*.

The Ministers of CHRIST are not dependent for success on the force of moral suasion; nor are they merely the teachers of an external religion, including truths the most momentous and duties of the highest obligation: they are also the instruments, through whom a supernatural agency is exerted. And hence in the conversion of souls we are not to compare the difficulties, to be surmounted, with the feeble resources of human power, but with His, with whom nothing is impossible. xvi. 14; xviii. 27; 1 Cor. iii. 7. *R. Hall*. (Serm. 2 Cor. iv. 1.)

And a great number believed.—GOD did not give the Israelites a Law, before He had given them good proof of His gracious power. He made them feel the extraordinary relief of His hand, before He spake unto them with His Voice. Thus dealt He in delivering of the Old Testament; and thus dealt CHRIST in the delivering of the New. He wrought miracles, before He preached sermons. And indeed this is a very likely way to prevail with men; to have their reason first subdued, before their faith be informed. When reason is first brought to confess that, which is done, cannot be done but by a Divine power, then will faith easily believe that, what is spoken, is a Divine word. Ex. xvii.; Numb. xxxiii.; S. John iii. 2. *Bp. Lake*. (Exposition of Exodus xix.)

23 *Was glad*.—It is said to be a speech of CHRIST, which the Nazarene Gospel hath recorded, though our Bibles have not, “*Nunquam læti sitis, nisi cum fratres in charitate videritis.*” No spectacle of delight, nothing, that a Christian can take pleasure in, nothing of virtue and power hath enough to raise a disciple’s joy, but to see his fellow-disciples, his brethren, embracing one another in love. xv. 3; 1 Cor. xiii. 6; Ps. cxxxiii. 1; S. John xiii. 35; 1 S. John iv. 16. *Farindon.* (Serm. Gal. iv. 12.)

Our affection to others gives us a share in their happiness, and so becomes an addition to our own. Wishing well enlarges a man’s capacity of being happy. This hinders his satisfaction from being confined to his private interest. He is really the better for whatever good his neighbour enjoys, because every thing of this nature satisfies his desires, and gives him that, he delights in. . . . All prosperous events, all improvements of industry, and blessings of Providence, which he is acquainted with, his excellent temper gives him an interest in: for though he have not the possession of those things, he has, what is most desirable, the satisfaction of them. Nay, I believe the generous congratulation may be improved to exceed the occasion; and make a man more happy, than those he rejoices for. In this case, the laws of nature give way for the encouragement of goodness; the stream rises higher than the fountain; and the rebound is stronger than the first motion. iv. 32; 1 Cor. xii. 26. *Jer. Collier.* (Essays. Dial. 5.)

There is no greater sign of holiness, than the procuring and rejoicing in another’s good. Rom. i. 9; Eph. i. 16; Phil. i. 4; 2 S. John 4; 3 S. John 3, 4. *G. Herbert.* (Priest to the Temple. Ch. 7.)

Coming to GOD by faith and *cleaving* to Him by obedience is so essential an ingredient of true piety, that religion takes its very name from it. For what does the name import, but a re-union and cleaving to GOD? (*Religio à religando*, binding together again). Sin had broken the knot of unity between Him and us; and “the Grace of our LORD JESUS CHRIST,” hath tied it again. O! let us steadfastly cleave unto the LORD, our GOD; that neither our sin, nor His Justice, may dissolve this union

any more! Isa. lix. 2; S. John vi. 67—69; 1 S. Pet. ii. 25.
Wogan. (On the Lessons. First Sunday after Trinity.)

24 His being a *good man*, seems to have been the reason both for his designation to the particular office of visiting Antioch, and for his success. “*For he was a good man.*” . . . Other gifts and qualifications are adapted for different services. The great Apostle of the Gentiles with his vast powers of mind, his copious faculty of speaking, his undaunted courage, was qualified for first planting the Gospel; but S. Barnabas was designed for the work of consolation. The specific difference between him and some of the other Apostles and Evangelists was not in their doctrine, nor in their amount of labour among the people; but in his peculiarly bland and engaging temper. No one of the others is expressly designated by this particular commendation, *He was a good man*. Such individuals may be traced under every dispensation, and occupying different spheres of action. Such a one was Isaac, whose devotional meditative character is given us in the Patriarchal History. Such a man was Moses, as far as meekness is concerned, in the cast and character of graces, we are now considering. Such a person was Jonathan, whose “soul clave unto David.” Such, in the other sex, was Dorcas, who was “full of good works and alms-deeds, which she did;” so that about her dying bed “the widows stood weeping, and showing the coats and garments, which she made, while she was with them.” Such, above all, was “the disciple, whom Jesus loved,” who “leaned on His bosom,” and who exhibits the Divine attributes in one sublime and consoling combination, “God is Love.” Such, again, at the period of the Reformation, appears to have been Melancthon, Ecolampadius, and our Archbishop Cranmer: they were not like Luther, nor Calvin, nor Zuingli; but they filled a post, for which their suavity especially qualified them. iv. 36; Rom. v. 7.
Bp. Daniel Wilson. (Serm. on text, preached at the Funeral of Rev. Basil Woodd.)

Goodness, of all the attributes, by which a man may be styled, hath chief place and sovereignty. All other excellencies and eminent qualities, which raise in the mind of men some opinion and conceit of us, may occasion peradventure some strong re-

spect in another kind ; but impression of love and true respect nothing can give but this : greatness of place and authority may make us feared ; depth of learning admired ; abundance of wealth may make men outwardly obsequious to us : but that, which makes one man a God unto another, that, which doth tie the souls of men unto us, that, which, like “ the eye of the Bridegroom ” in the Book of Canticles, “ ravishes the heart of him, that looks upon it,” is *goodness*. Without this, mankind were but (as one speaks) *commissiones meræ, et arena sine calce*, stones heaped together without mortar, or pieces of boards without any cement to bind and tie them together : for this it hath singular in it, above all properties, of which our nature is capable, that it is the most available to human society, incorporating, and, as it were, kneading us together, by softness of disposition, by being compassionate, by gladly communicating to the necessity of others, by transfusing ourselves into others, and receiving from others into ourselves. Mal. ii. 6, 7 ; 1 Cor. xiii. 4—8 ; 2 Tim. ii. 24. *J. Hales*. (Serm. Rom. xiv. 1.)

Cornelius was “ a good man ” before his Baptism ; but not in the far higher sense, in which S. Barnabas was “ a *good* man,” as he is described here. The former had that “ good and honest heart,” which prepared him for receiving the HOLY GHOST in the preaching of the Word : but S. Barnabas was “ full of all goodness,” the fruit of faith implanted and of the Spirit, dwelling and abiding in him, and conforming him unto the Image of CHRIST. S. Luke viii. 15 ; Rom. xv. 4. He seems indeed to be the very type of the “ *good* man,” ἀγαθός, as contrasted with the “ righteous man,” ἐδικαιος, in S. Paul’s argument at Rom. v. 7. *J. F.*

Every one should be the better for a Christian. When Onesimus was converted, he became profitable to S. Paul and Philemon also (Philemon ii.) ; to S. Paul, as a Christian ; to Philemon, as a servant. An idle professor is a scandalous professor. An idle man does none good, and himself most hurt. 2 Chron. xv. 9 ; 1 Cor. xii. 7. *Gurnall*. (On the Christian Armour. Eph. vi. 14. Ch. 9.)

Much people was added to the LORD.—As neither the Jewish nor Christian Revelation have been Universal, and as they have

been afforded to a greater or less part of the world at different times, so likewise, at different times, both Revelations have had different degrees of evidence. The Jews, who lived during the succession of Prophets, that is, from Moses till after the Captivity, had higher evidence of the truth of their religion than those, who had lived in the interval between the last-mentioned period and the coming of CHRIST. And the first Christians had higher evidence of the miracles, wrought in attestation of Christianity, than what we have now. They had also a strong presumptive proof of the truth of it, perhaps of much greater force, in the way of argument, than many think, of which we have little remaining; I mean, the presumptive proof of its truth, from the *influence*, which it had upon the *lives* of the generality of its professors. And we, or future ages, may possibly have a proof of it, which they could not have, from the conformity between the prophetic history, and the state of the world and of Christianity. S. John xv. 8; xiii. 35. *Bp. Butler.* (Analogy. P. ii. ch. 6.)

Being *added to the LORD* is the very same thing, as being *added to the Church*, ii. 47: for the Church is the Mystical Body of the LORD. Whence, then, comes it to be said, that to make frequent mention, in our preaching, of the Church is to disregard, and even to supersede, CHRIST? This cannot be, if we only keep both subjects together in their relative bearings and proportions. xx. 27, 28; Eph. i. 22, 23; iii. 10; v. 25. *J. F.*

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus,

and signified by the Spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea :

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

25 The *Grecians* (verse 20), according to *Alford*, were uncircumcised Gentiles, quite distinct from the *Hellenists* (see his note in loco and at vi. 1) : hence, according to that acute and excellent commentator, the object of S. Barnabas's mission, verse 22, must have been of a very different character from that of S. Peter and S. John, viii. 14 : hence too the singular fact, that S. Barnabas, on his being convinced of the reality of the work of God (verse 21) upon these Gentiles, contrary, as it would appear, to his own expectations, *departed to Tarsus for to seek Saul* ; whom S. Barnabas of all other men (ix. 27) must have best known to be the chosen Minister of the LORD for the calling in of the Gentiles. *J. F.*

S. Barnabas rejoiced at this, that was done, although done by men, inferior to himself ; he took the lower place, and, as "the son of consolation" (iv. 37), built up and exhorted those, whom he had not himself won to the Gospel. Nor would he remain chief among them ; but *departed straightway to Tarsus, to seek Saul*, by whose brighter light his own glory was to be eclipsed. "Charity," (that "rejoiceth in the truth"), "seeketh not her own." Next, when the Gospel was to be carried beyond its then confines, into the centre of the heathen Asia Minor, S. Barnabas is chosen by the HOLY GHOST Himself, and separated with S. Paul "to the work." (xiii. 1, 2.) Here also, though the elder in the faith, he gives the first place to S. Paul the younger ; he, who had recently been a protector of S. Paul (ix. 27) and presented him to the brethren, now subjected himself to him, whose advocate and patron he had been : although

chosen and placed first by God, "Separate Me *Barnabas* and Paul for the work," he takes the lowest place. Majestic in appearance, so that the poor heathen thought him their very chief God himself, the very King of their gods, their Jupiter, he gave place to him, who "was in bodily presence weak;" so that S. Paul was "the chief speaker." (xiv. 12.) When the rulers of the synagogue sent to them, saying, "If ye have any word of exhortation to the people, say on;" then S. Paul stood up. "Charity vaunteth not itself." *Dr. Pusey*. (Serm. Acts iv. 37.)

26 I lean to the opinion, that this name was not assumed by the Christians themselves, but given them by the heathen to denote followers of a sect, of which CHRIST was the Head. We do not find that the sacred writers use this name in addressing, or in speaking of, the brethren. xxviii. 22; S. James ii. 7; 1 S. Pet. iv. 16; v. 14. *Bp. Kaye*. (On the Government of the Church, &c. Note, p. 21.)

Christian is my name; but Catholic my surname. The former gives me a name; the latter distinguishes me: *hoc probor, inde significor*, by the one I am approved; by the other I am marked (i. e., so as to be known from a heretic). *S. Pacian*. (Ep. ad Sempronianum. S. 7.)

In this name we have our share in all titles, that have sublimity in them; as he, that holds the fastening links of a chain in his finger, draws on all the rest. 1 Cor. iii. 23. *S. Greg. Nyssen*. (De prof. Nom. Christi.)

A Christian man is not born of a Christian woman: it is not natural, but Spiritual birth, that makes a Christian, *non generatio, sed Regeneratio*. S. John i. 12. *Tertullian*.

To be a Christian is to "depart from iniquity." Therefore, if you will not renounce iniquity, renounce the Christian Name; for you cannot consistently retain both. Alexander had a fellow in his army, that was of his own name, but a mere coward. "Either be like me," says Alexander to him, "or lay aside my name." Ye servants of sin, it is in vain for you to wear the Name of CHRIST: it renders you the more ridiculous, and aggravates your guilt. S. Matt. vii. 21—23; 2 Tim. ii. 9; Rom. ii. *S. Davies*. (Serm. on text.)

Live as those, that believe, that you are to be—(rather, that are al-

ready made in Baptism)—members of the Holy Catholic Church, holding therein the Communion of Saints; and then you will know, that it is not, as a member of any sect or party, but as a holy member of a Holy Church, that you must be saved; and that it is the Name of *a Christian*, which is more honourable than the name of any division or subdivision among Christians, whether Greek, or Papist, Protestant, or Prelatist, or Presbyterian, or Independent, or Anabaptist. It is easy to be any one of these parties; but to be a Christian, which all pretend to, is not so easy. It is easy to have a burning zeal for any divided party or cause; but the common zeal for the Christian religion is not so easy to be kindled or kept alive; but requireth as much diligence to maintain it, as dividing zeal requireth to quench it. It is easy to love a party, as a party; but to keep up Catholic Charity to all Christians, and to live in that holy love and converse, which is requisite to a Communion of Saints, is not so easy. Satan and corrupted nature befriend the love and zeal of faction, which is confined to a party, on a controverted cause; but they are enemies to the love of Saints, and to the zeal for holiness, and to the Catholic Charity, which is from the Spirit of CHRIST. You see, I call you not to division, nor to side with sects; but to live, as members of a Holy Catholic Church, which consisteth of all, that are holy in the world; and to live, as those, that believe, "The Communion of Saints." 1 Cor. i. 2; iii. 4; S. Jude 3. *R. Baxter.* (Serm. Eccles. ix. 10; entitled, "Now or never.")

- 27 *Prophets* hold the second place in the list of Ministers, and this exactly answers to "the word of knowledge," in the catalogue of gifts. (Conf. 1 Cor. xii. 8 with verse 28.) The Spirit of prophecy, properly so called, had ceased a long time in the Jewish Church before the coming of CHRIST; but "in the last days," that is, in the conclusion of the Jewish and beginning of the Christian Church, God "poured it out upon all flesh," according to the prediction of Joel. . . . By this renewed Spirit of Prophecy it was, that the Prophets of the Church of Antioch had it revealed to them by the HOLY GHOST, that Barnabas and Saul should be separated unto the work, for which He had called them; that S. Peter knew, that Ananias and Sapphira

lied to the HOLY GHOST; that *Agabus* foretold the famine in the days of Claudius Cæsar, and the imprisonment of S. Paul at Jerusalem; that Ananias knew of the conversion of S. Paul; and that S. Paul told the Centurion before the shipwreck that not a man in the ship should be lost: lastly, that S. John wrote the Revelation in the ancient Prophetic style, and that many others, of whom we read in Ecclesiastical history, foretold many strange events. v. 3; ix. 10; xi. 28; xxi. 10; xxvii. 23, 24. *Dr. Hickes.* (Serm. 1 Cor. xii. 4.)

28 God chastises us with so much mercy, that He tells us of His judgments before, so that we may avoid them. The intent of these intimations, is that by our repentance we may disarm His justice. As it is sin, that alone provokes Him, so it is repentance, that alone quiets Him. Ps. xxxvii. 19; Micah vi. 9; Amos iii. 7. *Quesnel.*

29 This was a pulsation of spiritual life and power, beating fresh and strong from the heart of CHRIST, the centre of Love, at the right hand of the FATHER, and reaching to the members of His Spiritual Body here below. They were "all one in CHRIST JESUS;" no distance could separate them from each other. Antioch may, in some measure of analogy, have felt the dearth at Jerusalem, as the LORD felt the persecution of the brethren near the walls of Damascus. Now had the Gentile Church a Providential call and occasion to "minister of their carnal things" to the brethren, who dwelt in Judea, of whose "spiritual things" they had recently shared in their own conversion. Their alms were a seal of union and reconciliation; above all, they were the Sacrifice unto GOD of the first fruits of their faith and love, most acceptable in His sight. Verses 19, 22; 1 Cor. xii. 26; Rom. xv. 25—27. *J. F.*

If the foot be pricked, the back bends, the head bows down, the eye looks, the hands stir, the tongue calls for aid; the whole man is in pain, and labours for redress. There is no prayer without faith; no faith without charity; no charity without mutual intercession. ix. 4; xii. 5; Heb. xiii. 3. *Bp. Hall.*

In consequence of this (our LORD's example, precepts, and promises) we find the Primitive Christians the most benevolent of men; and the affections of their successors to each other a

subject of general wonder. (Tertullian. Apol. c. 39, 42.) We find those of Rome, who were the richest, sending alms to their brethren throughout the earth; and those of Alexandria and Carthage, in the desolation of a dreadful plague, ministering to the infected with astonishing courage; while the heathen gave proofs of the most shocking neglect and barbarity. Nay, those of the whole Eastern Empire, just after the several cities of it had been persecuting them, in the reign of Maximin, were the only persons, who assisted others in the double distress of pestilence and famine; attending on the dying, burying the dead, feeding the hungry, without distinction: which they did continually, with such tenderness and bounty in every respect, that they and their God were publicly celebrated and honoured for it by all men. . . . Nor were these bountiful, only to make and preserve converts; for they continued so, after their faith became the reigning one. Then, for it was impracticable before, a vast variety of beneficent foundations, and, among them, hospitals for the sick, things unknown to preceding ages, rose from the private liberality of believers, and were authorised and regulated by the Civil power. ii. 44, 45; iv. 32—37; xxiv. 17; Rom. xv. 25, 26; 2 Cor. viii. 1—4; ix. 1, 2; Col. i. 4; 1 Thess. iv. 9; 2 Thess. i. 3; 1 Tim. v. 10; Philem. 7; Rev. ii. 19. *Abp. Secker.* (Serm. Rom. xii. 8. Preached for the London Hospital, 1754.)

30 One said, that hell is like to full of good wishes, but heaven full of good works. If a good motion then arise in our mind, let us instantly cherish it; and, if it break forth into promise, let us according to our ability perform it. xxiv. 25; Eccles. ix. 10, 11. *Dean Boys.* (Exposition of the Festivals, &c. S. James's Day.)

The prorogation of good makes it thankless. The alms, that smell of the hand, lose the praise. It is twice given, that is given quickly. x. 29; S. Luke xix. 8; 2 Cor. viii. 11. *Bp. Hall.*

Si bene quid facias, facias citò; nam citò factum
Gratum erit: ingratum gratia tarda facit.

Ausonius.

CHAPTER XII.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

1 Other vices make us flee from God; Pride only opposes Him to His face. Verse 23. *Alex. Hales.*

2 This is the only Apostle, of whose death we have any certain record. With regard to all the rest, tradition varies more or less, as to the place, or manner, or time of their deaths. *Alford.* Lest it should be said against them, that they braved and despised the risk of death, as knowing that God would deliver them, therefore He permits even the rulers of the Church to be slain. Dan. vi. 16; Heb. xi. 35. *Clarius.*

Josephus himself does not scruple to confess his conviction, that the distress which fell upon his nation, in the destruction of their city, was a penal judgment for the martyrdom of S. James *the just*. "For," says the historian, "the Jews slew him, though a very just man." S. Matt. xxiii. 35; S. Mark vi. 20. *Bp. Sumner.* (On the Ministerial character of CHRIST. ch. x. s. 2.)

The lists of Bishops, which are come down to us in the Church of Rome and in other Churches, are generally filled with greater numbers, than one would expect. But the succession was quick in the three first centuries, because the Bishop very often

ended in the Martyr; for, where a persecution arose, the first fury of it fell upon this order of holy men, who abundantly testified by their death and sufferings that they did not undertake these offices, out of any temporal views; that they were sincere and satisfied in the truth of what they taught; and that they firmly adhered to what they had received from the Apostles, as laying down their lives in the same hope and upon the same principles. xv. 26; xx. 24. *Addison*. (Evidences of the Christian Religion. ch. v. s. 6.)

Ascalonita necat pueros; Antipa Joannem;
Agrippa *Jacobum*, claudens in carcere Petrum.

Lyra.

Æterna Christi munera,
Et *Martyrum* victorias,
Laudes ferentes debitas,
Lætis canamus mentibus.

Devota sanctorum fides,
Invicta spes credentium,
Perfecta Christi caritas,
Mundi triumphat principem.

Ecclesiarum principes,
Belli triumphales duces,
Cœlestis aulæ milites,
Et vera mundi lumina! . . .

In his Paterna Gloria,
In his voluntas Filii,
Exsultat in his Spiritus:
Cælum repletur gaudiis.

Nudata pendent viscera,
Sanguis sacratus funditur,
Sed permanent immobiles;
Vitæ perennis gratia,

Te nunc, Redemptor, quæsumus,
Ut ipsorum consortio
Jungas precantes servulos
In sempiterna sæcula! *Amen.*
S. Ambrosius. (Hymni. viii.)

3 *He proceeded.*—*Quid infelicius felicitate peccantium?* What is there more unprosperous, than the prosperity of the wicked? Ps. lxxiii. *S. Augustine.*

Thou accountest unjust men happy, if they escape punishment; but I account them more miserable. For not to be punished for sin is the establishment of sin. An unjust man is of all men most miserable. Yet, he is more miserable, who, acting unjustly, avoids punishment. Eccl. viii. 11. *Plato.* (Gorgias.) He, that strives to *please* another, hath lost himself: he squares his actions by the eye, not by the rule. xxiv. 27; xxv. 9; Eph. vi. 6. *Farindon.*

It required the prayers and the blood of martyrs, during three long centuries, to bring about the conversion of Kings and Emperors. Verses 5, 12. *Quesnel*.

4 Sidonius saith, "It is a common sight in this Egypt of the world to see Pharaoh with his diadem, and Israel with a basket;" Herod on his throne (verse 21), and S. Peter *in prison*: and all this is, saith S. Basil, "by GOD's own ordering and dispensation." For what is a prison to S. Peter, where he had not now been, if the Spirit had not entered with him? You will say, saith Tertullian, it is *domus diaboli*, the devil's house for villains and ruffians. *Conculcabit in domo suo*; he shall trample the devil under foot in his own house. The prison hath darkness; but he is light: the prison hath chains; but he is free in fetters. *Nihil interest ubi sit in sæculo, qui extra sæculum est*, It matters not where he may be confined in this world, who is already out of the world. xvi. 25; Rom. v. 1—5; S. Matt. xii. 29; 2 Tim. ii. 9. *Farindon*. (Serm. on text.)

The days of unleavened bread.—This circumstance aggravates the bloody sin of Herod, who did not abstain from his mischievous enterprises on a Feast so high and holy. Isa. i.; 1 Cor. v. 7, 8. *Dean Boys*. (Exposition of Festivals, &c. S. Peter's Day.)

Intending, &c.—The wise Providence of GOD many times pays us with our own choice; so as, when we think to have brought about our own end to our best content, we bring about His purposes to our own confusion. ii. 23; iv. 28; Ps. vii. 15—17; ix. 15, 16. *Bp. Hall*.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto GOD for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the LORD came upon him, and a light shined in the prison: and he smote

Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

5 Here is the true face of the Church Militant, one member suffering, all the members suffering with it; S. Peter in chains, and the Church on their knees: he, ready to be bestowed for the Church; and the Church, emptying her bowels and compassion on him: S. Peter suffering; the Church praying. Though they cannot help him, yet they will pray for him; and they will pray for him, that they may help him. Though they cannot break the prison, they will weary heaven, and pray *ἐκτενῶς*, without ceasing. And this makes up a glorious harmony; the groaning of a prisoner, tempered with the prayers of the Church. These, ascending together and coming up to heaven before God, commonly bring down some *Angel* from thence. ix. 4; xi. 28, 30; vii. 34; S. Luke xviii. 1—8. *Farindon*. (Serm. on text.)

Man, of all other creatures, would be most miserable without Prayer. When he is shut up in prison, when he is in any accidental danger, when he hath fallen into displeasure by his offence and disobedience, where is his friend, where is his support, where his reconciler, if this be wanting? I had rather be deprived of all the solaces of this life, yea, and the Ordinances, that tend to a better, than be debarred of recourse to my God in prayer. Next to CHRIST, it is man's Mediator, to re-instate him in the favour of an offended God. It is the Moses, that opens the rock, and brings Israel food in the wilderness. It is the Sun, that gives Jeremiah light in the dungeon. It put a muzzle on the lions' jaws, that else would tear a Daniel. It is the Angel, that walking with the children in the furnace, keeps them from so much as singeing in the midst of fiercest flames. It attacks the sun's swift steeds; and, like a sentinel, commands them stand, in the speed of their full career. With reverence be it spoken, it is a kind of charm, cast upon the ALMIGHTY, so powerful that it prevails upon Omnipotency, and makes God, that we sue unto, to become a suitor unto us: "Let Me alone!" (as if He were held) was begged of Moses, when Moses impor-

tuned Him. iv. 29; ix. 11; Gen. xxxii. 26; Ps. l. 15; Phil. iv. 6, 7. *O. Feltham.* (Resolves. Cent. ii. 7.)

At whatsoever time Jacob's voice is heard in the Synagogue, Esau's hands are kept off. Gen. xxxii. 11. *A Jewish Proverb.*

In proportion as Unity is an especial Gospel-duty, so does Gospel-prayer partake of a social character; and Intercession becomes a token of the Divine appointment of a Church Catholic. i. 24; ii. 46; iv. 23, 24; viii. 24; ix. 40; xii. 5; xiii. 2, 3. *J. H. Newman.* (Serm. Eph. vi. 18.)

6 He had a good cause to suffer for, and a good conscience to suffer with. xxv. 10, 11; 1 S. Pet. iii. 14—17. *P. Henry.*

A good conscience is the most certain, clearest, and undisturbed felicity. *Lectulus respersus floribus bona est conscientia, bonis refecta operibus* (S. Bernard); no bed so soft, no flowers so sweet, so florid, so delicious, as a good conscience, in which springs all, that is delectable; all, that may sustain and recreate our spirits. . . Upon this pillow and on this bed CHRIST slept soundly in a storm; and S. Peter in prison so fast, that the brightness of an Angel could not wake him, or make him to rise up, without a blow on the side. This refreshed the sorrow of Hezekiah, when he was smitten with the plague, and not only brought pleasure for what was past, and so doubled the good of it,

“Vivere bis, vitâ posse priore frui,”

but it also added something to the number of his years,

“Ampliat ætatis spatium sibi vir bonus:”

And this made Paul and Silas sing in prison and in an earthquake; and, that I may sum up all the good things in the world, I borrow the expression of S. Bernard, *Bona conscientia non solum sufficit ad solatium, sed etiam ad coronam.* It is here a perpetual comfort; it will be hereafter an eternal crown. 2 Cor. i. 12; 1 S. Pet. iii. 10—14. *Bp. J. Taylor.* (Ductor dubitantium, b. 1. ch. 1. rule 2.)

That lovely bird of Paradise, Christian content, can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse of heaven, with almost equal satisfaction: while “Even so, FATHER; for so it seemeth good in Thy sight!” is the chief note in its celestial song. Phil. iv. 10—13. *Swain.*

7 This *light* was, that S. Peter might see, as well as hear; and so not imagine it to be all fancy. . . . The Angel *smote* him; so deeply did he sleep He bids him *Gird himself and bind on his sandal*; that he may shake off his sleep, and know that it is real. *S. Chrysostom.*

The words, which the Angel used to S. Peter, will admit of an useful application to us all, *Arise up quickly*: for if our salvation is *an escape*, no time is to be lost in life; life and death may depend upon the present moment; and he, who hears not the first call, may hear the last Trumpet, as the second, when the hour of deliverance and the Day of Grace is over, xxiv. 25. . . . Look at the example of our Apostle: he stood not arguing with the Angel about "a proper season," though it were then midnight; but complied immediately. A circumstance meets us here, which merits a particular attention. The Angel bids him *rise up*: but to what purpose, when two heavy chains fastened him down to the floor? And what would the soldiers say, who lay by the side of him? Yet he made no difficulty. God never commands anything, that will prove to be impossible: so S. Peter rose up in faith; and in the attempt *the chains*, that bowed him down, *fell off from his hands*. And though you, in your case, may think the power of sin, which holds you down, is so strong, as to render all your struggles ineffectual, yet you are to remember, that "all things are possible with God;" and that it is not your own strength, but a Divine miracle, that must save you at last. Fear not then the companions, that lie by the side of you, whether they are evil men or evil spirits, whose office it is to keep you, where you are, and confine you to bondage. God can defend you against their attempts; the light, which comes from heaven to guide you, may bring upon them either terror or stupefaction, so that they shall become like dead men and make no resistance. xxvi. 18, 20. *S. Matt. xii. 13; Phil. ii. 12, 13. Jones.* (Serm. on text.)

The free grace of God is that *light*, which can break into the darkest dungeon, from which all other lights and comforts are shut out; and without this, all other enjoyments are what the world would be without the Sun; nothing but darkness. *Abp. Leighton.*

Transtulit in cœlum Christi Præsentia claustrum :
 Quid faciet cœlo, qui cœlum jam creat antro ?

Pomp. Algerius.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him : and wist not that it was true which was done by the angel ; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened unto them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent His angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

8 S. Peter is told to resume the signs of his office, his girdle and his shoes. Ex. xxviii. 4, 8 ; Rom. x. 15. *Beda.*

Lest S. Peter should give way to fears, how he should ever be able to pass through the guard of soldiers, the Angel strengthens him in the assurance of Divine help to such a degree, as to enable him calmly to put on his garment and sandals, and to gird himself. *Proclus.*

Time yet remained unto S. Peter to walk whither he would. See S. John xxi. 18. *Bengel.*

9 *Wist not, &c.*—This would be the impression on the mind of a person, suddenly roused from sleep, under the peculiar circumstance of the case ; but it argues a sound state of sleep ; and so, together with the fact of the Angel's striking S. Peter on the

side, bears witness to the perfect composure and peace of mind, enjoyed by the Apostle, when lying in the prison and in the very jaws of death. (See xx. 9. *Bp. Andrewes.*) xx. 22—24; Isa. xxvi. 3; S. Mark xiv. 40. *J. F.*

It is a minute touch of truth, that S. Peter should mistake for a dream what he saw; having lain so long in prison, and his mind naturally dwelling on his former miraculous liberation. v. 19. *Alford.* (Note v. 20.)

The Spirit works many wonderful things, that we, according to human sense, are ignorant of. For, as the soul doth secretly nourish, and cherish, and refresh the body, and dispenses life and spirits through it, even when the body is asleep, and neither feels it, nor knows it; so the HOLY GHOST, dwelling in the soul, by a secret kind of operation works many things in it, for the quickening and renewing it, while it oftentimes for the present is not so much, as sensible of it. Gen. xxviii. 16, 17; Isa. xlv. 5. *W. Dell.* (Serm. Acts i. 8.)

10 This Blessed Spirit teaches men how they ought to execute the commands of God. He teaches them promptitude, but free from all precipitation; completeness, for he did not leave S. Peter, till he had brought him quite out of the prison; humility and secrecy, in exercising self-abasement, and hiding ourselves from men's notice, as this Angel did, as soon as we have discharged our duty to God. For with what high respect would not the assembled Church have honoured this Angel, had he stayed with S. Peter, and himself presented him to the faithful, as being the captive, whose fetters he had broken asunder, and whom he had snatched from the hands of his enemies? But this humble Spirit, knowing that he was only a Minister of God, and desirous that all the praise of S. Peter's deliverance should be ascribed to God alone, at once disappeared, when his commission was executed. He leaves S. Peter on the very point of entering the house, and resigns all the tokens of love and gratitude, which there doubtless he would have received. viii. 39; 1 Cor. i. 31; ii. 5—8. *M. de Singlin.* (Instr. Chretiennes. Pour la Fête de S. Pierre aux liens.)

Nil ferri valere moræ; nil ærea Petro
Claustra obstant, Stygias orci vincere valvas

Et reserare aditum potis est bipatentis Olympi
 Redditur ille suis ; reduci gratantur ovantes
 Christiadae, Auctoremque ferunt super astra salutis.
 Nec Solymæ tantum cives sensere propinquam
 Muneris hujus opem ; sed posthac Romula tellus
 Gestiit æternâ Petri constricta catenâ.
 Gaude, magna parens Regum, Roma inclyta ; gaude
 Heroum genetrix magnorum, atque æmula cœli ;
 His tibi nam vinculis Libertas parta resurgit,
 Et quæsita salus Capitoli in vertice regnat.

T. Gallutius. (Carm. D. Petro in vinculis.)

We may stand and knock at men's hearts, till our own ache ;
 but no opening, till CHRIST comes. He can fit a key to all the
 cross wards of the will, and with sweet efficacy open it, and
 that, without any force and violence to it. xvi. 14 ; Rev. iii. 7 ;
 v. 3—5. *Flavel.*

11 *Now I know.*—I doubt not to say, GOD hath never been so
 clearly seen, as in the light of a dungeon. viii. 29 ; Rev. i. 9.
Bp. Hall.

Angelico memini patefactas impete portas
 Claustraque disruptis dissiluisse seris.
 Cum stupuit lapsas manibus pedibusque catenas,
 Vixque Petrus patulas credidit esse fores
 Lux mea, tam durum residet Tibi pectore ferrum,
 Ut neque captivæ commoveare prece ?
 Libera quæ cantat vernis avis Attica sylvis,
 Capta silet, solitos nec ciet ore modos.
 Eja, age, pande fores, inamœnaque claustra resolve,
 Et sine sidereas ætheris ire vias.
 Aut, Tua si cupidam præconia dicere temnis,
 Invidus in laudes efficiere Tuas !

Ps. lxxxviii. 8. *H. Hugo.* (Pia desideria.
 Suspiria animæ amantis. C. xvii.)

12 And when he had considered *the thing*, he came to
 the house of Mary the mother of John, whose surname
 was Mark ; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the LORD had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

12 *Many*.—What we cannot obtain by our solitary prayer, we may by social. How so? Because, where our individual strength fails, there union and concord are effectual. ii. 1; S. Matt. xviii.

19. *S. Chrysostom*.

We Christians are a Corporation, or Society of men, most strictly united by the same rites and worship, and animated by one and the same hope. When we come to the public service of God, we come in, as formidable a body, as if we were to storm heaven by force of Prayer; and such force is a most grateful violence to God. S. Matt. xi. 12; S. Luke xviii. 1—8. *Tertullian*. (Apology, ch. 39.)

No magistrates can hinder the Saints living godly, as to the embracing of the Truth in their hearts, and secret performance of prayer. Daniel would and could pray, do Nebuchadnezzar his worst. But princes carry the keys of the Church doors in their girdles, and can shut or open them. When faithful magistrates sway the sceptre, then the ways to Zion are easy and open;

when enemies to the ways and worship of GOD bear rule, then they mourn; Church doors are shut, and prison doors opened to the servants of CHRIST. Then the Woman “flies into the wilderness,” and the Church into private chambers, as we find in the Apostles’ days, with doors shut. O! pray for Kings and Princes; for, as they carry the keys of the Church doors, so GOD carries the key, that opens the doors of their hearts at His pleasure. xvi. 24; Prov. xxix. 2; Esther iii. 15; viii. 15; 1 Tim. ii. 2. *Gurnall*. (On the Christian Armour. Eph. vi. 18. Ch. 43.)

- 13 *Rhoda*.—The vigilance, the fidelity, the zeal, the simplicity, and the gladness of this maiden were such, as to be recorded by the HOLY SPIRIT. GOD leaves in oblivion the names of mighty conquerors, and treasures up for His Church, throughout all ages, the *name* of a poor girl. ix. 36. *Quesnel*.

Speak, soul; hath the Spirit of GOD put His golden key into the lock of thy will, (xvi. 14,) to open the everlasting door of thy heart to let CHRIST, the King of Glory, in? Hath He not only opened the eye of the understanding, as He awakened S. Peter asleep in prison, and caused the *chains* of senseless stupidity to fall off thy conscience, but also opened the *iron gate* of thy will to let thee out of the prison of impenitency; yea, brought thee to *knock* at the door of heaven for entertainment, as S. Peter did at the house of Mary, (where the Church was met)? Be of good comfort; thou mayest know assuredly, that GOD hath sent, not His Angel, but His own Spirit, and hath delivered thee out of the hand of sin, Satan, and Justice. *Gurnall*. (On the Christian Armour, Eph. vi. 16, ch. 4.)

- 14 *For gladness*.—Mark even the servant-girls; how full of piety they are. Refer to ii. 18. *S. Chrysostom*.

How different this maiden-door-keeper from her, who, instead of welcoming S. Peter with *gladness*, assailed him with accusation and reproach, S. John xviii. 17: and what an altered man was the great Apostle. It is remarkable, that one of the fullest and finest statements of the Divine plan of our Eternal Redemption in CHRIST is made in connection with the duty of servants. Titus ii. 9—14; 1 Cor. i. 26—31. *J. F.*

Those joys clasp us with a friendlier arm, that steal upon us, when

we look not for them. xxvii. 20; Ps. xcvii. 11; 2 Cor. i. 9.
O. Feltham.

15 So slow are even the best of men to believe the goodness of GOD. S. Matt. xxviii. 17; Eph. iii. 20. *J. Milner.* (Church History, Cent. i. c. 1.)

They thought more of the power of Herod, than the power of GOD; and probably the death of S. James had discouraged them. Yet their prayer of "little faith" was answered; the blessing was even granted to them, before their prayer was over. Isa. lxxv. 24; Dan. ix. 21. *J. F.*

From this and the like texts of Scripture (S. Matt. xviii. 10; Eccl. v. 4—6,) seeming so plainly to favour the general belief of Jews, Christians, yea, and of the wiser heathens, I cannot but judge it highly probable, that every faithful person at least hath his particular good Genius or Angel, appointed by GOD over him, as the guardian and guide of his life. But yet, if any man shall look upon our inferences from those texts, as not demonstrative, and shall modestly doubt of, or dissent from, so received an opinion, for my part I shall not quarrel with him; provided that, in general, he acknowledges the ministry of Angels, for the good of those, who shall be heirs of salvation, as need shall require. Rom. xiv.; Phil. iii. 16. *Bp. Bull.* (Serm. Heb. i. 14.)

It derogateth greatly from the mercy and care, that GOD hath for His, to say, that every man hath but one good Angel, and one bad; for every man and woman fearing GOD hath as many, as Jacob had (Gen. xxxii.); and even so many, as shall be needful to His wisdom, that ever knoweth what is expedient and fit. Ps. lv. 19; 2 Kings vi. 17. *Bp. Babington.* (Notes upon Gen. xxxii.)

16 *When they had opened the door.*—When iron gave obedience, how can wood make opposition? The answer is easy. There was no man to open the iron gate; but a portress was provided of course to unlock the door. GOD would not therefore show His finger, when men's hands were appointed to do the work. Heaven will not superinstitute a miracle, when ordinary means were formerly in peaceable possession. S. John xi. 39. *T. Fuller.*

17 The first appointed Church with regular Episcopacy was that at Jerusalem ; of which place S. James was constituted Bishop. This is plainly and unanimously testified by the ancient fathers and historians of the Church, whilst the Sacred History, in a great measure, though not directly, proves the same . . . With respect to the date of his appointment, it is proper to observe, that it appears to have taken place immediately after the Apostles had been endued with the HOLY GHOST: for it is said, that he was martyred in the seventh year of Nero, the sixty-third after our SAVIOUR's Birth ; "after he had governed Jerusalem thirty years," says S. Jerome. (De Script. Eccl.) . . Eusebius says (Ecc. Hist. L. ii. c. 1,) that he received his charge after the Ascension of our SAVIOUR. Acts i. 3 . . . And as Ignatius has made S. Stephen to be a Deacon, to the Bishop of Jerusalem (Ep. ad Trall.), S. James's Consecration must have been before the death of S. Stephen . . If the above account be true, it sets at rest all questions, respecting the Divine origination of Episcopacy. xv. 13 ; xxi. 18 ; Gal. i. 19 ; ii. 1, 12. *T. Sykes.* (A Discourse on Parochial Communion, P. i., c. 1.)

The excellent Mons. de Singlin, in connection with the remark, already quoted at verse 10, observes, that S. Peter *departed* from them with like promptitude, as the Angel had just left him, and as a pattern of humility : so that the faithful were by this means taught to look beyond man and Angel, to disregard both, and to ascribe the deliverance of S. Peter wholly unto God. Ps. lxiv. 9 ; cxv. 1 ; S. Mark ix. 8. *J. F.*

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

20 And Herod was highly displeased with them of Tyre and Sidon : but they came with one accord to

him, and, having made Blastus the king's chamberlain their friend, desired peace ; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

18 It was usual of old for a General to deliver a choice prisoner to a soldier, who was to keep him at the peril of his life, which was forfeited, if his prisoner escaped : and GOD delivers up His own, whom He hath rescued from Satan, to the custody of His Ministers with the same caution ; having declared under the metaphor of a watchman, that if any perish, for want of due warning, "He will require their blood at the watchman's hand." xxvii. 42 ; 1 Kings xx. 39 ; Ezek. iii. 18, &c. ; xxxiii. 8. *Dean Comber*. (A discourse on the office for making Priests, ch. iii. s. 2.)

19 As for the means, whereby GOD withholdeth men from sinning, they are also of wonderful variety. Sometimes He taketh them off by diverting the course of the corruption and turning the affections another way. Sometimes He awaketh natural conscience, which is a very tender thing, when it is once stirred . . . Sometimes He affrighteth them with apprehensions of outward evils, as shame, infamy, charge, envy, loss of a friend, danger of human laws, and sundry other such like discouragements. Sometimes He cooleth their resolutions by presenting unto their thoughts the terrors of the Law, the strictness of the last account, and the endless insufferable torments of hell-fire. Sometimes, when all things are ripe for execution, He denieth them opportunity, or casteth in some unexpected impediment in the way. Sometimes He disableth them and weakeneth the arm of the flesh, wherein they trusted ; so as they want power to their will, as here He dealt with Abimelech . . . Not to speak yet of that sweet and, of all other, the most blessed and powerful restraint, which is wrought in us by the Spirit of Sanctification, renewing the soul, and subduing the corruption, that is in the flesh, unto the obedience of the Spirit.

iv. 21; Jer. v. 22; 2 S. Pet. ii. 9; Ps. lxxvi. 10. *Bp. Sanderson.* (Serm. Gen. xx. 6.)

And he went down, &c.—This looks like guilt: his conscience was ill at ease. Change of scene, instead of change of life, was his remedy. The fact is more observable, because Josephus in his detailed account of the character of Herod, (Ant. B. xix., c. 7, s. 3) informs us that he was very fond of residing at Jerusalem. His beloved city now ceased to be to him what it was: it spake of the blood of God's faithful Martyr, and troubled his soul under a sense of his guilt. How soon indeed did his sin "find him out;" and the place, where he expected a refuge, witness his dreadful end, and prove his ignominious grave. Gen. iv. 14—16; S. Mark vi. 16. *J. F.*

Mobile cor nullâ potis est requiescere sede :

Unus ei centrum nam Deus, una quies.

Hæftenus. (Schola cordis. Lect. xix. Lib. 3.)

20 *Highly displeased.*—It is worth the observation, to hear the poor man sing to his plough, and the rich man fret in his palace and torment himself. This shows, it is the mind, not the fortune, that makes us happy. xvi. 25; 1 Kings xx. 43; Prov. xvii. 1. *Lord Capel.* (Contemplations, 142.)

Observe how easily Herod is talked over, even by *Blastus*; like a poor creature, soon incensed and again pacified; and on occasions a slave of the populace, with nothing free and independent about him. v. 3; xxiv. 27; xxv. 9; S. John xix. 8. *S. Chrysostom.*

Of nations, as of individuals, the first blessing is independence. Neither the man, nor the people, can be happy, to whom any human power can deny the necessities or conveniences of life. There is no way of living without foreign assistance, but by the product of our own land, improved by our own labour. Every other source of plenty is perishable, or casual. *Dr. Johnson.* (The Universal Visitor. Essay on Agriculture.)

Nature seems to have taken a particular care to disseminate her blessings amongst the different regions of the world with an eye to the mutual intercourse and traffic amongst mankind; that the natives of the several parts of the globe might have a kind

of dependance upon one another, and be united together by their common interest. Almost every degree produces something peculiar to it. . . . If we consider our own country in its natural prospect, without any of the benefits and advantage of commerce, what a barren uncomfortable spot of earth falls to our share! . . . Nor has the traffic more enriched our vegetable world, than it has improved the whole face of nature among us. . . . For these reasons, there are not more useful members in a commonwealth, than merchants: they knit mankind together in a mutual intercourse of good offices, distribute the gifts of nature, find work for the poor, and wealth to the rich, and magnificence to the great. Gen. xlii. 1, 2; xxxvii. 25. *Addison*.* (Spectator, 69.)

- 21 *Fulgidi compedes et clara miseria*, golden fetters, but a dazzling misery; riches, the occasion of disquiet; pomp, the object of envy; fame, but the opinion of men, and of no longer duration than their other fancies. *Dormierunt somnium suum*, says a Prince, as great and powerful, as he was learned and holy, *et nihil invenerunt omnes viri divitiarum in manibus suis*: thus the rich and the great sleep out their golden dreams; and, when they awake, find nothing in their hands. xxv. 23; Ps. lxxv. 6. *Phil. Ellis*. (Serm. S. Matt. v. 12.)

The littleness and insignificance of human life appear sufficiently from the things themselves, without comparing them to the subjects of religion. For see, what they are in themselves. Ahasuerus, that great Prince of the Eastern world, puts a question to Haman, his chief Minister of State: he asks him, "What shall be done unto the man, whom the King delighteth to honour?" Haman, imagining, that he was the person, whom the King had in his thoughts, answered in these words; "Let the *Royal apparel* be brought, which the King useth to wear, and the horse, that the King rideth upon, and the Crown Royal,

* It is curious and instructive to notice the difference of opinion, existing between these two great writers, Dr. Johnson and Addison, on a matter of so weighty political importance; especially when we recollect how generally

the same subject has been discussed in our own times, and to what Legislative changes that discussion has led. I have cited them both, for the purpose of this comparison: *sed non est nostrum tantas componere lites*.

which is set upon his head; and let this apparel and horse be delivered to the hand of one of the King's most noble Princes, that they may array the man withal, whom the King delighteth to honour, and bring him on horseback through the streets of the city, and proclaim before him; 'Thus shall it be done to the man, whom the King delighteth to honour.'" Here you see the sum total of worldly honours. An ambitious Haman cannot think of any greater thing to ask; Ahasuerus, the greatest Monarch in the world, has nothing greater to give to his greatest favourite: powerful, as he is, he can only give such honours, as these. Yet these are the mighty things, for which men forget God, forget their immortality, forget the difference between an Eternity in heaven and Eternity in hell. . . . If thou rememberest that this life is but a vapour; that thou art in the body, only to be holy, humble, and heavenly-minded; that thou standest upon the brink of death, Resurrection, and Judgment; and that these great things will suddenly come upon thee, like a thief in the night, thou wilt see a vanity in all the gifts of fortune, greater, than any words can express. Do but therefore know thyself, as Religion has made thee known; do but see thyself in the light, which CHRIST has brought into the world; and then thou wilt see, that nothing concerns thee, but what concerns an Everlasting spirit, that is going to GOD; and that there are no enjoyments here, that are worth a thought, but such, as may make thee more perfect in those holy tempers, which will carry thee to heaven. Esther vi. 6; Ps. xlix. *Wm. Law.* (A Practical Treatise upon Christian Perfection. Ch. 1.) How quickly does a death-bed cure us of these follies. S. Luke xvi. 22. *Hamilton.*

Rule and government is of GOD; but pride and vanity is of the devil. *Bp. Babington.*

22 And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

23 And immediately the angel of the LORD smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

22 It is admiring of persons, that is the traitor to truth, and makes men cry "*Hosanna*" to error, and "*Crucify*" to truth. Eusebius, out of Josephus, tells us of this Herod, his coming into the theatre gorgeously clad; and, that, while he was making an eloquent oration to the people, his silver robe, which he then wore, did by the reflex of the sunbeams shining on it so glisten, as to dazzle the eyes of the spectators: "And this," saith he, "occasioned some to cry out, *The voice of God, and not of man.*" And truly the glistening varnish, which some men's parts and rhetoric put upon their discourses, does often so blind the judgment of their admirers, that they are prone to think all, which they speak, to be Divine. viii. 10; S. Jude 16. *Gurnall*. (On the Christian Armour. Eph. vi. 14. Ch. ii.)

How will that spirit trample upon *men*, that dare vie with the ALMIGHTY! *Bp. Hall*. (Of Contentation. S. 24.)

Dives quasi Divus. *Varro*.

Jam non ad culmina rerum
Injustos crevisse queror: tolluntur in altum
Ut lapsu graviore cadant.

Claudian. (Ad Rufinum. Lib. i. v. 21.)

23 *Immediately* he was smitten; in such splendour of attire, in such celebrity of attendants, before the face of strangers, among those, who in their hearts were no better, than his enemies. Never did he come out of that chair of the scorner (Ps. i. 1) from that throne, wherein he was Canonized, till he was stripped of all dignity, and deprived of that Title by the Angel of the LORD. Had he been struck with sickness in any other place, I know not how it would have been excused; the fault would have been laid upon his long journey from Galilee to Cæsarea: perchance the Sidonians had been charged to poison him: such suspicions are very rife, as if it were impossible for Princes to come to their end by natural infirmities: but now no such rumour could be broached. *Immediately, &c.* . . . See what a

contrariety of instruments GOD did use to make his death the stranger—an *Angel* and a *worm*!—an Angel, that he might say with the Philistines, “Who is able to endure these mighty Gods?” (1 Sam. v. 20,) a worm, that he might say, *Et tu, Brute?* The meanest of creatures can conquer a king by GOD’s ordination: an Angel, for His sake, who was his Judge, to show His mightiness; a worm, for his sake, that was judged, to show his baseness: an Angel, to show how a sinner cannot look upon heaven; for it is full of wrath; a worm, to show that he cannot tread safely upon earth, for it is full of vengeance. An Angel is an immortal creature, to threaten such pain unto the soul: a worm is a most corruptible creature, to show the fading of the body. S. Matt. xxi. 19; Isa. x. 3; 2 Chron. xiii. 20; xxvi. 20. *Bp. Hacket.* (Serm. on text.)

It is the observation of the eloquent Tertullian, that GOD, as soon as He had finished the great work of the Creation, did then, and not till then, assume the dreadful title of the “LORD of Hosts.” And it is further observed by others, that this dreadful title is mentioned more than two hundred times in Scripture; the better to deter sinners from affronting Omnipotent Majesty. It seems the sinner cannot make war with heaven, but he must at the same time arm the whole Creation against himself: he cannot fight against the ALMIGHTY, but he must also fight against all those creatures, which are under the command of the “LORD of Hosts.” . . . The elements, the heavens, and hell itself are at the command of Almighty GOD; and, if there yet be wanting more forces to fight these battles of the LORD, the Angels are still remaining, those mighty Hosts of heaven and standing Militia of the ALMIGHTY. Indeed GOD doth not always draw forth these train-bands of heaven: an army of lice serves sometimes to baffle a proud Pharaoh, and a silly worm, when commissioned, is able to spoil the Divinity of a blaspheming Herod. v. 39; ix. 5; 2 Macc. ix. 5, 9; 1 Cor. i. 25. *March.* (Serm. Ps. lxxvi. 7.)

Digna luens meritis, ut sordidus ulcere* obiret,

Qui se crediderat vestis honore Deum.

Paulinus. (Poem. xxii. Epithal. Juliani et Iæ.)

* In the preceding verse he calls it *vulnus vermistum*.

Let no man preach for the praise of men ; but, if you meet it, instantly watch and stand upon your guard, and pray against your own vanity, and by an express act of acknowledgment and adoration return the praise to God. Remember that Herod was, for the omission of this, *smitten of an Angel* ; and do thou tremble, fearing lest the judgment of God be otherwise, than the sentence of the people. S. Luke xvi. 15 ; 2 Cor. x. 18. *Bp. J. Taylor.* (Advice to his Clergy. Rule iv. 64.)

The contrast, exhibited in this chapter, between the respective condition of Herod and S. Peter, the worldling and the Saint, suggests to us the important inquiry ; whether we “ choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” (Heb. xi. 25.) Herod is on his gorgeous throne, Royally apparelled ; S. Peter in his prison, “ fast bound in misery and iron :” the one is on the height of worldly prosperity, surrounded with the idolatrous acclamations of the people ; the other lies in the solitude of the dungeon, alone, having “ none to comfort him.” But the scene changes. “ Light is sprung up for the righteous ;” and “ the triumphing of the wicked is short.” Two Angels appear, both sent of God, the Judge of all men. Herod’s Angel, the messenger of wrath, *smites* him to his condemnation ; S. Peter’s Angel, the minister of salvation, *smites* him, in order to his deliverance. Herod is deserted forthwith by all men, even by his flatterers and courtiers ; but S. Peter is welcomed with joy by his brethren. Herod is *eaten of worms*, and *gives up the ghost* ; but S. Peter lives to preach the Gospel, and, through it, “ he never dies,” but “ lives for evermore.” Whence all this difference between them ? It arose from the difference in their characters ; Herod loves and accepts “ the praise of man :” S. Peter “ seeks that honour, which cometh of God only, and ascribes to Him all the glory.” (See note at verse 17.) Ps. xxxvii. ; lxxiii. ; lii. 8, 9. *J. F.*

Si quem superbis auxit honoribus,
Et invidendo Fors posuit loco,
Ponat tumorem, nec salutem
Arbitrio popularis auræ
Confidat ; Euris dulce furentibus,
Dat illa ludos Nereidum gregi

Phaselus, imprægnata ventis
 Cui nimium tumuère vela.
 Fortuna longâ nota tyrannide, et
 Ludum protervum ludere contumax,
 Et donat, et tollit secures,
 Inque throno locat, inque turbâ. . . .
 Vento replevit gloria Cæsarem;
 Cæsar replevit sanguine Curiam.
 Quot bellicis notus trophæis,
 Tot celeberrimus Marius ruinis! . . .
 O mæsta diræ scena tragediæ!
 Tot clara Regum nomina, tot ducum,
 Dum sorte ventosâ tumescunt,
 Sanguineo periere ludo.

Joan. Waerenborch. (Typus mundi, xvii.)

- 24 Three distinct heads will, I think, furnish us with the conditions of the Church's strength in her great work of Evangelising the earth. These are connected either, (1,) with some peculiar quickening of the Church's internal life; or, (2,) with a manifest perfecting of her external framework; or, (3,) with some special calling forth into use and exercise of her inherent powers. . . . I refer to the record of the conversion of three thousand on the day of Pentecost, when assuredly, if ever, the life of the Church was quickened to the utmost: so, again, in close connection with a description of the Church's unity, continual prayer, perpetual communion, gladness and singleness of heart, stands the record of its rapid growth, when "the LORD added to the Church daily such, as should be saved" (iii. 47): and so, again (ch. xii.), those few signal words, in which the withering of Herod's power is put into startling contrast with the growth of CHRIST'S Church. *But the Word of God grew and multiplied*, is the conclusion of an account of a time of special quickening of the Church's life, when, in the first blast of persecution, S. James had been "killed with the sword," and S. Peter had been miraculously delivered from the dungeon: . . . and so, to notice one passage more, the declaration (ch. v. 14) "And believers were the more added to the LORD, multitudes both of men and women," follows an account of the special

quickenings of the Church's life by the sudden visitation of God upon Ananias and Sapphira. Here then clearly is one condition of the Church's growth—internal vitality. The next, to be specially noted, is the perfecting of its external framework. Thus one of the most jubilant among these various passages, "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith," is closely connected with the first Institution of the third order of the Christian Ministry. And, lastly, (ch. xix. 20,) "So mightily grew the Word of God and prevailed," is manifestly connected with that calling forth of spiritual power, which so specially marked S. Paul's stay at Ephesus. Here then we have the three conditions of the Church's strength. . . . By parity of reason, the lack of these must be a cause of weakness and inaction. *Bp. Wilberforce.* (Serm. before the Soc. for the Prop. of the Gospel, 1850.)

As the vine striketh its roots deep into the soil, prepared for it, and then diffuseth its numerous branches all around, covering the fertile hills, by the sides of which it is planted, or running up the lofty cedars to the bodies of which it is joined, such was the growth and fruitfulness of the Israelitish Church; but much greater was that of the Church Christian. Her roots were fast fixed in the hearts and affections of the faithful; and her boughs shot forth abundantly: they often felt the knife, but increased under it, both in number and vigour; till at length she overshadowed the Roman Empire with her branches, and replenished the earth with her fruit, grateful to God and man. xix. 20; Isa. v. 7; Ezek. xv., xvii., xix.; S. Matt. xxi. 33. *Bp. Horne.* (Comment. Ps. lxxx. 9, 10.)

The history of the Acts is nothing but a part of the Gospel, and in my opinion not the least part: since in the Gospel the seed is described, as being cast into the earth; here we have it springing up, and by degrees expanding and bringing forth its fruit. S. John xii. 24; xv. 16. *Erasmus.* (Note i. 1.)

CHAPTER XIII.

NOW there were in the Church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the LORD, and fasted, the HOLY GHOST said, Separate Me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

1 It is recorded in the life of our excellent Bishop Ridley, that he made his family learn by heart this chapter, and also Ps. ci. x. 2, 7. *J. F.*

S. Paul and S. Barnabas are numbered among the *Prophets* and *Teachers* of the Christian Church. We read, that they “Ministered to the LORD” (λειτουργεῖν) ; which some in an especial manner interpret of the celebration of the Holy Eucharist. Here then we find them, both by teaching and administration of that Blessed Sacrament, discharging the work of a Priest or Presbyter, as we now understand that word. But they still wanted the Apostolical or Episcopal character ; by virtue of which they might do that ordinarily, which, as Prophets, they could only do in extraordinary cases, and by an express direction of the HOLY SPIRIT ; namely, found Churches, and ordain Elders or Bishops in every place. This dignity, therefore, we are told they now received, by the laying on of the hands of the other three Prophets, here mentioned, namely, Simeon Niger, Lucius of Cyrene, and Manaen. And from henceforth not only their title was changed (they being afterwards called

Apostles, xiv. 4, 14), but they exercised another sort of power ; “ ordaining Elders in every Church,” verse 23. Thus was S. Barnabas, together with S. Paul, first a *Teacher* and a *Prophet* ; then consecrated to be a Bishop, or an *Apostle*, according to the order, which our LORD Himself had appointed, that there should be in His Church, first *Apostles*, secondly *Prophets*, thirdly *Teachers*, 1 Cor. xii. 29 : which those, therefore, would do well to consider, who thrust themselves at once into the highest station and full powers of the Church, not allowing distinct degrees of the same, nor by consequence successive Ordinations or Consecrations to it : whereas S. Paul, though he were “ called to be an Apostle, not by man, but by JESUS CHRIST” Himself, Gal. i., was yet Consecrated to be an Apostle by the ordinary form of Imposition of hands, after he had preached in the Church sometime before. xv. 13, 22. *Abp. Wake*. (Preface to Translation of the Catholic Epistle of S. Barnabas.)

Of these degrees in the Ministry (Eph. iv. 11), some be extraordinary, some be ordinary ; the three first are extraordinary, and served for the first plantation of Christian Religion. Of those three the *Apostles* had *plenitudinem Ministerii*, the fulness of Ministerial power : for their calling comprehended all the other degrees. And why ? They were to lay the foundations of the Church ; so the Apostle teaches us, Eph. iv. ; and S. John calls the twelve Apostles “ the twelve foundations of the heavenly Jerusalem,” Rev. xxi. They had infallibility of knowledge, because they were to set down the Canon of the Scripture ; their Diocese was all the world ; they might plant Churches every where ; their flock were not only “ all nations,” but all Pastors ; they had power, not only to ordain them, but also, to enable them : never was the like Ministerial power, given unto mere men. As for the other two, the *Prophet* and the *Evangelist*, they had each of them a piece of the Apostle’s power. The Prophet of the New Testament was he, that was so well seen in the Prophets of the Old, that he could discern the New Testament in the Old, and show how the one is confirmed by the other. This was his proper gift, though he had some other accessory, which was to foretel future things, to advise in per-

plexed cases, answerable unto *Urim* and *Thummim*, and to discover the secrets of men's thoughts; which were occasional works of the Spirit of Prophecy; but the ordinary was that, which I first specified. The Evangelist delivered the New Testament only, and in doing that was assistant to the Apostles, following their directions, and supplying their place, whithersoever they were sent. This was their principal work; whereunto some of them had an accessory; which was to record the sum of the Gospel, indited unto them by the Apostles: so did S. Luke and S. Mark. *Bp. Lake.* (Serm. Eph. iv. 11.)

- 2 To *call* men to the Ministry is a free act of authority, choice, and wisdom, which are properties of a person, and none other; nor is either the FATHER, or the SON, in Scripture introduced more directly clothed with personal properties, than the HOLY GHOST is in these places. xv. 28; xvi. 6, 7. *Dr. Owen.* (On the HOLY SPIRIT. P. 62.)

Here a regular Ordination and Mission are prescribed by the HOLY GHOST for two men, already endued with the HOLY SPIRIT, as requisite in them to a full and authoritative exercise of their Ministry. What then can we think of their presumption, who take this Ministry upon them, without being either Ordained, or Sent? xix. 13; Rom. x. 17; Heb. v. 4, 5. *P. Skelton.* (Senilia. 69.)

The *differentia*, if I may so speak, of Sanctity is *Separation*. All baptized Christians are called to be separate; separate from the world in its heathenism, and in its wickedness; placed in a new relation to God, to Eternity, and to each other; and invested by their Heavenly membership with the attributes of "Kings and Priests unto God." But, as the separation of the whole Body of Israel admitted of an inner line of separation in the tribe of Levi, and that again of an interior line of Priesthood, so out of the LORD's heritage the Apostles chose some to be Clerks, and separated them to special offices, over and above those of ordinary Christians. And our vocation is this; to publish with authority and defend CHRIST's Gospel amongst mankind; to recommend it by our lives; to gather into His fold all, that are to be won; and to prepare His members by teaching them their duties, by the right exercise of discipline;

by imparting to them the Sacramental gifts, which CHRIST has imparted to us, and by presenting their prayers and praises with our own at the footstool of His Mercy-seat on earth, for the possession of that glorious Kingdom, which of His Infinite mercy He “has prepared for them before the foundation of the world.” i. 22; Numb. xvi. 9; S. John xvii. 6; Rom. i. 1. *Bp. Medley*. (Charge to the Clergy of Fredericton, 1850.)

If it seem very hard, that we should admit a restraint so particular, as, after that general charge (S. Matt. xxviii. 20), to make any Apostle, notwithstanding, the Bishop of some one Church, what think we of the Bishop of Jerusalem, S. James, whose Consecration unto that Mother See of the world, because it was not meet, that it should at any time be left void of some Apostle, doth seem to have been the very cause of S. Paul’s miraculous vocation to make up the number of the Twelve again (ch. i.) for the gathering of the nations abroad; even as the martyrdom of the other James the reason, why Barnabas in his stead was called? viii. 1; xii. 2; xv. 13; xxi. 18; Gal. ii. 8. *Hooker*. (Eccl. Pol. B. vii. ch. 4. s. 2.)

3 “The neglect and defect of the Ember-week fast,” George Herbert said, “had such influx on the children, which the Father of the Church did beget at such times, as malignant stars are said to have over natural productions: children of such parents, as be fasting and praying, being like Isaac, and Jacob, and Samuel, most likely to become ‘children of the promise,’ wrestlers with GOD, and fittest to wear a linen Ephod.” S. Matt. ix. 38; S. John xvi. 24; S. James iv. 2. *G. Herbert*. (Life by Barnabas Oley.)

Sacerdos imponit supplicem manum; Deus benedicit potenti dextrâ.
The chief priest lays on the hand of prayer; GOD Blesses with the right hand of power. viii. 18; 2 Tim. i. 6. *S. Ambrose*.

What a dignity the Spirit of GOD puts on the Ministry of the word; that, in those times, when visions and revelations were in use, yet GOD established the Ministry. *Chr. Love*.

There are persons of great note, who imagine, that it was at this time and on this occasion that our LORD vouchsafed to lift S. Paul into heaven (2 Cor. xii. 1, &c.) and to give him new revelations. For there could be no time more fit than this, when he

was to engage in a dangerous war against the whole idolatrous world. Then he was armed with an extraordinary resolution, by conversation with Angels in the other world: where he heard "things unutterable," and was confirmed, no doubt, in the belief of the Glory of the LORD JESUS, by whose power he was thus transported; and whom it is most likely he again saw, shining, as the sun, among those stars of light, in that orb, to which he was carried. But this he speaks of so sparingly himself, that I ought to pass it over, as fast as he does. xviii. 9; xxii. 17; xxiii. 11. *Bp. Patrick.* (Witnesses to Christianity, &c. Ch. iii.)

4 So they, being sent forth by the HOLY GHOST, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

4 S. Paul received the HOLY GHOST at the same time with his Baptism, by the Ministry of Ananias, ix. 17. After this, we find him preaching the Gospel, verse 20. But we hear not of any thing else, that he did, till after his Consecration, recorded ch. xiii. 3. Then indeed he "ordained elders," xiv. 23, confirmed the disciples, xix. 6, dispensed the Sacraments, xx. 7, and did everything, that the other Apostles had power to do—[and was

himself called an Apostle, xiv. 14.] *Rev. E. Kelsall.* (Second letter to Dr. Waterland on the subject of Lay Baptism.)

We may observe on what good grounds the last revisers of the Common Prayer added two new Holy Days in the Calendar; which had been omitted in the former editions, even the Conversion of S. Paul and S. Barnabas's Day: for these being Apostles of the same power and dignity with the other Twelve, there was all the reason in the world that we should commemorate and give God thanks for them, as well, as for the other. But to distinguish them from the others, the Eves or Vigils of these Days are not appointed to be observed so, as those of the others are. Gal. i. 1. *Bp. Beveridge.* (Serm. Acts i. 26.)

In retaining the rule of Episcopal ordination, our Church has retained an institution, sanctioned on the three grand rules, *Quod semper, quod ubique, quod ab omnibus.* When our Rulers thus send forth their annual supply of labourers into the harvest of the Lord, they send them forth in the same manner, by the same derivative authority, and under the promised sanction of the same Eternal Spirit, who sent forth S. Barnabas and S. Paul to the work of converting the Gentiles, and in whose Name the latter Apostle appointed Titus in Crete, and Timothy in Asia. 1 Tim. vi. 14; Titus i. 5. *Bp. Heber.* (Serm. S. Matt. ix. 38.)

There is nothing, next the fundamentals of faith, in which the Church should be more clear and confidently ascertained, than this; the *χειροθέσια*, Ordination and Succession of their Evangelical Prophets: for "how shall they preach" or rule, unless they be lawfully "sent," Rom. x. 15, and set over the household of faith, CHRIST's family? And how shall others, as sons, pay respect to them, as fathers, if they either doubt or deny that relation? If every one may effect new ways, by-paths, and postern doors, S. John x. 1, or climb over the wall, or use force and faction to consecrate himself, or any other, a Minister in the Church, . . . we may look for good store of Jeroboam's calves and idols, as well as priests; such, as vulgar folly, faction, and presumption lists to set up for themselves. Numb. iii. 10; 1 Kings xii. 31; 1 Cor. xiv. 33; xi. 16. *Bp. Gauden.* (Serm. 2 Kings ii. 12. Preached at the funeral of Bp. Brownrig.)

The Rev. Samuel Cradock, in his useful and most judicious work, entitled "The Apostolical History," (London, 1 vol. folio, 1672,) distinguishes the five Missionary journeys of S. Paul in the following manner:

1. From Antioch with Barnabas to preach the Gospel to the Gentiles, John Mark being their minister; at which time they travelled to *Cyprus*, Pamphylia, Lycaonia, Pisidia, and other provinces of Asia the Less. This journey is described ch. xiii., xiv.; and may be called "*Iter Asiaticum*."

2. From Antioch with Barnabas, Titus, and others, to the Council at Jerusalem, ch. xv. from verse 1 to 36. "*Iter Hierosolomitatum*."

3. With Silas and Titus to revisit and confirm the Churches, already planted; after which he passed into Europe by Macedonia, and visited Philippi, Berea, Thessalonica, Athens, Corinth, returning by Ephesus into Syria and Judea, and so to Antioch, ch. xv. 36 to xviii. 23. "*Iter Græcum*."

4. From Antioch by Galatia and Phrygia to Ephesus, from whence he visited the European Churches, and then from Macedonia, through Asia the Less and Syria, he returned to Judea, where at Jerusalem he was accused and made prisoner. Ch. xviii. 23—xxvii. As he spent the greatest part of his time in this journey at Ephesus (xix. 10), it may be called, "*Iter Ephesinum*."

5. His last recorded journey from Cesarea to Rome. Ch. xxvii., xxviii. "*Iter Romanum*." J. F.

5 *Their minister*.—All Ecclesiastical persons, or Clergymen, may be considered in a three-fold relation; first, to GOD; secondly, to the people; thirdly, one towards another. In respect of GOD, all are ministers, of whatsoever degree they be; because they do what they do by commission from Him, either more or less immediate: for a minister is he, *qui operam suam alicui, ut superiori, aut Domino præbet*. In respect of the people, all are Bishops, that is *Inspectores*, or overseers, as having charge to look unto them. But, lastly, compared one to another, he, whom we usually call Bishop, is the only overseer of the rest; *Inspector totius Cleri*. Deacons are only ministers to the rest, *Ministri Presbyterorum et Episcoporum*; and in that respect have

their name *ἐπίσκοποι*. Bishops are a degree of Presbyters, of Divine ordinance to be, as Heads, Chiefs, and Presidents of their brethren. All other Ecclesiastical Ministers, whether *in Ecclesiâ* or *foro Ecclesiastico* (I mean, whether they attend Divine duties in the Church, or Jurisdiction in Ecclesiastical Courts) are all a kind of Deacons, being to the Presbyters, either single or Episcopal, as the Levites were to the *Sacerdotes* in the Old Testament, namely, to minister unto, or for, them. . . . Presbyters are by us unnaturally and improperly called Ministers, either of the Church, or of such or such a parish: we should call them, as my text doth, "Ministers of God" or "Ministers of CHRIST," not Ministers of men. Rom. i. 1; 2 Cor. vi. 4; xi. 23; 1 Thess. iii. 2; Col. i. 7; 1 Tim. iv. 6; 2 Cor. iii. 6; Eph. iii. 7; Col. i. 23. . . Yet might this speech, Minister of the Church, if rightly construed, be admitted; namely, if it be spoken, by an ellipsis, for Minister of God for and over the Church: so the Apostle (Col. i. 17) "A faithful Minister of CHRIST for you;" that is, CHRIST's Minister, not their's; yet not for CHRIST, but for them: but those, who use this speech, commonly mean otherwise. xvi. 17; xxvii. 23; S. Luke xii. 42. *J. Mede.* (Serm. 1 Cor. iv. 1.)

7 *Deputy of the country.*—It would have been a very ill-advised choice of matter, to record a fact, in the hope of making it believed, in the face of universal notoriety. The conversion of a Proconsul is something conspicuous. xxvi. 26. *Abbadie.*

We have, in this historical, but very practical Book of holy Scripture, Cornelius, "a devout man;" Barnabas, "a good man;" *Sergius Paulus*, "a prudent man;" Apollos "an eloquent man, and mighty in the Scriptures." What a diversity of character; each, in its kind, conveys some particular instruction; for it is the manifold working of the same Spirit, who sanctifies the prudent mind, the eloquent tongue, the devout spirit, and the good beneficent life to the service and glory of God. 1 Cor. xii. 4—13. *J. F.*

A prudent man.—[We may here see] as in a clear glass, how vain and utterly worthless man's human wisdom is, which was unable to defend *Sergius* from such gross delusions of Satan. Ps. cxi. 10. *Calvin.*

The wonder is, that, although prepossessed by Simon's sorcery, he was nevertheless willing to hear the Apostles. Prov. xvi. 1. *S. Chrysostom.*

8 Satan makes choice of persons of place and power. These are either in the Common-wealth or in the Church. If he can, he will secure the Throne and the Pulpit, as the two forts, that command the whole line. A Prince, a Ruler, may stand for a thousand. Therefore saith S. Paul to Elymas, when he would have "turned the *Deputy* from the faith" O! full of *all subtilty*, thou child of the devil." As if he had said; you have learnt this of "your father, the devil," to haunt the Courts of Princes and wind into the favour of great ones. None indeed have such advantage to draw others to their way. Corrupt the Captain; and it is hard, if he bring not his troop off with him. When the Princes, men of renown, stood with Corah (Numb. xvi. 2), presently a multitude are drawn into the conspiracy. Let Jeroboam set up idolatry, and Israel is soon in a snare: it is said the people "willingly walked after his commandment" (Hos. v. 11.) . . . How may the worship of God be neglected? Let Hophni and Phinehas be but scandalous in their lives, and many, both good and bad, will "abhor the Sacrifice of the LORD." Verse 50; S. John vii. 48; S. Luke xii. 52; xxiii. 11. *Gurnall.* (On the Christian armour. Eph. vi. 11. ch. 3.)

If the covetous Achan may be regarded, under the old Dispensation, as the type, in his awful death, of Ananias and Sapphira, a second equally instructive parallel is furnished in the fearful end of Korah, Dathan, and Abiram, who rebelled against the authority of Moses, as *Elymas* here *withstood* S. Paul, and was smitten in an extraordinary manner by the judicial Hand of God. In both cases, these events happened, in connection with the establishment of their several respective Dispensations; and were no doubt necessary to the protection and well-being of an infant Church. Numb. xvi.; 2 Tim. iii. 8. *J. F.*

What is it to preach the Gospel, save to bring down upon us the rage of the devil? v. 10; S. Matt. x. 24, 25. *Luther.*

9 Then Saul, (who also is *called* Paul,) filled with the HOLY GHOST, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the LORD?

11 And now, behold, the hand of the LORD is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the LORD.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

9 His Hebrew name, *Saul*, relates to his Hebrew original; and his Roman name, *Paul*, to his Roman privilege. And, whereas he had been called by his Jewish name, *Saul*, all along the story hitherto, while he had been conversing among the Jewish nation, he, being now appointed Apostle to the Gentiles, and now set out upon that employment, is called by his Gentile name all along henceforward; *Paul*, and *Saul* no more. *Dr. Lightfoot.* (Serm. on text.)

His name here, at his Ordination, is changed, as it happened to S. Peter; lest S. Paul should in any respect come short of the chiefest Apostles. S. Mark iii. 16; S. John i. 42. *Clarius.*

10 As if he should say; Thou art not Bariehu, that is the Son of God (verse 6) but Barlilith, that is the *child* of the devil. S. Matt. xxiv. 24. *N. Selneccerus.* (in loco.)

This is our *fulness*; original sin filled us; actual sin presses down the measure, and habitual sins heap it up. vi. 3, 8; Gen. vi. 5; xv. 16. *Dr. Donne.* (Serm. Col. i. 19, 20.)

Hatred may have a smooth voice, charity a rough one. Look inwards; weigh the meaning of both their words. Anger is smooth, that it may betray; Charity is rough, that it may cor-

rect. S. Luke xx. 21 ; S. John ii. 15 ; Titus i. 13. *S. Augustine.* (De Trinit.)

It is very warrantable to pass a severe judgment upon a man, when it is plain and out of all question that he deserves it. Nay, it is not only warrantable but in several respects of great use and necessity : for by this means I am instructed to enlarge my Litany both for his conversion and for my own deliverance ; to apply reproofs and advices with all other methods of reformation ; to beware of his contagion myself, and in great measure to prevent its diffusion among others : whereas, if we suffer our eyes to be so far blinded by a pretended charity, as not to see the devil under his monastic disguise, he has what he could wish, and what ill men use to wish ;

“Noctem peccatis et fraudibus objice nubem,”

to be screened about with the shades of night and to sin in a cloud, and will do the more mischief for not being better understood, and destroy, like “the pestilence, that walketh in darkness.” vii. 51, 52 ; xxiii. 3 ; xxiv. 25 ; Eph. v. 11. *J. Norris.* (Discourse on S. John vii. 24.)

11 *Great fear.*—Because it was impossible to govern the Church more than other societies and bodies politic without sensible punishments, God endowed the Apostles and their successors with a power of inflicting supernatural diseases and death upon incorrigible offenders, while, for want of assistance from the secular arm, they had not power to make penal laws for themselves. . . . God, who in His infinite wisdom, would not erect a society without Governors, nor constitute Governors without investing them with a sufficient power of casting contumacious transgressors out of their government, thought fit in the Church’s minority to execute judgment upon those, whom they ejected ; in which concurrence, I conceive, consisted their miraculous power of inflicting supernatural diseases and death ; a power, more than Imperial and greater than Cæsar could show, which made their Ecclesiastical subjects reverence their persons and dread their displeasure, and by consequence shows, that it was put into their hands in that exigence, as the sword is put into the hand of the secular Magis-

trate that they might be "*a terror* to evil doers," and assert their spiritual Government over the Church. . . The Church was not a mere voluntary society, nor the Apostolical authority precarious, but the undoubted ordinance of GOD. xix. 17; Job ii. 6; 1 Sam. xvi. 14; 1 Cor. v. 3—5; 1 Tim. i. 20; 2 Tim. ii. 17. *Dr. Hickes.* (Serm. 1 Cor. xii. 4.)

Happy for him, if he sought the true light, and sought the help of the hand of S. Peter to lead him to GOD. iii. 11; xxii. 11. *Quesnel.*

For a season.—What a mercy in this indulgence! Even Elymas, the sorcerer, *the child of the devil and the enemy of all righteousness*, seems to have another trial, granted to him, and a further space for repentance. In like manner, his counter-part in iniquity, Simon Magus, is not immediately cut down; he is exhorted and encouraged to pray. viii. 22. These were instances of exceeding guilt on the part of man, of exceeding forbearance and long-suffering on the part of GOD. They were in character with that Gospel of grace, which was ordained to be first preached at Jerusalem, S. Luke xxiv. 47, the bloody city; which was offered to the murderers of the LORD; which was accepted by the first and greatest of His persecutors. Sergius Paulus, be it observed, was not so much astonished at the miracle, as he was at the *Doctrine* of the LORD. viii. 13. *J. F.*

12 *At the doctrine of the LORD.*—By what means did S. Paul convert the heathen? Was it by the exhibition of miracles? Certainly not. A miracle may convince the judgment, and demonstrate the power of the present Deity; but it cannot convert the heart, and inspire the soul with the love of GOD, with a hatred of sin, and a hope of Glory. The miracles of the first age were merely the credentials of the teachers, and were given, as a solemn confirmation, once for all, of the Divinity of the new Dispensation. But miracles were not the ordained and common means of conversion. S. Paul performed miracles but seldom; and, when he did perform them, they had not always a salutary effect on those, that beheld them. When he wrought a miracle in Lycaonia, the people first worshipped him, and afterwards proceeded to put him to death. What then were

the ordained means of conversion ? The same, that are ordained now ; “ the preaching of the Cross ; ” as the Scripture hath declared, “ Faith cometh by hearing.” The Apostle informed the judgment with facts, and addressed the conscience with *doctrines*, and the HOLY SPIRIT “ guided their minds into all truth.” xviii. 18 ; 1 Cor. i. 18 ; Ps. xix. 7—10. *Dr. Buchanan.* (Serm. on the Heavenly Jubilee, Rev. xix. 3.)

- I saw with *wonder* and delight, in some measure, how GOD by this means might be “ Just, in justifying ” even “ the ungodly, who believe in JESUS.” Rom. iv. 5. How was I ravished with delight, when made to see, that the GOD, in whom a little before I thought there was no hope for me, or any sinner in my case, if there was any such, notwithstanding His spotless purity, His deep hatred of sin, His inflexible justice and righteousness, and His untainted faithfulness, pledged in the threatnings of the Law, might not only pardon, but without prejudice to His Justice, or other attributes, be “ Just in justifying,” even “ the ungodly.” The reconciliation of those seemingly inconsistent attributes with one another and with a sinner’s salvation, quite surprised and *astonished* me. Isa. ix. 6 ; 1 Cor. ii. 9 ; Rom. i. 16, 17 ; Eph. iii. 19. *J. Halyburton.* (Memoirs, P. iii. c. 2.)

And truly, for my own part, the reading of the Scripture hath moved me more, and swayed me more powerfully to all the passions it would infuse, than the wittiest and eloquentest compositions, that are extant in our own and some other languages. Ps. cxix. ; S. Luke xxiv. 32. *R. Boyle.*

The exquisite wisdom and transcendent beauty of the Rule of life, prescribed in the Gospel, constitute the strongest and most sure proof of its Divine Origin. S. John vii. 46. *Daillé.*

- 13 We are told by Epiphanius that S. Mark was one of those, who were offended at the word of CHRIST, recorded in the 6th Chapter of S. John (verse 66), and that he then forsook Him, but was afterwards recovered to his SAVIOUR by means of S. Peter . . In S. Mark then we seem to notice one of the first promoters of Christianity, of a cast of mind, different from any we have hitherto reviewed. The variety of tempers and talents, employed in the service of GOD, and sanctified by the same Divine

energy, affords a field of speculation neither unpleasing nor unprofitable. Heb. xi. 34; 2 Tim. iv. 11. *J. Milner*. (Church History. Cent. i. c. 15.)

The two circumstances, mentioned at Ch. xii. 12, may explain to us the attachment of S. Mark to *Jerusalem*, and in some measure lessen, though they cannot palliate, his offence in resigning his Diaconal charge, and forsaking the Apostles, to whom he was bound to minister. Verse 5; xv. 38; S. Luke ix. 62; S. Matt. x. 37. *J. F.*

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.

18 And about the time of forty years suffered He their manners in the wilderness.

19 And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot,

20 And after that He gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterwards they desired a king: and God

gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David the *son* of Jesse, a man after Mine own heart, which shall fulfil all My will.

23 Of this man's seed hath God according to *His* promise raised unto Israel a SAVIOUR, JESUS:

24 When John had first preached before His coming the baptism of repentance to all the people of Israel.

14 Dr. Lightfoot tells us, that by their *sitting down* in the Synagogue they declared their office, as teachers. Hence, on their being thus recognized, the invitation to exhort the *people*. These Rulers little expected that the word of exhortation *for the people* would be a word of most awful warning to themselves, 40, 41. Mark the prudent manner of the Apostles in not personally addressing them, as well in modestly waiting for their permission to speak. xxi. 40; xxvi. 1. (See at xxiv. 10. *Perkins*.) *J. F.*

15 *The Law and the Prophets* they read in the Synagogue every Sabbath; but admitted not the reading of Job, Psalms, Solomon's Books, Daniel, Lamentations, Chronicles, Ezra, &c.; not so much out of the undervaluation of these Books; but because they accounted the other were sufficient. Rom. xv. 4. *Dr. Lightfoot*. (Serm. Acts xvii. 31.)

It was to these congregations, that the word was always first preached; and it was essential to its favourable reception among them, that the preachers should appear to be, not apostates and renegades from their faith; but men, maintaining a strict intercourse with the established seat of their religion, and walking in all its Ordinances blameless. A very slight reflection upon the fury, which was excited by any suspicion of treason in this respect, what a flame it kindled against S. Paul at Jerusalem, is

sufficient to convince us, how utterly hopeless all preaching must have been to a Synagogue in a foreign land from a man, who had either renounced Judaism, or was supposed to be hostile to the Temple-worship at Jerusalem. But, while the Church of CHRIST remained resident in that city and “taught none other things, but what Moses and the prophets foretold,” even the most zealous adherent of the Law would lend a willing ear to the doctrine. xxiv. 11—15; xxviii. 17. *Bp. Copleston*. (Serm. Acts xviii. 24.)

For the people.—I want one point of selfishness; which is to convert the Word of GOD to *my own* use. All the reflections I make upon the pride, corruption, blindness, and deadly fall of man, upon the necessity of the daily cross, and death to the world, I bestow freely upon *others*; and am hindered by the deceitfulness of my own heart and the artifice of the devil from turning the edge of them upon myself. Ps. cxxxix. 19—24; S. Matt. xxvi. 23. *Adam*. (Private thoughts, ch. i.)

16 As the tongue speaketh to the ear, so the gesture to the eye. *Anonym*.

In the Primitive Church, the first word was, *σιγῇ λαός*, “Let the people keep silence.” Job xxix. 21; Zeph. i. 7. *Bp. Andrewes*. (On the Moral Law. Com. 2.)

17 *Chose our fathers.*—The design of the Jewish economy was not solely or chiefly to preserve the Jews themselves in perfect separation from the surrounding nations and in perfect obedience to the Divine Law; so that, where this effect was not fully produced, it should be supposed to have failed in accomplishing its purpose: no; the great object of the Dispensation was to preserve in the world a standing monument and a standing proof of the Unity, the Supremacy, and the Providence of JEHOVAH. S. Mark xii. 29; S. John viii. 41. *Dean Graves*. (Lectures on the Pentateuch. P. iii. lect. 2.)

If I believe anything, that I never heard or saw myself, I have the greatest reason in the world to believe, that that Moses, whom both Jews and Heathen call the great Leader and Captain-General of the Jews, was inspired from above, when he gave his Law to the whole nation of the Jews. That he wrought those stupendous miracles, which are recorded in

Scripture, the Jewish nation hath firmly and constantly believed, ever since they were wrought; and how six hundred thousand men, before whom they were wrought, and who did feed upon many of those wonders, and who have delivered the real performance of those miracles down to their posterity, and so imprinted the belief of it on the hearts of their progeny, that neither sword nor fire could ever make them deny it, even by the testimony of their greatest enemies—how, I say, this vast multitude of men could be mistaken in those miracles, and give credit to his Law, observe every punctilio of it, and undergo all that tedious service he enjoined them, endure the pain of Circumcision, neglect their secular and necessary affairs to attend that laborious worship, and all upon the account of those miracles, if they had not been confident of the truth and reality of them, is altogether unaccountable to a rational man. iv. 20; x. 14; xv. 10; xxi. 20. *Dr. Horneck.* (The great Law of Consideration, ch. 5.)

- 18 The whole Jewish history, in all its details, is so admirably adapted to, and suggestive of, symbolical use, as to justify the belief, that the spiritual application, the interior and permanent sense, was in the original intention of the inspiring Spirit; though it might not have been present, as an object of distinct consciousness, to the inspired writers. S. Matt. xi. 14; Gal. iv. 24; Heb. x.; xi. 19. *S. T. Coleridge.* (Literary Remains. Notes on the Pilgrim's progress.)

The history of a man's own life is, to himself, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life, like himself. The lives of other men are to him dry and vapid, when set beside his own. He enters very little into the spirit of the Old Testament, who does not see GOD, calling on him to turn over the pages of this history, when He says to the Jew, "Thou shalt remember all the way, which the LORD thy GOD led thee these forty years." He sees GOD, teaching the Jew to look at the records of his deliverance from the Red Sea, of the Manna, showered down on him from heaven, and of the Amalekites, put to flight before him. There are such grand events in the life and experience of

every Christian. It may be well for him to review them often. xxvi. 22; Prov. xiv. 10; S. John iv. 18, 19; Ps. cxliii. 5. *Cecil*. (Remains. On the Christian life and conflict.)

A shepherd is an employment of much patience and hardness. . . . Moses was weary of his flock; they vexed him so much: Jeremiah, he's out of heart, and would fling off his employment. Zechariah takes his shepherd's staff, and breaks it in pieces. But our SAVIOUR is a shepherd of unwearied patience: He doth *τροφοφορεῖν*, bear with the waywardness of His unruly flock. Gen. xxxi. 39, 40; Deut. i. 31; Numbers xi. 12; 1 Thess. ii. 7. *Bp. Brownrig*. (Serm. Heb. xiii. 20.)

19 The occupation of Canaan gave to the Israelites a domicile to their Law, and an investiture of their Covenant. It was the act of GOD, establishing them in their relation to Him, as His people. . . . The sin of the Israelites (in desiring a king) was founded in a revolt from GOD, in the abdication of a perfect trust and reliance upon His Providential Government, in that method, in which, with respect to them, He had ordered it. But their fault, though uncommon in its form, is not at all so in its principle. Something to see, and nothing to believe, is the wish and the wrong propensity of more, than the Israelites. Ps. lxxiv. 10; S. John xx. 29. *Davison*. (On Prophecy. Disc. 4 and 5.)

21 Monarchy is in nature the noblest, in use the profitablest of all forms of Government. GOD always meant that the Jews should have a king, though He prepared them in other forms before; as He meant them peace, though He exercised them in war, and meant them the land of promise, though He led them through the wilderness: so He meant them a king, though He prepared them by judges . . . In the time of Samuel, who was the immediate predecessor to their first king, Saul, GOD made a way for Monarchy: for Samuel had a much more absolute authority in that State, than any of the judges had: Samuel judged them; and in their petition for a king, they ask but that, "Make us a king to judge us." Samuel was little less than a king: and Saul's reign and his are reckoned both in one number, and made as the reign of one man. When it is said, *Saul reigned forty years*, Samuel's time is included; for all the years

from the death of Eli to the beginning of David are but forty years. God meant them a kingdom in Himself, promised them a kingdom in Judah, made laws for their kingdom in Deuteronomy, made way for the kingdom in Samuel: and why then was God displeased with their petition for a kingdom? God governed them so immediately, so presentially Himself, as that it was an ungrateful intemperance in them to turn upon any other means. . . . Then that, which follows, the unseasonableness and inconsideration of their clamorous petition: you said, "Nay; but a king shall reign over us, *when* the LORD your God was your King." They would not trust God's means; there was their first fault: and then, though they desired a thing, good in itself and a good, intended to them, yet they fixed God a time, and they would not stay His leisure. And either of these—to ask other things, than God would give, or at other times, than God would give them—is displeasing to Him. Use His means; and stay His leisure. Deut. xvii. 14; Gen. xlix. 10; 1 Sam. viii. 5; Ex. xix. 5; 1 Sam. xii. 12; Gen. xxx. 1. *Dr. Donne.* (Serm. Lam. iv. 20.)

22 There was a two-fold root, or foundation, of the children of Israel for their temporal being. Abraham was the root of *the people*. The kingdom was "rent from Saul;" and therefore *David* was the root of *the kingdom*: among all the kings in the pedigree, none, but he, hath the name, "and Jesse begat David; and *David, the King*, begat Solomon:" and, therefore, so often as God did profess to spare the people, though He were angry, He says He would do it "for Abraham's sake:" so often as He professeth to spare the Kingdom of Judah, he says He would do it "for His servant David's sake;" so that *ratione radicis*, as Abraham and David are roots of the people and kingdom, especially CHRIST is called "the Son of David," "the Son of Abraham." S. Matt. i. 6; 2 Kings viii. 19; xiii. 28. *Bp. Hacket.* (Serm. S. Luke ii. 7.)

We cannot but observe in David such virtues, as may well be called miracles of grace. He conquers a giant; yet continues humble. He is persecuted with the greatest inveteracy; yet retains his charity. He suffers innumerable afflictions; yet keeps his patience. He mounts a Throne; yet loses not his virtue.

A Crown had no power to lessen his moderation. The Sceptre makes him not forget his crook; nor prosperity the greatest adversities he had undergone. And yet, after all, when temptation comes, and GOD thought fit to leave him to himself, all these extraordinary virtues disappear at once; and we see nothing, but man. . . . From David then we learn this important truth, (according to S. Augustine,) that "man is nothing of himself," that "GOD is all," that "in the greatest saints, there is a remainder of corruption, a latent propensity to sin, which dwells in the flesh; and that a conscious sense of this should ever oblige us, while we are in this mortal body, to keep our ears and mouths shut to our own praises, and open only to the praises and glory of GOD." 1 Cor. x. 12; Ps. xvii.

5. *Wogan.* (On the Lessons, 7th Sunday after Trinity.)

David obtains the wondrous praise of being "a man after GOD's own heart." This is understood, as spoken of him, first in contradistinction from Saul, the favourite of the popular choice; and then, in reference to David's public conduct, as King, his wise and faithful Government both in Church and State; so altogether different from the wicked reign of his predecessor. But, in a doctrinal sense, he was *a man after GOD's own heart*, as he was the great progenitor of Him, who alone "fulfilled all Righteousness," and in whom alone, out of the entire human race, the FATHER was "well pleased." The Blessing, pronounced in the first Psalm by David himself, can, in its strict sense, belong only to Him, who "walked not in the counsel of the ungodly," and whose delight was "in the Law of the LORD." "Behold," He says, "I come to do Thy will; and Thy Law is within My heart." 1 Sam. xiii. 14; Ps. lxxxix. 19, 20; S. Matt. iii. 17; S. Luke xxiii. 41; S. John iv. 34. *J. F.*

24 S. John's doctrine was to the Sermons of JESUS, as a preface to a discourse; and his baptism was to the new institution and discipline of the kingdom, as the vigils to a holy day; of the same kind, in a less degree. *Bp. J. Taylor.*

I will not here examine the precedence of repentance before faith in CHRIST, though I might seasonably state the question, and direct you to begin with S. John, and proceed to CHRIST; first repent, and then fasten on CHRIST. Only this

for all; the promises of Salvation in CHRIST are promised on condition of repentance and amendment; they must be "weary and heavy laden," who ever come to CHRIST, and expect "rest." And, therefore, whosoever applies these benefits to himself and thereby conceives CHRIST in his heart, must first resolve to undertake the condition required, to wit, newness of life; which yet he will not be able to perform, till CHRIST be fully born and dwell in him by His enabling graces. For you may mark, that, CHRIST and S. John being both about the same age, as appears by the story, CHRIST must needs be born before S. John's preaching. So, in the soul, there is supposed some kind of Incarnation of CHRIST, before repentance and newness of life; yet, before CHRIST is born, or at least come to His full stature and perfect growth in us, this Baptist's sermon, that is, this repentance and resolution to amendment, must be presumed in our souls. And so repentance is both a preparation to CHRIST's birth, and an effect of it. xx.; Isa. xl. 3; S. Matt. iii. 2; Gal. iv. 19; 1 Cor. iii. 1; Eph. iv. 13. *Dr. Hammond.* (Serm. S. Matt. i. 23.)

25 Soon completed are the duties and offices of many of GOD's most illustrious servants. Wherefore their life is called a *course* (a race). *Bengel.*

Happy the man, who *finishes* his *course*, like S. John, in bearing witness to JESUS CHRIST by his words, by his life, and by his self-abasement and humility. Nothing disgusts a true Minister of the LORD, more than praise offered him to the disparagement of his Master. x. 26; xiv. 14; 1 Cor. iii. 5. *Quesnel.*

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled *them* in condemning *Him*.

28 And though they found no cause of death *in*

Him, yet desired they Pilate that He should be slain.

29 And when they had fulfilled all that was written of *Him*, they took *Him* down from the tree, and laid *Him* in a sepulchre.

30 But God raised *Him* from the dead.

26 In regard both to the Jew, the Proselyte, and the Gentile, the same preparative grace seems to have been specially requisite, in order to a saving reception of the Gospel, and that was the grace of godly *fear*, so justly termed "the beginning of Wisdom." "Men and brethren, *children of the stock of Abraham*, and *whosoever among you feareth God*, to you is the word of this Salvation sent;" and so, to the same purport, "In every nation he, that *feareth God*, and worketh righteousness, is accepted of *Him*." (x. 35.) Beautiful is the parallel in the Prophetic Psalms, as confirming this doctrine. "Let *Israel* now confess that He is gracious, and that His mercy endureth for ever. Let the house of *Aaron*, &c. Yea, let *them* now, that *fear the LORD*, confess, that His mercy endureth for ever." x. 2; Ps. cxviii. 1—4; xxv. 13. We may take occasion also to notice at this verse the perfect harmony of the teaching of S. Paul with that of S. Peter, as both were alike taught by the same Spirit. (Refer to x. 35.) *J. F.*

27 God is said to *fulfil all things*, which were written of CHRIST, because He did order and direct all the counter-plots and malicious intentions of His enemies, according to the models and inscriptions, which had been exhibited in the Old Testament. Judas's treachery against his LORD and Master, with its accursed success, was exactly fore-pictured by Ahithophel's treason against David. The malice of the High Priests and Elders was foretold and fore-pictured by the like proceeding of their predecessors against Jeremy and other of God's Prophets, which were CHRIST's fore-runners, types, and shadows of His persecutions. They then fulfilled the Scriptures in doing the same things, that their predecessors had done (but in a worse manner and degree); albeit they had no intention, or aim, to work, accord-

ing to those models, which their predecessors had framed, nor to do that unto CHRIST, which the Prophets had foretold should be done unto Him. For so S. Peter (iii. 17) "Now, brethren, I wot, that through ignorance ye did it, as did also your Rulers." But here I must request all such, as read these and the like passages of Scripture, not to make any other inferences or constructions of the HOLY GHOST's language, or manner of speech, than such, as they naturally import, and such, as are congruous to the Rule of Faith. If we say no more than this, GOD did order, or direct, the avarice of Judas, the malice of the High Priest, the popularity of Herod, and ambition of Pilate for accomplishing of that, which He had fore-determined concerning CHRIST, we shall retain "the form of wholesome Doctrine." In thus speaking and thinking, we think and speak, as the Spirit teacheth us. But, if any shall say or think, that GOD did ordain either Judas to be covetous, or the High Priest to be malicious, or Herod and Pilate to be popular and ambitious, to this end and purpose, that they might respectively be the betrayers and murderers of the SON of GOD, this is dangerous. Rom. iii. 6; S. James i. 13—15. *Dr. Jackson.* (B.viii. s. ii. ch. 11.)

How great a pleasure is it to discern, how the most wise GOD is providentially steering all to the port of His own praise and His people's happiness, whilst the whole world is busily employed in managing the sails and tugging at the oars with quite an opposite design and purpose! To see, how they promote His design by opposing it; and *fulfil His will* by resisting it; enlarge His Church by scattering it; and make their rest come the more sweet to their souls, by making their condition so restless in the world. This is pleasant to observe in general: but to record and note its particular designs upon ourselves, with what profound wisdom, infinite tenderness, and incessant vigilance, it hath managed all, that concerns us from first to last, is ravishing and transporting. Ps. xxiii.; xci. *Flavel.* (Divine Conduct, or the Mystery of Providence. Preface.)

Which are read every Sabbath day.—There be some sermon hearers, that be like those fishes, that live always in salt water, and yet are always fresh. Heb. v. 12; 2 Tim. iii. 7. *G. Herbert.* (Priest to the Temple.)

28 *Found no fault in Him.*—It was, in regard to the Supreme and original authority of GOD, that our SAVIOUR subjected Himself to these inferior and subordinate powers, as the proper instruments of GOD's justice. Had He suffered in any other way (by any private malice or passion of men) GOD's Providence had been less visible; CHRIST's obedience not so remarkable: and if He must die by public hands, it must be, as a criminal, upon pretence of guilt; there must be testimonies produced, however false; there must be a sentence pronounced, though partial and unjust: no man is prosecuted or persecuted by authority, without some colour of desert. xxv. 10—12; Rom. xiii. 1—4.

Dr. Barrow. (Expos. of the Creed.)

Human judges "found no fault in Him;" but there was another Judge, who found Him laden with the sins of all mankind. S. Matt. xxvi. 38; xxvii. 46. *Quesnel.*

The Christian religion has all the marks of the highest utility and justice; but in nothing more manifest than in the severe injunction, which it lays indifferently upon all its followers to yield absolute obedience to the Civil Magistrate, and to maintain and defend the laws; of which GOD has left us a wonderful example, who to work and establish the salvation of mankind, and to conduct His glorious victory over sin and death, in His Divine Wisdom ordained these benefits to be brought to pass by the ordinary forms of Justice, submitted the progress and issue of so high and salutary an effect to the blindness of our customs and forms, and permitted the innocent Blood of His Elect to be shed, and many years to pass away, before this inestimable fruit was brought to maturity. xxv. 11; Rom. xiii. 1—7; 1 S. Pet. ii. 13—17. *Montaigne.* (Essays, No. 1.)

29 *Laid Him in a sepulchre.*—It is not the drift of S. Paul here to commend the good deed, but to prove the Resurrection of CHRIST; since Him, whom His enemies had enclosed in the grave, GOD took from thence. He teaches, that the Body of CHRIST was not taken away privily, or by stealth; but that it had been laid in a place notorious, and well known to His enemies; yea, that they were the appointed watchmen to keep it; and yet, it was not found. S. Matt. xxviii. 13; Ps. lxxvi. 10. *Calvin.*

Lex cruce Romanos exemit Romula cives,

Fixit in infami corpora serva *trabe* :

Romanus nemo est, nemo, mihi credite, liber,

Qui sua dat mundi colla premenda jugo.

Gerardus van Rheyden. (Typus mundi. xxi)

Dulce, precor, tenero cordi crucis insere *lignum* ;

Fæcundâ crescet nobilis arbor humo.

Isa. lxi. 3. *Hæftenus.* (Schola cordis. Lib.
iv. Lect. x.)

31 And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that He hath raised up JESUS again ; as it is also written in the second Psalm, Thou art My SON, this day have I begotten Thee.

34 And as concerning that He raised Him up from the dead, *now* no more to return to corruption, He said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer Thine Holy one to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :

37 But He, whom God raised again, saw no corruption.

31 *Who are His witnesses.*—He alleges their testimony, I suppose, rather than his own (though he also had seen the LORD, 1 Cor. xv. 8), because they had been with Him “from the beginning,” i. 21, 22 ; which he had not ; but was “born out of due time,” or was “an abortive,” as the word is well rendered in the

margin of that place now quoted: he was not formed, that is, and fashioned, as the rest of the Apostles were, under our SAVIOUR'S discipline, nor grew by leisurely instruction in the Christian Religion to the dignity of an Apostle, as children come by degrees to perfection and maturity in their mother's womb: but was thrust into the Church on a sudden, and by a heavenly violence; not in a regular way made an Apostle, when he was not at all disposed for it. Being born an Apostle, therefore, thus late (after CHRIST'S Ascension), and thus hastily (before he was informed by any teacher of Christianity) he could not say, that he had seen all the wonderful works of CHRIST, when He was alive, or heard His sermons, or received the history of them from eye and ear witnesses. But all this was supplied by this one wonderful work of his Conversion. x. 39, 41; xxii. 32. *Bp. Patrick.* (JESUS and the Resurrection, ch. viii.)

There was no capacity of mankind, no time, no place, but had visible proof of the Resurrection of CHRIST. He appeared to men and women, to Clergy and laity, to sinners of both sexes, to weak men and to criminals, to doubters and deniers, at home and abroad, in public and in private, in their houses and their journeys, unexpected and by appointment, betimes in the morning and late at night, to His disciples in conjunction and to them in dispersion, when they did look for Him and when they did not; He appeared to many upon earth, and to S. Paul and S. Stephen from heaven. So that we can require no greater testimony, than all these are able to give us, who saw for themselves and for us too; that the faith and certainty of the Resurrection of JESUS might be conveyed to all ages and generations. 1 Cor. xv. 4—7. *Bp. J. Taylor.* (Serm. preached at the Funeral of Abp. Bramhall.)

32 *The promise*, as if it was the only promise, that was *made unto the fathers*; and so in effect it was; this being the root, from whence all the others spring, and from whence they receive their whole force and virtue. Gen. iii. 15; xxii. 18; Heb. ii. 14; 1 S. John iii. 8. *Bp. Beveridge.* (Serm. 2 Cor. i. 20.)

Glad tidings indeed! that, as there are no good things, but what God hath promised us in CHRIST, so there are none of His

promises, but what He hath *fulfilled* and confirmed to us by raising Him from the dead: so that now we have no cause at all to doubt of any thing, that is either said or promised in the Gospel; for God hath fully approved, and established, and set His own Almighty seal and hand to it. And therefore we may boldly say, that nothing was ever affirmed by CHRIST, but what was true; nothing foretold, but what hath or shall be fulfilled; nothing commanded, but what is just and good; nothing threatened, but what shall be executed upon impenitent and unbelieving sinners; nothing promised, but what shall certainly be performed to all, that “repent and believe the Gospel.” All the joy and comfort, that ever we expect from CHRIST, is grounded upon this one Article of our faith, that He is “risen from the dead.” S. Matt. xxiv. 35; 1 Cor. xv. 12—20; 2 Cor. ii. 20. *Bp. Beveridge.* (Serm. 1 Cor. xv. 20.)

The *promise* here is the gift of the SON; the *promise*, at ii. 33, 39, is the gift of the HOLY GHOST. In both—the promise believed, the gift accepted—we have our full salvation “to the praise of the Glory” of the Grace of GOD. 2 Cor. xiii. 14. *J. F.*

33 The Resurrection is well called a Creation of a new spiritual world. *Justin Martyr.* (Apol. 2.)

You will hardly find a word in the Psalms, but it is spoken in the Name of CHRIST and the Church; either both jointly, or one of the two singly; and if of the Church, then of each one amongst us. *S. Augustine.* (In Ps. lix. s. 1.)

34 GOD, to gain the more credit to the truth of His promise, in the thoughts of His people prefixeth so often this attribute to His promise “I will help thee, saith the LORD, and thy Redeemer, the *Holy One* of Israel.” Isa. xli. 14. That, which in the Hebrew is *Mercies*, in the Septuagint is often τὰ ὅσια *Holy things*: (see Isa. lv. 3). Indeed the mercies of GOD are founded in holiness, and therefore are “*sure mercies.*” The reason of man’s unfaithfulness in promises proceeds from some unholiness in his heart: the more holy a man is, the more faithful we may expect him to be; a good man, (we say) will be “as good, as his word:” to be sure, a good GOD will. How many times did Laban change Jacob’s wages after promise? but GOD’s Covenant with him was inviolably kept, though Jacob was not

so faithful on his part, as he ought. And why? but because he had to do with a Holy God in this; but with a sinful man in the other, whose passions altered his thoughts, and changed his countenance, towards him, as we see the clouds and wind do the face of the heavens and temper of the seasons. Gen. xxxi.; Ps. lx. 6; lxxxix. 34. *Gurnall*. (On the Christian armour. Eph. vi. 16, ch. x. s. 3.)

35 S. Paul recites the text more shortly, than S. Peter (ii. 27), his object at the time being, as appears, more to refute gain-sayers, than to win souls. But so it is, that both of them go to the same text, and thereby recommend it to all Christians of all times, as one especially worthy to be studied, when we are contemplating our LORD's rising again from the dead. It is much to be observed on what particular circumstance in CHRIST's Resurrection the chief stress appears to be laid, both in the Psalm and by the Apostle, who mentions it. It is this, that *His Blessed Body saw no corruption*. . . . It had the privilege of returning to life, free from all change and decay (Conf. S. John xi. 39). . . . There seems, indeed, even to our ignorant thought, an especial propriety in its being ordered, that the only Body, which was never stained by sin, should also be the only one exempt, though not from the pains, yet from the loathsomeness of death. It was a way of giving the whole world, Angels and men, clearly to understand, that, although GOD had laid on Him the punishment, due to sinful men, yet He never ceased for a moment to be the Only Beloved of the FATHER. He bare the curse on Adam, as far as the separation of soul and body went: but His soul was not imprisoned for any length of time in the state of separation; neither did His Body literally return to the dust. S. John i. 4; v. 26; S. Luke i. 35; Heb. vii. 26. *Plain Sermons*. (No. 46.)

In the Book of Psalms we have the very Prayer Book of our Divine LORD Himself; which He inspired, which He Himself made use of, and has bequeathed, as His Book, to the Church. S. Matt. xxvii. 46. *Is. Williams*.

36 With men, usually, the getting of good ("If thou doest good to thyself, men will speak good of thee," saith the Psalmist), but with GOD the doing of good is the matter of true praise.

- It is the commendation that the HOLY GHOST gave of S. Barnabas, (xi. 24.) And it is so in all other conditions of men. Dost thou desire to treasure up a good name amongst men? Labour to do all the good thou canst: let the time and the place, thou livest in, be the better for thee. It was David's commendation, which S. Paul gives him, long after he was dead, *David served his own generation by the will of God.* He was useful and beneficial to the times he lived in. How honourable is that commendation of Nehemiah and how comfortable to him, "Remember me, O LORD, for the good, that I have done to this people!" To be a Joseph, a Moses, a Nehemiah to God's people, it is the highest commendation. ix. 39; x. 2, 38; S. John v. 29. *Bp. Brownrig.* (Serm. S. Matt. xi. 12.)
- David's work does not reach beyond the time allotted to man; 2 Sam. vii. 12. The perpetuity of the Messiah is spoken of, as contrasted with this. viii. 33; Ps. cii. 24—26. *Bengel.*
- The best king, that was (David), is said to have "*served his time;*" *served*, that was all. The glorious lights of heaven are said to be created *in ministerium*, but for our service. Deut. iv. 10. The Angels of heaven are but ministering spirits. Heb. i. 14. Nay, CHRIST Himself is no otherwise, but that He was a "Minister of the Circumcision" Rom. xv. 8; xiii. 4. He, that is "LORD of all," and gives all the offices of the Spirit, calls His own, but so. Ps. cxix. 91. *Bp. Andrewes.* (Serm. 1 Cor. xii. 4—7.)
- John *fulfilled his course*, verse 25. *David served his own generation.* Such is the everlasting record, made by the Spirit of God, of "the faithful, among the children of men." They do not merely eat, drink, sleep, and die. They "run the race" for an incorruptible crown; they "finish their course;" they "do good" in their generation, and live for others, rather than for themselves. ix. 39; xx. 24; 2 Tim. iv. 7; Rom. xiv. 7, 8. *J. F.*
- S. Paul says (1 Thess. iv. 14), that JESUS *Died*; but that the saints *sleep* in Him: the reason, why the phrase is varied, is, because He suffered death with all its terrors, that so it might become a calm and quiet sleep to the Saints. vii. 60; xxi. 13; Heb. ii. 14, 15. *Mayo.* (Serm. Heb. ii. 15. Morning Exercises.)

All the bodily pains, all the wants of human sympathy and carefulness, all the suddenness of the wrench from life, in the midst of health and strength, all this shall not prevent the Christian's death from deserving no harsher name, than that of *sleep*. Ps. xxiii. 4. *Dr. Arnold.*

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins :

39 And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets ;

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

38 We may observe the method of our SAVIOUR in delivering the message ; First say, "Peace be to this house!" He, coming to fight against the pomp, the covetousness, the luxury of the world, first offers terms of peace, and instructs His disciples, as GOD did Moses. (Deut. xx. 10.) "When thou comest nigh unto a city to fight against it, then proclaim Peace unto it." Ps. lxxxi. 11, 12 ; Comp. verse 46. *Farindon.* (Serm. S. Luke x. 5, 6.)

39 We also, being called by the will of GOD in CHRIST JESUS, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works, which we have done, in the holiness of our hearts ; but by that faith, by which GOD Almighty has justified all men from the beginning ; to whom be

Glory for ever and ever. Amen. Rom. iii. ; Heb. xi. *Clemens Romanus*. (Ep. Cor. s. 32.)

We are ransomed out of the hands of our enemies, pulled out of the jaws of Satan, freed from the servitude of Antichrist, of ignorance, and of sin, only by the Mediation of our Redeemer JESUS CHRIST. He is "the Lion of the tribe of Judah," which "alone hath trodden the wine press," alone hath fought the battle, in fighting achieved the victory, and by vanquishing brought our enemy, Satan, under our feet for ever. On the Cross with His Blood He "blotted out the handwriting, that was against us;" He spoiled our foes of their prey; He took even captivity itself captive; in a word, He wrought our full and complete deliverance. The price of our Redemption was not gold, but Blood, the precious Blood of our Blessed SAVIOUR. The Blood of JESUS CHRIST doth deliver us from all sin. And, as He died to redeem us, so He rose again to justify us. In rising again, He triumphed over death, now conquered; He burst the gates and chains of hell; and set our feet in a place of great liberty: He clothed us with His righteousness, reconciled us to His FATHER; of enemies, made us friends; of no people, the people of GOD; of strangers, citizens with Angels and inhabitants of heaven, free denizens with the children of GOD and heirs of His everlasting Kingdom. This deliverance out of bondage, this Redemption, this Kingdom of GOD, and everlasting inheritance, our CHRIST hath purchased, and GOD hath granted to all such, as thankfully will receive Him. "As many, as received Him, to them He gave power to be made the sons of GOD:" and to "receive Him" is, to "believe in Him;" for so it followeth, "to them, which believe in His Name." Col. ii. 14; Eph. iv. 8. *Abp. Sandys*. (S. Luke i. 74, 75.)

Justification through faith, and not by works, is the great point of Doctrine, which S. Paul labours to establish in all his reasonings with the Jewish converts; and we may add, that this is "the stumbling-block," which has most offended the pride of human reason in all ages of the Church. A devout, a penitent, and a thankful reception of the gift of Eternal Life, purchased by a crucified SAVIOUR, who came to reconcile the world to GOD and to bring back sinners self-condemned to GOD, is something,

so opposed to all the high thoughts and imaginations of man, so baffling to all his natural reasonings and speculations, that it might well require diligent and earnest teaching, before it could get due possession of the heart, and dislodge those vain conceits, which had hitherto been striving for ascendancy there. Rom. x. 1—13; Rev. iii. 17, 18. *Bp. Copleston.* (Serm. Acts xviii. 24.)

40 *Ye despisers.*—JESUS CHRIST anticipated and predicted the general failure of His Gospel, at least for a long period, in working anything, like a complete reformation, even among those, who should profess it: and the event has shown, by the confession of His adversaries themselves, that He anticipated and predicted truly. Now it is notorious, that they, who invent any project for the good of mankind, commonly entertain high hopes of the success of their inventions, at least, in the outset of their career. A physician, who has discovered a new medicine, a merchant, who has brought a new force into action, are seldom found to expect too little of their labours. And it is matter of constant experience, that the like holds good in those, who are the first to set on foot extensive plans for the moral and religious improvement of their fellow-creatures. They set out, almost invariably, with expecting, as was emphatically said of one of them, “to convert the world:”* and nothing, short of actual experience, will undeceive them. A generous enthusiast, therefore, could not have spoken in the tone, which our SAVIOUR uniformly (?) adopts on this subject. It is against the very nature of enthusiasm. Still less, would an impostor have thought it prudent thus openly to augur defeat. S. Luke xviii. 8; S. John xvi. 1, 2. *Keble.* (Serm. S. Matt. xxiv. 12.)

41 Others only look, and *wonder*; the Christian only looks, and loves. viii. 13; xxviii. 6; S. John i. 36, 37. *Hurriion.*

The Blood of CHRIST is poured forth on the believer, and with it he sprinkles his heart, and is saved. The wicked trample it under their feet, and perish. xxviii. 24; 2 Cor. ii. 14—16. *Farindon.*

It is a huge contradiction to the nature and designs of God.

* W. Law's letter to J. Wesley, in the life of the latter by Dr. Southey.

GOD calls us ; we refuse to hear ; He invites us with fair promises ; we hear, and consider not. He gives us blessings ; we take them, and understand not His meaning ; we take out the token, but read not the letter. Then He threatens us ; and we regard not. He strikes our neighbours ; and we are not concerned. Then He strikes us gently ; but we feel it not What is there more to be done, that GOD hath not yet done ? He is forced at last to break off with a “ *Curavimus Babylonem, et non est sanata ;* ” “ we dressed and tended Babylon ; but she was incurable : ” there is no help, but such persons must die in their sins, and lie down in eternal sorrow. Prov. i. 20—33 ; Jer. viii. 20. *Bp. J. Taylor.*

Deus non potest non irasci contumeliis Misericordiæ Suæ. GOD must needs be angry at the wrongs we heap on His Mercy. Ex. xxxiv. 6—7. *Tertullian.*

Never does Eternal retribution appear so awful, as when contemplated in view of CHRIST crucified and CHRIST neglected. S. Luke xiii. 34 ; Rev. vi. 16, 17. *Bp. M’Ilvaine.* (Charge. 1834.)

42 *That the same words, &c.—Scriptura semper habet aliquid relegendibus.* They, who read Scripture again and again, will always find in it something new. *Tertullian.*

Take away the knowledge of CHRIST, and what a dungeon would the world be to the Christian ; what a sorrowful miserable creature must he be. It is reported, that the people said, “ It were better the sun should not shine, than that Chrysostom should not preach : ” much rather may we say, It were better the sun should not be, than that CHRIST should not be preached and made known ; seeing without Him men “ sit in darkness and the shadow of death ; ” and, where there is no vision, the people perish. Zech. viii. 23 ; Gal. iv. 14, 15. *Hurriou.* (Serm. 1 Cor. ii. 2.)

Abp. Usher testified his love to, and his labour after, souls in his repetition of Sermons. . . . Knowing the slipperiness of men’s memories, what uncertain hold they take of Divine things, he thought it highly necessary to befriend and help them, by the repetition of so good and precious truths, as Sermons comprehend. All learning is this way attained : and

what learning more difficult, than that, which is Divine? Surely then none is more needful to be repeated to us again, than this. While he preached in S. Katherine's in Dublin, his custom was to draw up the sum of what he delivered into questions and answers, and the *next Sabbath* persons of good esteem voluntarily offered themselves to repeat the answers before the congregation. Every LORD's Day at night he always had the Sermon, he preached in the morning, repeated to his own family, and what number soever pleased to come besides. I never yet knew a family, eminent for religion, where this holy practice was not in use, if there was any one in it, capable to perform it. This was the way of those noble Bereans, whom S. Paul commends above many other professors of Christianity: for they did really repeat S. Paul's sermons over again, in order to the judging them by the Scriptures, and themselves by what he delivered. xvii. 32; S. Matt. v.; S. Luke vi.; Heb. v. 12; Phil. iii. 1, 18; 1 Thess. iii. 4, 6; 2 S. Pet. i. 12, 13. *J. Downhame.* (Life of Abp. Usher.)

Gutta cavat lapidem non vi, sed sæpe cadendo;
Sic homo fit sapiens non vi, sed sæpe monendo.

Anonym.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from

you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the LORD commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

43 *Religious proselytes*.—These were Gentile worshippers, who acknowledged the same GOD with the Jews, but did not receive the Law; who had before abandoned their old Idolatry, and already embraced the true doctrine of the One GOD, and did confess the Deity, which the Jews worshipped, to be that only true GOD; but yet refused to be Circumcised, and so to oblige themselves to the “keeping of the whole Law.” Now the Apostles preaching the same GOD with Moses, whom they all acknowledged, and teaching that Circumcision and the rest of the ceremonies were now abrogated, which those men would never admit, they were with the greatest facility converted to the Christian Faith. For, being present at the Synagogues of the Jews, and understanding much of the Law, they were of all the Gentiles readiest to hear, and most capable of the arguments, which the Apostles produced out of the Scriptures to prove that JESUS WAS CHRIST. ii. 5; S. John xii. 20; Rom. xv. 18, 19. *Bp. Pearson*. (Exposition of the Creed. Art. ii.)

Persuaded them.—The way of Christian religion is not to haul, and drag men out of the arms of their lusts by force and irresistible power; but by arguments to solicit them to the practice of those duties it requireth, and by that to wean them from their vicious inclinations. For our Religion walks in the methods of our nature, and carries us on by degrees from acts to habits of goodness. ix. 1, 2; xxvi. 28; S. James iii. 17; 2 Tim. ii. 24. *Dr. J. Scott*.

Let us “watch for their souls, as those, who must give account.”

Let us remember that salvation does not come, as a matter of course; that Baptism, though administered to them once and long since, is never past, but always lives in them, as a blessing, or as a burden; and that, though we may cherish a joyful confidence, that “He, who hath begun a good work in them, will

perform it," yet let us recollect also that then only have we a right to cherish it, when we are doing our part towards fulfilling it. xi. 23; xiv. 22; xv. 22; Eph. iv. 12—15; 2 Tim. ii. 10.

J. H. Newman. (Serm. S. Matt. xviii. 5.)

44 The observance of the Christian Sabbath consists in quitting all temporal concerns to apply ourselves to those of our Salvation; to go to Church, to hear the Divine Word, to think upon heaven, to aspire to glory, to call to mind the last Judgment; forgetting those things present to employ our thoughts upon those, which are eternal. xx. 7; Rev. i. 10. *Origen.* (Hom. 23 in Num.)

What Augustus said of the young Roman is verified in the true Christian; *Quicquid vult, valde vult.* Whatsoever he doth in religion, he doth to purpose. Under the Law, GOD rejected the snail and the ass (Lev. xi. 30; Ex. xiii. 13); and, under the Gospel, He allows no sluggish lazy professor. xvii. 21; S. Matt. xxv. 26; Rom. xii. 11. *Flavel.*

The unconverted Christian holds the *hearing of the Gospel* preached to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy heart, that thou art one of CHRIST's elect sheep, thou must have a special care and conscience, if possibly thou canst, to hear GOD's Word preached. For, *first*, the preaching of the Gospel is the chief ordinary means, which GOD hath appointed to convert the souls of all, that He hath predestinated to be saved: therefore it is called "the power of GOD unto salvation to every one, that believeth:" and where this Divine ordinance is not, the people perish; and whosoever shall refuse it, "it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for those people." *Secondly*, the preaching of the Gospel is the Standard or Ensign of CHRIST, to which all soldiers and elect people must assemble themselves: when this Ensign is displayed, as upon the LORD's Day, he is none of CHRIST's people, that flocks not unto it; neither shall any drop of the rain of His Grace light on their souls. *Thirdly*, it is the ordinary means, by which the HOLY GHOST begetteth faith in our hearts, without which we cannot please GOD. If the hearing of CHRIST's voice be the chief mark of CHRIST's

elect sheep and of the Bridegroom's friend, then it must be a fearful mark of a reprobate goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish ; for "by this foolishness of preaching it pleaseth GOD to save them, which believe : " their state is therefore fearful, who live in peace, without caring for the preaching of the Gospel. Can men look for GOD's mercy, and despise His means ? " He," saith CHRIST of the preachers of His Gospel, "that despiseth you, despiseth Me." "He, that is of GOD, heareth GOD's words ; ye therefore hear them not, because ye are not of GOD." Had not the Israelites heard Phinehas's message, they had never wept. Had not the Baptist preached, the Jews had never mourned. Had not they, who crucified CHRIST, heard S. Peter's sermon, their hearts had never been pricked. Had not the Ninevites heard Jonas preaching, they had never repented : and, if thou wilt not hear and repent, thou shalt never be saved. Rom. i. 16 ; Prov. xxix. 18 ; S. Matt. x. 22 ; Isa. xi. 1 ; ii. 2 ; Rom. x. 14 ; S. John x. 27 ; iii. 29 ; viii. 47 ; 1 Cor. i. 11 ; Judg. ii. 1. *Bp. Baile.* (Practice of Piety. Ch. 4.)

45 *Contradicting and blaspheming.*—The tongue is very apt to swell, to lift itself up, and to speak proud things. It will sooner blaspheme, than pray ; because prayers are troublesome, being to be uttered with an humble and submissive voice ; but railing and liberty of language seems to place me above my betters, make me superior to my Governors, a king of kings and lord of lords. And this liberty of speech is most dangerous : for no sooner hath discontent breathed itself forth, but it infects, like the plague ; because it commonly meets with those dispositions, which are very apt to take it. vii. 54, 57 ; Ps. xii. 4 ; 2 Sam. xxii. 44. *Farindon.*

The Legal Spirit is that, which was observable in the time of the Law, especially in order to the planting of the Israelites in Canaan, and rooting out of the inhabitants ; and that was a rough, bloody, hating, eradicating Spirit : and that legal is certainly out-dated now ; and in its place the Spirit of the Gospel, a smooth, loving, planting spirit, quite the contrary to that. xvii. 5 ; 1 Thess. ii. 14—16 ; S. Matt. xi. ; S. Luke ix. *Dr. Hammond.* (Serm. Isa. ii. 4.)

It was the sight of the Gentile crowds in the synagogue, which stirred up the jealousy of the Jews. xxi. 28. *Alford.*

S. Paul (Rom. x. 20) carries the Jewish aversion to the Gentiles as high, as the age of Isaiah : for he says the prophet was "very bold," when he declared, that CHRIST should manifest Himself, and offer His salvation to people, who had never known God before, nor called upon His Name . . . They thought the Messiah should only "subdue the nations," and "rule over them with a rod of iron," but never admit them to the same privileges with His ancient people. *W. Reading.* (Sermons on the First Sunday Lessons of the Church. Sixth Sunday after Epiphany.)

Where violence is, there is ever error to be suspected. Affection and hate are the greatest enemies, that can be found to soundness of judgment, or exactness of comprehension. He, that is troubled with passion, is not fitly disposed to judge of truth. xxi. 40; Ps. xlv. 10. *Bp. Bedell.* (Life by Bp. Burnet. P. 153.)

46 The Jews had sinned worse than the heathens. The Prophets blame them so. For, besides the contempt of means, which the heathen had not, they out-went them in that very sin, that cast the heathen off. The Gentiles had refused the "Invisible Creator," Rom. i. 25; but they had but small light. The Jews had rejected God Visible; and that, for a "murderer" (iii. 14), when the light shone, as clear as possible: I say, as plainly, as possibly God could converse with men and show Himself, that is, in Infinite Goodness and Holiness. They looked for power and glory; He showed that in His miracles: but that is not the highest way of God's showing Himself: the devil can show power: but He "went about doing good," and showing Holiness, the greatest evidence and footsteps of God: and yet they rejected Him. S. Matt. xi. 20—24. *Dr. Lightfoot.* (Serm. S. Matt. xxviii. 19.)

Origen observes, that "the heretic and the unrepenting sinner places himself out of the camp of the Church, though he be not formally expelled by the sentence of the Bishop; on the other hand, the man, unjustly expelled, suffers no ill from the unrighteous decree: the former is out of the Church, while he seems to be in; and the latter is in, while to the eye of man he seems to be out." The cases of the heretic and of the infidel are

in fact, according to the judgment of S. Paul, much the same : the former is "condemned of himself," and the latter *judgeth himself unworthy of Eternal life*. Titus iii. 11. *T. W. Lancaster*. (Vindiciæ Symbolicæ. Ch. xi.)

Every word, that was ever darted from that Spirit, as a beam or javelin of that piercing sun, every atom of that "flaming sword," as the Word is phrased, shall not, though it be rebated, vanish : the Day of vengeance shall instruct your souls, that it was sent from GOD, and, since it was once refused, hath been kept in store, not to upbraid, but damn you. xv. 22 ; Heb. iv. 12, 13 ; xii. 25 ; Rev. i. 16. *Dr. Hammond*. (Serm. Ezek. xviii. 13.)

Nothing betrays so much weakness of soul, as not to apprehend the misery of man, while living "without GOD in the world : " nothing is a surer token of extreme baseness of spirit, than not to hope for the reality of Eternal promises : no man is so stigmatised, as a coward, as he, that acts the bravo against Heaven. Isa. v. 18—21. *Pascal*. (Thoughts on Religion, &c. Ch. i.)

47 *So hath the LORD commanded us, &c.*—By the manner of the Apostle's inference of deduction of command upon himself and S. Barnabas, we learn that many things are indispensably enjoined the Ministers of the Gospel by force and virtue of the Old Testament, which are neither expressed, nor repeated, in Legal form throughout the New Testament. xxviii. 28 ; Isa. xlix. 6 ; liv. *Dr. Jackson*. (B. ix. ch. 32, s. 5.)

48 And when the Gentiles heard this, they were glad, and glorified the word of the LORD : and as many as were ordained to eternal life believed.

49 And the word of the LORD was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the HOLY GHOST.

48 *When the Gentiles heard this, &c.*—Of S. Paul's observation, Gal. ii. 8, we have a lively document, or experiment, in the admirable success of S. Peter's sermons, Acts ii., grounded for the most part on the same text and arguments, which S. Paul useth, Acts xiii. Three thousand souls were converted by S. Peter; but all, or most of them, of the Circumcision, or seed of Abraham, his brethren, according to the flesh; for unto them he directs his speech, (ii. 14.) But with S. Paul's persuasions, most powerfully pressed upon them, few of the Jews, or men of Israel, unto whom, in the first place, he tenders the fruits of his ministry, were much taken: but of the proselytes of the Gentiles scarce one that heard him, but was overjoyed at his discourse. . . . Thus it is as true of Grace's, as nature's Ordination, εἰς πρὸς ἔν: the power and efficacy of CHRIST's chief Apostle is restrained unto their proper and limited sphere; GOD always blessing those endeavours best, that are employed within the precincts of that peculiar charge, whereto He appoints us. (xvi. 7. *Bp. Stillingfleet.*) xxi. 19; Rom. i. 13; 2 Cor. ii. 14. *Dr. Jackson.* (B. ix. ch. 32. s. 5: and b. iii. ch. 7. s. 7.)

We may observe, how in the Acts of the Apostles the HOLY SPIRIT commonly directed them to such places, where a competent number of people were well disposed to receive the Truth, who were εὐθετοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, *well disposed to the kingdom of heaven*, and consequently, by GOD's foresight, τεταγμένοι εἰς ζωὴν αἰώνιον ordained to have the Word of Eternal life ("the salvation of GOD," xxviii. 28) discovered to them; such people, as the Bereans, men ingenuous and tractable, who consequently entertained them with all promptitude and alacrity. xvii. 11; xviii. 9, 10; Wisdom vi. 16. To such persons GOD sometimes by extraordinary revelation directed the Apostles to preach; as to the Corinthians, in respect of whom the LORD said to S. Paul in a vision, "Fear not; but speak and be not silent: for I am with thee: because there is for Me much people in this city"—"much people," whom I see disposed to comply with My Truth. xviii. 9. So, in behalf of the Mace-

donians, xvi. 10. . . . On the other hand, that God withholds the special discoveries of His Truth, upon account of men's indispositions and demerits, may likewise very plainly appear. . . . Accordingly we may observe in the history of the Apostles, that God's Spirit did prohibit them passing through some places, discerning how unsuccessful (at those seasons, in those circumstances, according to those dispositions of men) their preaching would be. Verse 51; xvi. 6; xviii. 6; S. Matt. vii. 6. (See xx. 13. *mind*ing, Greek.) *Dr. Barrow.* (Serm. 1 Tim. iv. 10.)

It seems very unlikely in itself, and at variance with the usual style of the sacred Historian, that he should leave the direct path of his narrative to introduce the mysterious Doctrine of God's predestination to Eternal life. It is much more probable, that he was guided by the HOLY SPIRIT, on this occasion, to place in edifying contrast before us the reception of the Gospel by the Gentiles and its rejection by the Jews, as these parties were severally actuated by opposite motives and tempers of mind. The predisposition to Eternal life is shown from the context to be the "willing mind," "the good and honest heart" in hearing the word, "the hunger and thirst" after righteousness, together with a readiness to encounter self-denial and meet persecution, at the hands of the enemies of religion. Clarius observes, that the expression in the text is not pre-ordained, but *ordained*. viii. 28—31; x. 24, 33; xvii. 11. *J. F.*

50 *Honourable women.*—There are four things, which particularly unfit a man for making impartial inquiries after Divine truth, and to discern between that and error; a very proud, or a very suspicious temper; false wit, or sensuality: and these are the chief and prevailing ingredients in the composition of that man, whom we call a scorner. The two last do generally and in most instances belong to him; but the two first are essential to him, and inseparable from him. xvii. 32; Eccus. xxiii. 4—6. *Bp. Atterbury.* (Serm. Prov. xiv. 6.)

Satan might have stirred up many against the Apostles, but amongst all he chose *certain honourable and devout women and the chief men of the city*, that, by such outward credit of wealth and piety, he might give a greater blow to the cause of God, and more easily work the woe of God's true servants; keeping

this pestilent policy, if any man or matter be of account, to seek to win that, to serve his purpose. xxv. 23; S. John vii. 46 *Bp. Babington.* (Notes on Genesis, ch. iii.)

If all, that pretend to be wise and honest, would be humble (and truly he, that is not so, is neither honest nor wise), and make that their business, which is certainly their duty; that is to say, if they would study quietness more, and parties less; bear a just reverence to Antiquity and to their betters; allow as favourable a construction to things established, as they are capable of; suspect their own judgment, where it differeth from the public; submit to reason, and yield, when they are convinced; obey cheerfully, where they may, and, where they dare not, suffer without noise—a little saying and writing would serve the turn. But, when men are once grown to this, to make it their glory to head, or to hold up, a party; to study ways, how to evade, when they are called to obey; to resolve to err, because they have erred, and to hold their conclusion, in despite of all premises; to prefer their private opinion before wiser men's judgments, and their reputation with the vulgar before obedience to superiors; in a word, to suffer themselves to be swayed with passions, parties, or interest; all the writing or saying in the world, as to such men (until it shall please God to put their hearts into another frame), is to no more purpose, than if a man should go about to fill a sieve with water, or to wash a black-moor white. When we have tried all the ways and conclusions we can, we shall in the end find the best expedient for peace and the best service we can do to the Church, ourselves, and our brethren, to be our constant and instant prayers to Almighty God with our subservient endeavours, that He would give to every one of us a discerning judgment to see the truth, and a willing mind to embrace it; conscience, to do what we ought, and patience, to suffer what we must; humility, to acknowledge our own, and charity, to bear with other men's infirmities; that so we may "keep the Unity of the Spirit in the bond of peace," and "fulfil the Law of CHRIST." xx. 30; 3 S. John 9; 2 Tim. iii. 4; 2 Kings xviii. 36. *Bp. Sanderson.* (Preface to Dr. Bernard's *Clavi trabales.*)

51 It was a military sign of old, whereby they knew, that the

enemy was approaching for their destruction, when they saw the horses approaching near to them, and raising the dust of their feet against them : then they might know their destruction was at hand. So the Jews might know by the Apostles' *shaking off the dust of their feet*, that there was no peace for them any more, but their destruction was at hand. *E. Leigh.*

52 The teachers were suffering persecution ; and the disciples *rejoiced*. . . . The suffering of the teacher does not check his boldness, but makes the disciple more courageous. iv. 1—4 ; Phil. i. 12, 13. *S. Chrysostom.*

S. Augustine, wondering at the overflowing measure of God's Spirit in the Apostles' hearts, observes that the reason why they were so full of God was, because they were so empty of His creatures. " They were very full," he says, " because they were very empty : " because they were so very empty of the spirit of this world, therefore they were so full of the Spirit of God. O that our hearts were empty ! O that they were purged and cleansed, like theirs, from all inordinate affections of this world : then we should be prepared, and ready to receive the fulness of the HOLY GHOST. ii. 28, 46 ; v. 41 ; viii. 8, 39. *A Contrite heart.* (Motives of love, s. 5.)

The matter of the *joy* of a believer is, that all his sins are pardoned ; that God is reconciled to him in CHRIST ; that he hath the promise of God, that " all things," even the greatest sufferings, " shall work together for his good ; " that he is always in the love, and care, and hands of God ; that he hath leave to draw near to Him by holy prayer, and open his heart to Him in all his straits and wants ; that he may solace himself in His praises and thanksgivings, and in other parts of holy Worship ; that he may read and hear His Holy Word, the sure discovery of the will of God, and revelation of the things unseen, and the charter of his inheritance ; that he may exercise his soul in the serious believing thoughts of the love of God, revealed in the wonderful work of our Redemption and of the Person, and Office, and Grace of JESUS CHRIST, our Redeemer ; and that he may love that God, who hath so wonderfully loved him ; that he hath the Spirit of God to quicken and actuate his soul, to supply his spiritual defects, and kill his sins, and

help him to believe, to love, to rejoice, to pray; that this Spirit is GOD's seal upon him and the earnest of Everlasting Life; that death shall not kill his hopes, nor end his happiness; but that his felicity and fullest joy beginneth, when that of worldlings hath an end, and their endless misery begins; that he is delivered from everlasting torment by the Redemption of CHRIST and the Sanctification of the Spirit; that Angels will attend his departing soul into the Presence of his FATHER; that he shall be with his Glorified Redeemer, and behold His Glory; that his body shall be raised to Everlasting Life; that he shall be justified by CHRIST from all accusations of the devil, and all slanders of the malicious world, and that he shall live with GOD in Endless Glory, and see, and enjoy the Glory of his Creator, and shall never more be troubled with enemies, with sin or sorrow, but among His Holy ones shall perfectly and most joyfully love and praise the LORD for ever. These are the matters of a believer's joy. These, purchased by CHRIST, revealed in His Word, sealed by His miracles, His Blood, His Sacraments, and His Spirit, are our comfort. S. Luke ii. 10; Rom. xiv. 17; xv. 13. *R. Baxter.* (Discourse on Eccl. ix. 10.)

CHAPTER XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the LORD, which gave testimony unto the word of

His grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided : and part held with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lieth round about :

7 And there they preached the Gospel.

1 The Jews are present in all countries, and with a home in none ; intermarried, and yet separated ; and neither amalgamated, nor lost ; but, like those mountain streams, which are said to pass through lakes of another kind of water, and keep a native quality to repel commixtion, they hold communication without union, and may be traced, as waters without banks, in the midst of the alien element, which surrounds them. ii. 5 ; Numb. xxiii. 9. *Davison*. (On Prophecy. Discourse 10.)

So spake, &c.—Faith, which is the gift of God, is here spoken of, as being the fruit and blessed effect of man's preaching. What an honour is thus conferred on the office ; but at the same time what a warning, lest we *so speak*, that our hearers *believe not*. S. Mark xii. 13. *J. F.*

We must study how to convince and get within men, and how to bring each truth to the quick, and not leave all this to our extemporary promptitude, unless in cases of necessity. Experience will teach, that men are not made learned or wise without hard study, and unwearied labour and experience. 2 Sam. xxiv. 24 ; 1 Chron. xxiv. 1—6 ; Eccl. xii. 9—12. *R. Baxter*. (Gildas Salvianus.)

2 Like recruits, newly enlisted, they had at once to face the enemy and to endure their attack ; so true is the wise man's saying, " My son, if thou come to serve the LORD, prepare thy soul for temptation." (Ecclus. ii. 1.) Yea, before we enlist in

CHRIST's noble army of Volunteer Martyrs, we are liable to the attack: "As *he was yet coming*" we read, "the devil threw him down and tare him." (S. Luke ix. 42.) And, just as this conflict begins thus early, so we must not expect its termination, nor to be placed beyond the reach of trials and afflictions, as long as we are in the flesh: "*After these things*, GOD did tempt Abraham." Gen. xxii. 1; Philemon 9; Heb. iv. 9. *J. F.*

4 Conf. iv. 36, 37. He, who cast the price of his lands, as a new convert in all humility "at the Apostles' feet," was himself, in a manner out of the appointed course, raised up to be an *Apostle*; GOD appointing, as it were, a new thing, and enlarging the number of the Apostles to receive him, whom He so approved, and who, when invisibly summoned, had "forsaken all to follow CHRIST:" and what Simon Magus would have purchased by money and was accursed, he, by the abandonment of his money, attained; and, having therein discovered an Apostolic spirit, had an Apostolic reward. 1 Sam. ii. 30; Titus i. 7. *Dr. Pusey.* (Plain Sermons. 82.)

The evidence of Religion, not appearing obvious, may constitute one particular part of some men's trial in the religious sense; as it gives scope for a virtuous exercise, or vicious neglect, of their understanding, in examining, or not examining into, that evidence. . . . Thus, that religion is not intuitively true, but a matter of deduction and inference, that a conviction of its truth is not forced on every one, but left to be by some collected with heedful attention to premises; this as much constitutes religious probation, as much affords sphere, scope, opportunity, for right and wrong behaviour, as anything whatever does. And their manner of treating this subject, when laid before them, shows what is in their heart, and is an exertion of it. Prov. viii. 9; S. John viii. 47; vii. 17. *Bp. Butler.* (Analogy. Pt. ii. ch. 6.)

6 The pious have a wide place of refuge—earth, or heaven. 1 Cor. iii. 21—23; Ps. xc. 1, 2. *Bengel.*

Men will be always divided between JESUS CHRIST and the world. It is an abasement, which He has to endure, in His Ministers and in His Word, even to the end of time. Ah! LORD, may I never be of those, who humble Thee and reject

Thee, but of those, who cleave to Thy Doctrine ! The flight of the Apostles was a judgment upon some, and a blessing to others. viii. 4 ; xi. 9 ; S. John vi. 66—69 ; 2 Cor. ii. 15, 16.

Quesnel.

7 A Bishop's preaching is expressed [in the Office for Consecrating a Bishop] by "his being always ready to spread abroad the Gospel, which is the glad tidings of man's reconciliation with GOD;" a message of that mighty importance, that the highest Ministers of religion are honoured by having the privilege to deliver it, and an Angel was the first preacher thereof. . . . S. Paul requires, that a Bishop should be "apt to teach:" the word imports ability and inclination both: for preaching was esteemed so principal a part of a Bishop's duty in the first ages, that the Apostolical Canons order such, as neglect it, to be excommunicated, because it was then so appropriate to this Office, that none, but Bishops, did use to preach, a custom continued in Africa, till S. Augustine's time. S. Luke ii. 10, 11. *Dean Comber.* (Discourse on the Ordination Service. Ch. viii. s. 1.)

The principal office of a Bishop is to preach. 1 Cor. i. 17. *Dr. Donne.* (Serm. Acts xx. 25.)

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

8 *Sat.*—(Probably begging.) Those, that have eyes, and hands, and feet of their own, may be able to help themselves: those, that want these helps, must be beholden to the eyes, feet and hands of others. The *impotent* are cast upon our mercy: happy are we, if we can lend limbs and senses to the needy. Affected beggary is odious: that, which is of God's making, justly challengeth relief. S. Luke xviii. 35; Job xxix. 15. *Bp. Hall.* (Contempl. S. John ix.)

From his mother's womb.—This circumstance was mentioned by the inspired historian, as indicating the notoriety of the case and also the greatness of the cure: but to us it speaks doctrinally, and points to original sin. "In sin hath my mother conceived me." Thus "the man, which was blind from his birth" (S. John ix. 1), may represent the natural darkness of our understanding in things spiritual: while the man here, *impotent in his feet, who had never walked* (corresponding with the poor sufferer, described at iii. 2), may teach us our inability of ourselves to enter upon the way, which leadeth unto Life Eternal. But though he could not walk, he could hear; though he sat (it may be) begging, he also sat listening; listening to the glorious Ambassador of heaven, who announced the saving truth, that "when we were yet *without strength*, CHRIST Died for the ungodly!" If we are deprived of any one bodily sense, what a mercy, that others are spared to us; and when the surviving sense is so sanctified, as not merely to compensate in this life for the loss of the other, but to be the means of saving both body and soul in the life to come, who does not here trace the Love of God, taking away, that He may give; chastening us now, that He may "do us good at our latter end?" Isa. xxxv. 6; Heb. xii. *J. F.*

To be sure, upon sight of beautiful persons, to bless God in His creatures, to pray for the beauty of their souls, and that God would enrich them with inward graces to be answerable unto the outward: upon sight of deformed persons, to send them inward grace, and enrich their souls, and give them the beauty of the Resurrection. 1 Cor. xii. 22—27. *Sir T. Browne.* (Common-place Book.)

9 *He had faith to be healed.*—A Prince is a common good to all

his kingdom ; every subject, though never so mean, hath a part in him : and so is CHRIST to believers. The promises are so laid, that, like a well-drawn picture, they look on all, that look on them by the eye of *faith*. The Gospel's joy is thy joy, that hast but faith to receive it. Isa. vii. 9 ; 1 Cor. i. 2. *Gurnall*.
(On the Christian armour. Eph. vi. 15, ch. i.)

Every one, that hath true *faith*, hath the Spirit of GOD : for a man must have the Spirit of GOD, before he can have true faith. For the Spirit doth not first work faith in us, and then come itself to us ; but it first cometh itself to us, and then worketh faith in us. So that he, that believes, must needs have the Spirit : for, unless he had the Spirit, he could not believe. And where the Spirit is, there is the spring of goodness, from whence the streams of goodness must needs flow. xi. 24 ; xviii. 27 ; Gal. v. 22. *Bp. Beveridge*. (On the Thirty-nine Articles. Article xii.)

Jamque Lycaonios incedens passibus agros
Lystram Paulus adit : fuit hâc tunc claudus in urbe
Supplicio comitante satus, vestigia ferre
Nescius ex utero ; membri pars cœperat ægri
Se nascente mori ; comperto dogmate Pauli,
Quo monitore piæ tendunt ad sidera mentes,
Mox voluit Divina sequi. Bene, claude, jacebas
Has primum graditure vias ! petis æthera sensu,
Cum nondum movearis humo, pedibusque negatis
Longius ire vales !

Arator. (In Acta Apost. Lib. ii.)

10 *He leaped*.—Weak Christians are usually the most affectionate (Gal. iv. 14, 15). When the cripple was cured, we read that, upon the first cure, he leaped for joy : it is likely he did not continue to do so ; the newness of the change did much affect him : and so it doth young converts. iii. 8 ; viii. 39 ; S. Matt. xiii. 20, 21 ; Rev. ii. 4. *Chr. Love*.

11 Oh the “great mystery of godliness, GOD manifest in the flesh,” and “seen of Angels !” Those heavenly spirits had, ever since they were made, seen His most precious Deity and adored Him, as their omnipotent Creator ; but to see that GOD of spirits invested with flesh was such a wonder, as had been

enough (if their natures could have been capable of it) to have astonished even Glory itself: and whether to see Him, that was their God, so humbled below themselves, or to see Humanity, thus advanced above themselves, were the greater wonder to them, they only know. It was your foolish mistake, O ye ignorant Lystrians, that you took the servants for the Master: here only it is verified, which you supposed, that *God is come down to us in the likeness of men*, and, as man, conversed with men. . . . O SAVIOUR! the lower Thine abasement was for us, the higher was the pitch of Thy Divine Love to us! S. Luke ii. 12—14. *Bp. Hall.* (A Holy Rapture, &c., s. 3.)

The Gods.—As the antiquity and universality of sacrifice (verse 13), notwithstanding the various corruptions, with which by the imagination of men it was infected, is a proof of its Divine Original, so is the ridiculous *Polytheism* of antiquity evidence, in some degree, of a Plurality of Persons in the Deity; as the opinion, in all appearance, must have flowed from some revelation, or institution, for preserving the memory and knowledge of that revelation. Nothing is more remote from any foundation in reason, than the doctrine of the Trinity; and therefore it is a fair conclusion, that it must be owing to Revelation, real or supposed. 1 Cor. i. 21. *Hon. Duncan Forbes.* (Thoughts on religion. P. 15. Edit. 1736.)

A benefactor is the representative of GOD. xx. 35. *Dr. Whitchote.*

12 The attribute, most inseparable from the Divine nature, and most Sovereign title of the Godhead, is His *goodness*. The very names or literal elements of *God* and *Good* are not in our country dialect so near allied, as the conceits, which their mention or nomination suggests, are in nature. . . . From this one stream of Divine goodness, experienced in “giving rain,” did the heathen christen their God *Jupiter*, with a name importing his procurement of this effect: the Greeks called him *δμβριος*, the Latins *Pluvius*. So effectual a witness of the Godhead is the accomplishment of any much desired good, that such, as doubt, whether the good we enjoy on earth be derived from heaven, are often unwittingly enforced to think and speak of whatsoever doth them any extraordinary good, or satisfy the

vehemency of their desires, as of their GOD That GOD in the similitude and substance of man should communicate inestimable blessings to mortality was a tradition undoubted from the propagation of mankind The excellency of the good turn, whereof their eyes were witnesses, did exactly fit the best notion they had of Divine power. Hence was that exclamation, *The gods are come down to us in the likeness of men!* And, because Princes, or men of greatest places upon earth, for reservation of state, deliver their minds by orators or interpreters, S. Barnabas, for his silence, is taken for *Jupiter*, and S. Paul, for his dexterity of speech, is named *Mercury*: both, if so they would, might have robbed Jupiter of his honour by the consent and furtherance of his own Priests. From the people's proneness to adore them, as the greatest gods, we may gather how easily the title of petty god might have been purchased by any impostor, that could obstupify rude people, as Simon Magus did, with appearances, far surpassing their observation and capacities. xxviii. 4—6; viii. 9; x. 25, 26; xii. 22. *Dr. Jackson.* (B. v., ch. iv., s. 3, and ch. xvi. s. 4.)

David comes to GOD *in Nomine totali, in Nomine integrali*; he considers GOD totally, entirely, altogether: not altogether, that is, confusedly; but altogether, that is, in such a Name, as comprehends all His attributes, all His power upon the world, and all His benefits upon him. The Gentiles were not able to consider GOD so, not so entirely, not altogether; but broke GOD in pieces, and changed GOD into single money, and made a fragmentary GOD of every power and attribute in GOD, of every blessing from GOD; nay, of every malediction and judgment of GOD. A clap of thunder made a *Jupiter*; a tempest at sea made a Neptune; an earthquake made a Pluto. Fear came to be a God; and a fever came to be a God. Every thing, that they were in love with, or afraid of, came to be canonized, and made a God amongst them. David considered GOD as a centre, into which and from which all lines flowed. . . . Acknowledge GOD to be the Author of thy being: find Him so, at the spring-head; and then thou shalt trace Him, by the branches, to all, that belongs to thy wellbeing. "The LORD of Hosts" and "the GOD of Peace," the GOD of the mountains and the GOD of

the valleys, the GOD of noon and of midnight, of all times; the GOD of east and west, of all places; the GOD of Princes and subjects, of all persons; is all one, and the same GOD: and that, which we intend, when we say "JEHOVAH," is all He. xxvii. 28; xxviii. 6; 1 Kings xx. 28; 1 Cor. viii. 5, 6. *Dr. Donne.* (Serm. Ps. vi. 1.)

Cicero observes (De Natura Deorum, L. ii.), that in the great title of Jupiter, *Optimus Maximus*, *Optimus* stands first; goodness and beneficence affecting our minds much more than power. Here then we have further proof of the loving and therefore amiable character of S. Barnabas, who was *optimus* in this respect, as S. Paul was *maximus* in speech and the power of oratory. Verse 17; x. 38. *J. F.*

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

13 Observe the malice of Satan : by those very persons, by whom the LORD was at work to purge out ungodliness from the world, by the same did that enemy try to introduce it, again persuading them to take men for gods ; which is what he had done in former times. To them it was a grief inconsolable, that they should needs be thought gods, and introduce idolatry ; the very thing, which they came to destroy. x. 26 ; S. John vi. 15 ; S. Matt. iv. 9 ; 1 S. Pet. v. 3. *S. Chrysostom.*

As the devil does ape GOD, in His institutions of religion, His feasts, *sacrifices*, &c., so likewise in His *Priests*, without whom no religion, whether true or false, can stand. False religion is but a corruption of the true. The true was before it, though it be followed close upon the heels. 1 Kings xviii. ; 2 Cor. ii.

11. *Leslie.* (Short and easy method with the Deists, s. 16.)

Quin istos etiam mores transmisit in orbem

Princeps Tartarei carceris, iste malus :

Qui, cum ementiti simulator Numinis esset,

Instituit simili Relligione coli.

Hinc olim immanes Tyrii Saturnia placant

Numina, sacrilegi per fera pacta sacri.

Herculis hinc ritus, altaria Tauridis, et quæ

Cædibus infecit Graia puella suis.

Sic radiat Verum magis, allucentibus umbris ;

Expiat, inferno teste, piacla Cruor !

(Refer to S. Luke ii. 42. *Sarbievius.*) *Dr. Barrow.*

(Sparsa quædam poemata. Anno 1652.)

“ Brought oxen and garlands.”—

Pallentes violas, immortalesque amaranthos,

Et calthæ aureolas Phœbisequasque comas,

Reginasque rosas, et florum lilia Reges,

Albaque Narcissi, flavaque texta croci, &c.—

Christe, Tibi pleno meditabar fundere cornu,

Veris opes volucres deliciasque breves. . .

Hanc mihi sed subitò vertisti in pectore mentem,

Et visus tacitâ es sic mihi voce loqui :

“ Mitte rosas manibus, vates meus : altera dona

“ Poscimus : hæc olim Panque Palesque tulit.

“Altera dona Deo vero, sunt altera sertā ;

Non faciunt capiti talia sertā Meo.

“Cor peto!” Io dabitur ; dabitur cor, dulcis Jesu !

Mille darem, Jesu, si mihi mille forent.

Bernardus Bauhusius. (Epigr. Lib. iii.)

14 Happy for us, when we are affected with grief, and not infected with love, at the sight of men’s sins ; *dolore contrahi, non amore attrahi.* xx. 31 ; Ps. cxix. 136. *S. Augustine.*

It is not so much to admire moral good ; that we may do, and yet not be ourselves conformed to it : but if we really do abhor that, which is evil, not the persons, in whom evil resides, but the evil, which dwelleth in them, and, much more manifestly and certainly to our own knowledge, in our own heart, this is to have the feeling of GOD and of CHRIST, and to have our spirit in sympathy with the Spirit of GOD. xvii. 16 ; Ps. cxxxiv. 21, 22. *Dr. Arnold.* (Life by Stanley. Appendix C.)

15 O ! graceful passage, to see the great Apostle oppose his own success ! Now only his vehemence, his power and his eloquence are too feeble, when they are urged against themselves. iii. 6 ; x. 25, 26 ; Gal. vi. 14. *Sir R. Steele.*

Although it is easy for a man to live without praise, when it is denied him, it is hard for any man to take no pleasure in it, when it is freely offered. S. Matt. iii. 5, 11. *S. Augustine.*

Passions are the feet of the soul ; they are in the sensitive appetite ; and, when they grow inordinate, they are the diseases of the mind, the depravers of reason, the disturbers of the understanding, whereby wise men speak nothing, do nothing, like themselves. It is a weakness to have passions ; a greater weakness to be conquered by them. . . . When we are commanded to “possess our souls in patience,” it appears, that by passion and impatience we are dispossessed of our souls, of our understanding, of our joy, and comfort, and peace, for that time, that passions bear sway. Prov. xvi. 32. *T. Valentine.* (Serm. Zeph. iii. 8.)

Should you chance to go into a house, and see all the rooms exquisitely furnished and kept in great order, you would make no dispute, but such a house was under the care and inspection of a Master, and that he himself was preferable to all the furni-

ture. Thus, in this palace of the world, when you cast your eyes upon heaven and earth, and behold the admirable order and economy of things, you have as little reason to question, whether there is a LORD of the Universe, and that He Himself is more Glorious, than the stars, and more to be admired, than the works of his own Hands. Ps. xcvi. 10 ; xix. 1 ; civ. 24. *Minucius Felix*. (Octavius, s. 18.)

Creatio mundi Scriptura Dei. The Creation of the world is GOD's writing. Ps. xix. 1—4 ; Rom. i. 19, 20. *Clem. Alex.* (Strom. 6.) *Heaven and the earth and the sea*.—Hence the Gentiles derived their three kinds of Divinities. xvii. 24 ; Ex. xx. 4. *Bengel*. Surely, if all the world were made for man, then man was made for more than all the world. S. Mark viii. 36. *Du Plessis*.

Sancta Dei sedes est cœlum, pontus, et aer,
Terraque ; nec finem scit magna potentia cœli :
Est Deus hic, quocunque vides, quocunque moveris,
Qui quæcunque vides fecit, moderatur, et implet.

L. Selneccerus. (Apud Acta, vii. 50.)

16 We cannot indeed judge, or determine, concerning the special circumstances, or limits, of GOD's dealing toward man in this particular, concerning the time, when, the manner how, the measure, according to which, GOD will dispense those Revelations of Himself: those depend upon mysteries of counsel and wisdom, surpassing our comprehension. That GOD should for a while connive at men's ignorance and suffer them to grope after Divine truth, to try them, as He did the Israelites in the wilderness, (xiii. 18) how they would behave themselves in that state, to prove how they would use their talent of natural light, to make them sensible of their own infirmity, to show them whence all their welfare must proceed, on whom all their happiness depends, to make them more able to value, more desirous to embrace, the redress, vouchsafed them, as also to demonstrate His own great clemency, long-suffering, and patience ; that, I say, for such purposes and others, unsearchable by our shallow understanding, GOD should for some time forbear with a full evidence to declare all His mind to men, is not so strange, or unlikely: but

that for ever, through all courses of time, He should leave men in so forlorn a condition, in such a depth of ignorance, such perplexity of doubt, such captivity under sin, such subjection to misery, seems not probable; much less can it seem improbable that He hath done it. It cannot, I say, in any reason seem misbecoming the goodness, wisdom, or justice of God, clearly to discover to us, what He requires us to do, what good He intends for us, what way leads to our happiness, how we may avoid misery. xvii. 27, 30; Deut. viii. 15, 16; Exod. xvi. 8; Gen. xv. 16, &c. *Dr. Barrow.* (Sermons on the Creed, 13.)

17 *In that He did good.*—The GOD of Nature is none other than the GOD of Grace: “JESUS went about *doing good*” (x. 38.) The Hand, that made the world and that “filleteth every living thing with plenteousness,” is the Hand, that was nailed to the accursed tree for the same world, lying in wickedness. xx. 28; S. John i. 10, 14. *J. F.*

If GOD be not good, what reason have we to believe, that by *doing good* we please Him? So that the subject of the Divine Goodness lies at the root of all morality and religion, of all our rules of conduct, and all our hopes of happiness. S. Luke x. 37; 1 S. Pet. ii. 21. *Dr. Paley.* (Serm. Ps. xxxiii. 5.)

What words are sufficient to praise or declare these works of GOD, as they deserve? Had we understanding, what else ought we to do, both in public and private, but sing hymns to GOD, and bless Him, and pour out our thanks towards Him? Ought we not, while either digging, ploughing, or feeding, to sing this hymn to GOD—“Great is GOD!”—that He has given us hands, and organs for swallowing and digesting; that He makes us grow up insensibly, and breathe, even while asleep. For each of these things we ought thus to bless Him. But, above all, to sing the greatest and most Divine hymn for His giving us the power of attaining the knowledge of these things, and the method of using them. Rom. i. 20; Ps. ciii. 1—5; Isa. xliii. 21. *Epictetus.* (Dissert. i. 16.)

How comes it to pass, and whose wisdom and Providence hath so ordered it, that there should not fall whole clouds and cataracts, but drops and showers? that they should not tumble upon us, but distil? an effect, so wonderful, that there is scarcely

any other work of Nature, that the Scripture doth more frequently ascribe unto God as a demonstration of His power and government, than that "He sendeth *rain* upon the earth."

Deut. xxxii. 2; Jer. v. 24; Job xxxvi. 27, 28. *Bp. Hopkins.*

These words had a remarkable applicability in a country, where there was a great scarcity of water. *Alford.*

He does not say with *food* and *joy*; for joy, properly taken, hath its seat in the mind and spirit of man; nor is there placed, without the Spirit of God: whereas the *gladness*, whereof the Apostle here speaks, may harbour in the inferior or affective part. This difference, which we now observe between joy and gladness in our English, the Greek writers curiously observe between *εὐφροσύνη* and *χαρὰ*: so do the Latins between *lætitia* and *gaudium*. Every blessing of God, though but a temporal blessing, is matter of *gladness*, even to such, as know not nor acknowledge God to be the Author of such blessings: but true *joy* always presupposeth the knowledge of God in CHRIST, and some acquaintance with the Spirit. ii. 46; xiii. 52; Ps. iv. 8; S. Luke xii. 19. *Dr. Jackson.* (B. xi. ch. 25, s. 10.)

No Holocaust is so acceptable to God, as a heart inflamed with a sense of His goodness. He loves, not only a merry giver, but a cheerful receiver also. He would have us, as to desire His favour with a greedy appetite, so to taste it with a savoury relish. He designs, not only to *fill* our mouths with food, but our *hearts with gladness*. To Him, whose benefits to acknowledge is the greatest benefit of all; to be enabled to thank whom deserves our greatest thanks; to be sensible of whose beneficence, to meditate on whose goodness, to admire whose excellency, to celebrate whose praise, is heaven itself and Paradise, the life of Angels, the quintessence of joy, the supreme degree of felicity—to Him we owe this most natural and easy, this most just and equal, this most sweet and pleasant duty of giving thanks. xxvii. 35, 36; Ps. l. 23; 2 Cor. ix. 7. *Dr. Barrow.* (Serm. Eph. v. 20.)

18 *These sayings.*—God requireth in His household steward, the Minister of His Blessed Word, fidelity and discretion; fidelity to deliver to God's family such meat, without mingling, as he

hath received at his LORD's hands ; discretion, to give it fitly in due season, by respecting the time, place, auditory, and like circumstances. All men are not of one kind of constitution : some are able to receive and digest "strong meat," high mysteries, deep secrets of GOD ; others must be fed with "milk," simple and plain lessons, yet available to their salvation. These differences are in the food itself. The manner of dividing it standeth in doctrine and exhortation. Doctrine is for the ignorant, to instruct them ; exhortation for the learned, to monish and strengthen them : both may be most profitably joined together. Verse 42 ; Heb. v. 12—14 ; 2 Tim. iii, 16, 17.

Abp. Sandys. (Serm. S. James iv. 8—10.)

To be like GOD was the first temptation, which robbed man of his innocency. . . . The Apostles here were so far from being exalted, that they were cast down, humbled and astonished at such impious and extravagant honours ; and no doubt rejected them with so much horror and detestation, that they would much rather have been sacrificed themselves, than have endured any sacrifice to them. viii. 10 ; xii. 22 ; x. 26 ; Gal. vi. 14. *Dr. South.* (Serm. 2 S. Pet. ii. 9, P. 1.)

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of GOD.

19 Is not this a proof that even miracles are not of avail, unless joined with faith in those, that see them? To my mind this deduction seems the intended deduction of this most singular and important history. Ver. 9; S. John xii. 37. *Bp. Sandford*. (Diary. Remains. Vol. i.)

S. Stephen at his death prayed for Paul, not against him. But, though he freely forgave him, yet will not the righteous Judge suffer the wrongs, which he had done unto this Blessed Martyr, pass without solemn remembrance. Those, which stoned S. Stephen laid down their garments at Paul's feet; and his willingness to take charge of them argues he was "consenting to his death:" xxii. 20. So, I think, was not S. Barnabas. And for this reason we do not read, that S. Barnabas was *stoned*, as S. Paul was, by the Jews, who came from Antioch and Iconium unto Lystra and Derbe; albeit both had been alike offensive for preaching the Gospel at Iconium, where the same violence had been likewise jointly attempted against both. Numb. xxxii. 23; xiv. 10. *Dr. Jackson*. (B. vi. c. 35, s. 3.)

20 *Stood round about him*.—The example of S. Paul's courage emboldens the disciples. Even in this life we often reap the benefit of the good example we give to others. xix. 30—33. *Quesnel*. Mark his zeal, how fervent he is, how set on fire. He *came into the city* itself again; for proof, that if, on any occasion, he did retire, it was because he had sown the word, and because it was not right to exasperate their minds against him. xv. 36. *S. Chrysostom*.

21 *They returned again to Lystra*; to the scene of their former persecution, "not counting their lives dear unto themselves," for JESUS' sake. What boldness, what determination, what love to souls, what obedience to CHRIST! Their heroic conduct appears to greater advantage, when we bear in mind that there was a short and easy journey, through the famous "Cilician gates" or passes, from Derbe to the above-mentioned provinces; of which they might have availed themselves, in preference to this exposure of their persons to renewed persecutions and dangers. It is one thing to bear troubles courageously, when we cannot avoid them; but a far higher mark of grace, when we might have avoided them, not to do so, and to prefer tread-

ing in the steps of our Blessed LORD, who “steadfastly set His face to go to Jerusalem.” (S. Luke ix. 51.) The remonstrance, once addressed to Him by His disciples, now, in literal strictness, belonged to S. Paul; “Master, the Jews of late sought to *stone* Thee; and goest Thou thither again?” v. 28, 40, 42; xx. 22—24; xxi. 4, 11—13; S. John xi. 8; S. Matt. x. 24, 25; Heb. xi. 15, 16. *J. F.*

Animated by faith, a little troop of them marched out with resolution to attack all the powers of hell, and to beat down the kingdom of darkness, to despatch all the prejudices and errors of mankind, and to subdue the world to the obedience of CHRIST; so armed, successfully did they knock down, and trample upon, all oppositions to their glorious designs; they defeated all the secular power and policy; they baffled all the wit, the learning, the eloquence, which stood in their way, or gave them resistance; they triumphed over persecutions, and, in regard to all sufferings, were “more than conquerors.” To forsake and forfeit all they had, was their gain; to have nothing, was their wealth; to incur disgraces, was their glory; to be in labour and travail, was their ease: fastings, hunger, and thirst, were their pleasure, their feast, their luxury; prisons were chapels to them, in which they preached, and prayed, and “sang praises to GOD:” their joy was to suffer; to receive stripes, and undergo torments, was their triumph and their glory: they constantly defied, they often courted death. . . . “Therefore do we both labour and suffer reproach, because we trust in the Living GOD, who is the SAVIOUR of all men, specially of those, that believe,” is the short account, which S. Paul rendereth of it. 1 Tim. iv. 10. And infallibly the like effects will Faith produce, wherever it is found; in a degree, proportionable to its sincerity and strength. v. 41; xvi. 25; Eph. iii. 13; Rom. viii. 17; 2 Tim. ii. 11; iv. 8. *Dr. Barrow.* (On the Creed. Serm. iii.)

22 S. Paul, opposing the advantages, which the Gentile converts had by faith to those, which the Jews, in contempt to the Gentiles, gloried to have by the Law, adds, in order to show those advantages in their highest superiority, that the Christian Gentiles could glory, even in that, which was the very *opprobrium* of the Jews, namely *tribulation*. For the sanction of the Jewish

Law being temporal rewards and punishments, administered by an equal providence, *tribulation* was a punishment for crimes, and consequently a high *opprobrium*. But the followers of CHRIST, who were taught, that *we must through much tribulation enter into the kingdom of GOD*, had the same reason to glory in the roughness of the road, as the ancient *Agonistæ* had in the toils, which procured them the victory. Rom. v. 1—5; Eph. iii. 8, 13. *Bp. Warburton*. (Divine Legation. B. v. s. 5.)

JESUS made for us a Covenant of sufferings. His doctrines were such, as, expressly and by consequent, enjoin and suppose sufferings, and a state of affliction; His very promises were sufferings; His Beatitudes were sufferings; His rewards, and His arguments to invite men to follow Him, were only taken from sufferings in this life, and the reward of sufferings hereafter. 1 S. Pet. iv. 1; 1 Cor. xv. 19. *Bp. J. Taylor*.

Agnosco hæreditatem meam in cruce. I am an heir to the Cross, as well as the Kingdom, saith S. Bernard. They are both entailed upon us; both made over to us in the same patent and lease. Rom. viii. 17. *Farindon*. (Serm. S. Matt. v. 10.)

O what does not GOD give to man in mercy, when *tribulation* itself is sent to him, as a blessing? Prosperity is the gift of a GOD, who comforts us; adversity, of a GOD, who admonishes. S. Matt. v. 4; Heb. xii. 6. *S. Augustine*.

The Apostolic way of *confirming the souls of the disciples* is not by giving them false comforts and anodynes, by bidding them rest secure in their Christian privileges, as if the work was all done for them, or by concealing from them all the peculiar trials of a religious life, and all the difficulties of Salvation; but rather by urging them on to perseverance, preparing them for tribulations, and by leading them, in the midst of suffering, to expect the support of grace in this life and the Redeemer's crown of glory hereafter. ix. 31; xi. 23; 1 Thess. iii. 1—5. *J. F.*

Per spinas, tribulosque, per invia saxa, per ignes,
 Sithoniasque nives, Caucaseumque gelu,
 Per medias acies, per vulnera mille, necesque,
 Herculeâ virtus tendit in astra viâ. . . .
 Ipse prius spinis velavit tempora Christus,*

* In original—*Temporaque infesto prius induit utraque sente.*

Quàm tulit emeritis debita sarta comis.
 Quod Sceptrum Eternâ stellarum luce coruscat,
 In manibus quondam vilis arundo fuit.
 Vulnere stillarunt atro priùs horrida tabo,
 Quæ nunc Sole Suo fulgidiora micant.*
 Unicus ad palmas trames patientia : palmam
 Quisquis amas, durum ne fuge mollis iter !

Gerardus van Rheyden. (Typus
 mundi, xxiii.)

Gratabantur oves Christi Pastore recepto ;
 Ille gregem pavidum de tempestate recenti
 Mulcebat monitis cœlestibus, et duce Verbo
 Anxia corda regens firmabat amore fidei :
 Contemnenda docens et amara et dulcia mundi ;
 Nec concedendum terroribus ; obviaque ipsis
 Ignibus aut gladiis promptos inferre monebat
 Pectora ; et ipse suis addebat pondera verbis
 Confessor, passus, quæ perpetienda docebat ;
 Omnibus eloquio simul exemploque magister.

Paulinus. (Poem. 16, in Nat.
 S. Felicis.)

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the LORD, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia :

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had

* In original—*Quæ modo tam multo lucida sole micant.*

done with them, and how He had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

23 The Apostles, preaching through countries and cities, appointed the first-fruits of their conversions to be Bishops and Ministers over such, as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing; seeing that long before it was written, concerning Bishops and Deacons. For thus saith the Scripture, in a certain place (Isa. lx.), "I will appoint their Bishops (overseers) in righteousness, and their Deacons (ministers) in faith." (Ps. xlv. 17. See Illustr. S. Matt. xxviii. *S. Jerome.*) *Clemens Rom.* (Ep. to Cor. s. 42.)

Till it can be shown, that every man is a competent judge of his own pretensions to the Ministry of CHRIST's Gospel, or that the indiscriminate assumption of the Ministerial character has not a tendency to lower the estimation and influence of that character, and to distract men's minds with the grossest doctrinal errors, so long it must appear, that, on the ground of general expediency, the person, however qualified, who takes this office on himself, is establishing a precedent hurtful to mankind, and displeasing therefore to Him, who has declared Himself the God of Order. . . . Besides a general fitness, which may be given to many, an outward seal and ratification is, from the necessity of the case, required; both as a mark to other men that our services are accepted of GOD, and as an evidence to ourselves (the only sufficient evidence, which can ordinarily be expected) that our calling is indeed from the Most High, and that we are not deceiving ourselves, nor deceived by our spiritual enemies, when we conceive ourselves qualified to preach the Gospel. Jer. xxiii. 21; Rom. ix.; S. James iii. 1; 2 Tim. iv. 3. *Bp. Heber.* (Serm. S. Matt. ix. 38.)

When we assign to each Pastor his proper Church, we do not deny, that, although he is bound to one, he may nevertheless extend his assistance to others, if any disorders should arise, which may make his presence desirable, or if his advice be required

in any doubtful case. But, since such a discipline is necessary, for the peace of the Church, as allots to every Minister his proper employment (for otherwise all would be confusion ; some would run one way, some another ; every one at a loss to know his proper calling ; others would be drawn together at random to the same spot ; and, again, those, who might be more solicitous for their own convenience, than for the edification of the Church, would at pleasure forsake the unfrequented Churches) therefore this arrangement ought as much, as it is possible, to be generally attended to. Every Minister ought to be restricted within his own bounds, and not to invade his neighbour's province. Nor is all this merely a human device ; it is the institution of God Himself (iv. 23) ; for we read that *S. Paul and S. Barnabas ordained Elders in each of the Churches of Lystra, Antioch, and Iconium ; and S. Paul himself directs Titus to "ordain Elders in every city."* (Tit. i. 5.) Thus in one place he speaks of the Bishops of Philippi, and in another of Archippus, Bishop of Colosse. (Phil. i. 1 ; Col. iv. 17.) And S. Luke hath given us his famous charge to the Elders of the Church of Ephesus. (Acts xx. 18.) Whoever, therefore, has undertaken the government and the cure of one particular Church, let him remember, that he is bound to that Church by a Divine Call. . . . Should his removal at any time be found expedient, he ought not to attempt it of his own accord ; but to wait for the sanction of public authority. viii. 14 ; ix. 38 ; xvii. 14. *Calvin.* (Institutes. Lib. iv. c. 3, s. 7.)

Religion, without the help of a spiritual Ministry, is unable to plant itself. *Hooker.* (Eccl. Pol. B. v. s. 76.)

The Church was an organized society, or brotherhood, endowed with great and glorious privileges, and consisting of duly Baptized Christians and duly Ordained Ministers. *Bingham.*

26 Ecclesiastical history doth testify, that the Apostles parted the coasts and countries of the world among them by common advice, and so sundered themselves :

S. Peter to Pontus, Galatia, Cappadocia.

S. John to Asia and Parthia.

S. Andrew to Scythia, Pontus Eux. and Byzantium.

S. Philip to Upper Asia, unto Hierapoli.

S. Thomas to India, Persia, and the Magi.

S. Bartholomew to Armenia, Lycaonia, India Citerior.

S. Matthew to Ethiopia.

S. Simeon to Mesopotamia, Persia, Egypt, Africa, Britany.

S. Matthias to Ethiopia.

2 Cor. x. 16. *Dr. Bernard.* (Clavi Trabales, p. 128.)

27 *Opening the door of faith*, making their faith acceptable to God, and the means of bringing them into the Covenant. Faith is a *door*, leading to an inner *door*, which is CHRIST. (S. John x. 7.) In the same sense, Repentance is accepted with God, through CHRIST; as those expressions testify—"Giving repentance unto Israel," v. 31; "granting to the Gentiles repentance unto life." xi. 18. *J. F.*

Sight is love's sense, not faith's sense. *Aures* be *fores*; the ears are the *doors* of faith. As preaching is the door of the Word, so hearing is *the door of faith*. Faith disdains conference with reason; much less endures it to consult with sense: *Vides? non est fides*, saith Hugo de Victore. Rom. x. 17; Col. iv. 3. *Dr. Rd. Clerke.*

CHAPTER XV.

AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring

the conversion of the Gentiles : and they caused great joy unto all the brethren.

1 Whereas the very opposite to this was the case, that, receiving circumcision, they could not be saved. Gal. v. 2. . . Let us not be offended, because of the heretics. For look here, at the very outset of the preaching, how many offences there were : I speak, not of those, which arose from them, that were without ; for these were nothing ; but of the offences, which were within (xx. 30). For instance, first, Ananias, v. 1—11 ; then “the murmuring,” vi. 1 ; then, Simon the sorcerer, viii. 18 ; afterwards, they, that accused S. Peter because of Cornelius, xi. 1—3 ; next, the dearth (as leading some to question the Providence of God), x. 28 ; lastly, this very thing, the chief of all the evils. For indeed it is impossible, when any good thing has taken place, that some evil should not go along with it. Let us not then be disturbed, if some are offended ; but let us thank God even for this ; because it makes us more approved. For not tribulations only, but even temptations also, make our examples more shining. A man is not so great lover of the Truth, for only holding to it, when there is none to seduce him from it : to hold it fast, when many are trying to draw him away, this makes a man approved. God is not the Author of their offences . . . out of their evil He works us good. xv. 39. Gal. ii. 24 ; S. Matt. xviii. 7 ; S. Luke xxiii. 51 ; 1 Cor. xi. 19. *S. Chrysostom.*

From the very first the Church’s doctrine was assailed by her own children. xx. 28 ; Isa. i. 2 ; 1 Tim. i. 20 ; 2 Tim. ii. 17. *Quesnel.* The circumcision of the heart is necessary : but that of the body is now become dead and destructive, *mortua ac mortifera*, in CHRIST. As S. Paul said of this, “If ye are circumcised, CHRIST shall profit you nothing,” Gal. v. 2 ; so it may well be said of the former, “Unless ye be circumcised, CHRIST shall profit you nothing.” Who will therefore not willingly receive, yea, rather earnestly desire, this Spiritual circumcision, without which we are aliens from the fellowship of CHRIST ? vii. 51 ; Deut. x. 16 ; Jer. iv. 4 ; Rom. ii. 28, 29. *Haeftenus.* (Scholae cordis. Lib. ii. lect. 10.)

There are, I conceive, these two general ways of disturbing the peace of the Church : either by imposing unlawful and unreasonable terms of Communion, or, by refusing to comply with such, as are lawful and reasonable. That the first of these is a breach of the Church's peace, there can be no doubt ; because it introduces a necessity of separation. And that the latter is so, is as plain, because it is a separation without any necessity for it. Either of these is Schism, whose notion (as all agree) consists either in making a necessity of separation, or in separating without necessity. Judg. xii. 6 ; Rom. xiv. ; Rev. ii. 14. *Norris*. (Serm. S. Matt. v. 9.)

Our fallibility and the shortness of our knowledge should make us peaceable and gentle. Because I may be mistaken, I must not be dogmatical and confident, peremptory and imperious. I will not break the certain laws of Charity for a doubtful doctrine or an uncertain Truth. ix. 26 ; S. Matt. xiii. 29. *Dr. Whichcote*. (Aphorisms, Cent. ii. 130.)

2 Heresies occasion true doctrine to be more diligently discussed. 1 Cor. xv. 12, &c. *Peter Martyr*.

Our most beloved Mother, the Church of England, is certainly solicitous to avoid with all cautious diligence the rock of innovators. It is her ambition to be distinguished through the whole Christian world, and judged by an equitable posterity, under this character ; that, in deciding controversies of faith or practice, it has ever been her fixed and firm resolution, that in the first place respect be had to the Scriptures ; and then in the second place to Bishops, Martyrs, and Ecclesiastical writers of the first ages. Therefore, whatsoever hath been affirmed by the Scriptures, in matters of faith, whatsoever, concerning Ecclesiastical Government, she hath discovered to be the appointment of the Universal Church throughout the world after the Apostles, these things she hath taken care to place, as fixed and established among the Articles of Religion, determined never to permit her sons to alter or abolish what hath been thus decided. 1 Cor. xi. 2 ; xv. 1—4 ; 2 Thess. ii. 15 ; 1 Tim. vi. 13, 14, 20 ; 2 Tim. i. 13, 14. *Dr. Hammond*. (Works. Vol. iv. p. 470.)

We are come, as near as we possibly could, to the Church of the Apostles, and of the old Catholic Bishops and fathers ; and

have directed, according to their customs and ordinances, not only our Doctrine, but also the Sacraments and the Form of Common Prayer. Prov. xxii. 28; 1 Cor. xi. 16. *Bp. Jewel.* (Apology for the Church of England.)

Let Preachers, above all things, be careful, that they never teach aught in a sermon, to be religiously held and believed by the people, except that, which is agreeable to the Doctrine of the Old or New Testament, and which the Catholic Fathers and ancient Bishops have collected from that very Doctrine. 1 Tim. i. 3; S. Jude 3; 2 S. John i. 2. (*Canon respecting preachers, sanctioned by a full Provincial Synod in 1571, and confirmed by the Royal authority of Queen Elizabeth.*)

3 Hence we infer, that all the godly were on their side, and that their determination was to make common cause with the Apostles. Verses 39, 40. *Calvin.*

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the HOLY GHOST, even as *He did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the LORD JESUS CHRIST we shall be saved, even as they.

5 *Needful to Circumcise them.*—It is on all hands agreed, that Sacraments are not absolutely necessary; not so necessary, as the mortifying and denying of ourselves; not so necessary, as actual holiness. It is not absolutely necessary to be Baptized; for many have not passed that Jordan, yet have been saved: but it is necessary to cleanse ourselves from sin. It is not absolutely necessary to eat the Bread and drink the Wine, in the Sacrament of the LORD'S Supper; for some cross accident may intervene, and put me by: but it is necessary to feed on the Bread of Life; as necessary, as my meat, to do God's will. True Piety is absolutely necessary, because none can hinder me from that, but myself: but it is not always in every man's power to bring himself to the Font, or to approach the LORD'S Table. All, that can be said is, that, when they may be had, they are absolutely necessary: but they are therefore not absolutely necessary, because they cannot always be had: and when they stretched beyond this, they stretched beyond their line, and lose themselves in an ungrounded and unwarranted admiration of these Ordinances, which (whilst we look upon them in their proper orb and compass) can never have honour and esteem enough. x. 47; 1 Cor. vii. 19; Gal. v. 6; vi. 15. *Farindon.* (Serm. Micah vi. 8. P. i.)

Scarcely can there be found a thing, more harmful to religion, than to vent thus our own conceits, and obtrude them upon the world for necessary and absolute. . . . I add this general admonition, that we be not too peremptory in our positions, where express texts of Scripture fail us, that we lay not our own collections and conclusions with too much precipitancy. For ex-

perience hath shown us, that, the error and weakness of them being afterwards discovered, brings great disadvantage to Christianity and trouble to the Church. Ps. xii. 4; 3 S. John 9.

John Hales. (Serm. 2 S. Pet. iii. 16.)

I have often thought, that the chief occasions of men's differing so much in their opinions were, either their not understanding each other; or else, that, instead of ingenuously searching after truth, they have made it their business to find out arguments for the proof of what they have once asserted. *Bp. Butler.* (Correspondence with Dr. Sam. Clarke. Letter 2.)

7 According to the Scripture phrase, by *the keys of the kingdom of heaven*, is meant, that S. Peter was first to open the Dispensation of the Gospel: which he did in the first preaching of it to the Jews, after the wonderful Pentecost: and this was yet more eminently performed by him, when he first opened the door to the Gentiles, to which the words of "the kingdom of heaven" seem to have a more particular respect. This dispensation was committed to him and executed by him; and seems to be claimed by him, as his peculiar privilege in the council at Jerusalem. . . . What follows, concerning "the binding and loosing in heaven, whatsoever he should bind or loose on earth," is no special privilege of S. Peter's; since we find the same words, said by our SAVIOUR, to all His Apostles; so that this was given in common to them all. S. Matt. xvi. 19; S. John xx. 23. *Bp. Burnet.* (Discourses to the Clergy, iii.)

S. Peter accounted it a great honour, done to him, that GOD made choice of him to be the first Preacher to the Gentiles. What dignity, like this, to be a Moses, a Deliverer, a Law-giver to GOD's people; an Elias, a repairer of religion; a Zerubbabel, a John, a Paul, an Athanasius, an Augustine, a Luther? It is a Blessed thing to bear date in GOD's calendar, to be a beginner of any good in the Church of GOD. He well deserved the name of *Ἐπαίματος*, Rom. xvi. 5, that is, "much to be commended," who, as S. Paul speaks of him, was "the first-fruits of Achaia." It is the honour of Antioch, that there the disciples were "first called Christians," xi. 26: as, on the contrary, what infamy, like this, to be an author and beginner of any evil; an Achan, a troubler of Israel; a Jeroboam, "that made Israel to

sin ;" a Theudas, a Judas, a Barabbas, to be inventors of evil things, as S. Paul brands them, Rom. i. 30 ; to be an Hananiah, that taught rebellion against the LORD, Jer. xxviii. 16 ; like the two wicked men, that Ezekiel speaks of, ch. xi. 2, "These are the men, that devise mischief, and give wicked counsel in this city." Such men, their names shall rot, and be a curse and execration to all posterity. xiii. 36 ; Heb. xi. 2. *Bp. Brownrig.* (Serm. S. Matt. xi. 12.)

8 When S. Peter and the other Apostles consulted about the abolishment of Circumcision, where the point in debate was the acting contrary to the Law of GOD, they did not refer themselves to the prophets, but considered barely the gift of the HOLY GHOST, poured out on persons uncircumcised. They judged it more certain, that GOD approved of those, whom He filled with His Spirit, than that He required in all instances an exact and literal observation of the Law. They knew the very end of the Law to be no other, than the Spirit, and concluded, that, since men were capable of the latter without Circumcision, they wanted not the preparation of the former. x. 47 ; xi. 17, 18. *Pascal.* (Thoughts on Religion, ch. 28.)

9 Every believer is the Temple of GOD ; and, as the tables of the Law were kept in the Ark, his "*pure conscience*" is the Ark, that holds "*the mystery of faith.*" . . . Are your consciences pure ? Have you a living hatred and antipathy against all impurity. Then surely faith is there ; for it is the peculiar virtue of faith *to purify the heart* : and the heart, so purified, is the proper residence of faith, where it dwells and rests, as in its natural place. But have you consciences, that can lodge pride, and lusts, and malice, and covetousness, and such like pollutions ? Then be no more so impudent, as to say, you believe ; nor deceive yourselves so far, as to think you do. The Blood of CHRIST never speaks peace to any conscience, but the same, that it "*purifies from dead works to serve the living God,*" Heb. ix. 13, 14. As that Blood is a Sacrifice to appease GOD's wrath, so it is a Laver to wash our souls ; and, to serve both ends, it is, as was the blood of legal sacrifices, both offered up to GOD and sprinkled upon us, as both are expressed in the Apostle's

words there. xx. 32 ; 1 S. Pet. i. 22 ; 1 S. John iii. 3. *Abp. Leighton.* (Exposition of the Creed.)

This was, in fact, the true Circumcision. Col. ii. 11—14. *J. F.*
 In the Apostolical writings the word *Faith* is used to signify that Theological virtue, or gracious habit, whereby we embrace with our minds and affections the LORD JESUS CHRIST, as the only Begotten SON of GOD, and alone SAVIOUR of the world ; casting ourselves wholly upon the mercy of GOD, through His merits, for remission and everlasting salvation. It is that, which is commonly called a lively, or Justifying, faith ; whereunto are ascribed in Holy Writ those many gracious effects of *purifying the heart*, adoption, Justification, Life, joy, peace, salvation, &c. ; not as to their proper and primary cause, but as to the instrument, whereby we apprehend and apply CHRIST, whose merits and Spirit are the true causes of all those Blessed effects. S. John i. 12 ; Gal. iv. 26 ; Rom. iii. 28 ; v. 1 ; Hab. ii. 4 ; Gal. ii. 20 ; Rom. xv. 13 ; 1 S. Pet. i. 8 ; Acts xvi. 34 ; Eph. i. 8. *Bp. Sanderson.* (Serm. Rom. xiv. 23.)

Vis gratiæ verticordiæ, the power of a heart-transforming grace. Rom. vi. 17, Gr. *S. Augustine.*

Immites populos urbesque rebelles,
 Vincente obstantes animos pietate, subegit :
 Non hoc consilio tantum hortatuque benigno
 Suadens atque docens, quasi normam Legis haberet
 Gratia ; sed mutans intus mentem atque reformans,
 Vasque novum ex fracto fingens virtute creandi :
 Non istud monitus Legis, non verba Prophetæ,
 Non præstata sibi præstat Natura ; sed Unus
 Quod fecit, refecit.

xxvi. 18. (See continuation of the passage at Illustr. S. Matt. xxviii. 20.) *Prosper.* (Carmen de ingratis, p. ii.)

10 GOD is *tempted*, when we expect His grace to bless us in those inventions of will-worship, where He never engaged Himself to be present with His HOLY SPIRIT. S. Matt. iv. 6, 7 ; Col. ii. 20—23. *Bp. Hacket.* (Serm. S. Matt. iv. 7.)

GOD annexed to the breach of any one part of His Law such severe curses, that they might from thence perceive, how much need

they had of some further Dispensation. And therefore this state of theirs is set forth by a state of bondage. For all external precepts carry perpetually an aspect of austerity and rigour to those minds, that are not informed by the internal sweetness of them. And this it is only, which makes the Gospel, or the new Law, to be a free, noble, and generous thing; because it is seated in the souls of men; and therefore Aquinas, out of Austin, hath well observed another difference between the Law and Gospel, *Brevis differentia inter Legem et Evangelium est timor et amor*. "The distinction between the Law and the Gospel is very simple, fear and love." Verse 28; Jer. xxiii. 33—38; S. Matt. xi. 30; S. John v. 3. *J. Smith*. (Select Discourses. No. 7.)

This was "the burden and heat of the day" (S. Matt. xx. 12); to have a perfect Law, and an unregenerate heart; the thunders of Sinai, yet the sovereignty of the flesh; Moses with the tables of stone, and the people setting up the golden calf. Rom. vii. and viii. Gal. iii. 23, 24; S. James ii. 10. *J. H. Newman*.

The Law is a burden, which oppresses man, instead of helping him; humbles his pride, without subduing it; teaches him his duty, without making him love it; is to him an occasion of a curse and of death, instead of any deliverance from either. *Quesnel*.

The Jewish ordinances were nothing else, than the open exposure of man's misery. Rom. iii. 20; Isa. i. 4, 6. *Beza*.

It is impossible in the nature of things, that so burdensome and expensive an Institution, as that of Moses, should ever have been received by the Jews, but upon sufficient evidence of its being Divine. vi. 11; xxi. 20; S. John ix. 29. *Adam*. (Private thoughts on Religion, ch. ii.)

Our fathers.—He does not refer to Abraham, Isaac, and Jacob, to whom Circumcision, as viewed in the light of the seal of the promise, was no burden; but to the Israelites under Moses. Ex. iv. 26; Rom. iv. 9—12. *Bengel*.

11 *After the same manner as they*.—These words do of themselves sufficiently confirm this great truth, that all, who were ever saved from the beginning of the world, till CHRIST came into it, were saved only by Him, as we hope to be; and by consequence, that CHRIST, having been all along bringing men to Salvation,

He might well say, "My FATHER worketh hitherto, and I work." Conf. vii. 51. Heb. xi. 13—17; 1 Cor. x. 1—4. *Bp. Beveridge.*

S. Peter was the first instrument of Providence in dissolving the obligation of the Mosaic Law in the ceremonial, and of binding it in the Moral part. The rescript indeed for that purpose was drawn by S. James, and confirmed by the authority of the Apostles in general, under the direction of the HOLY GHOST; but the HOLY GHOST moved the Apostles to this great business by the suggestion and persuasion of S. Peter. And this was his particular and personal commission to "bind and loose" . . . a distinct thing from the perpetual standing power of discipline, conveyed upon a later occasion (S. John xxi.) to the Church in general in the same figurative terms. See at xi. 14. *Bp. Horsley.* (Serm. S. Matt. xvi. 18, 19.)

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name.

15 And to this agree the words of the prophets ; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :

17 That the residue of men might seek after the LORD, and all the Gentiles, upon whom My Name is called, saith the LORD, Who doeth all these things.

18 Known unto God are all His works from the beginning of the world.

13 As long as the Apostles were able to attend and govern the few Churches, gathered out of Jews and Greeks, they themselves filled the highest order of the Church, and exercised the Episcopal power. But *James*, instead of circulating to convert, confirm, and govern Churches in different parts of the world, took up his residence in Jerusalem, and governed that Diocese Episcopally. As the number of Churches increased, as the Apostolic College was thinned by death, and as divisions arose in this or that Church, the establishment of resident Bishops became everywhere necessary; that the original Institution and regular Government might be preserved, and that the promise of CHRIST to be with His Church "to the end of the world" might be fulfilled in an ostensible succession of Governors, filling the office of the Apostles in every age, so far as all the intents and purposes of the spiritual society could be answered, after the ceasing of miracles and Divine Inspiration. *Skelton*. (Senilia, 93.)

Ignatii pia scripta legens (qui proximus illis*
 Ætate et meritis, et Episcopus Antiochenus,
 Successor Petri fuit, et, si vera loquatur
 Fama, Dei Natum vidit), deprendet ubique
 Ordinis illius triplicis vestigia clara.
 Scripta deinde legens Patrum, quos forte tulerunt
 Sæcla priora tria, antiquas venerabitur illas
 Sedes, quas olim in variis regionibus orbis
 Petri vel Pauli comites fixisse videbit;
 Romæ Clementis sedem, Solymisque *Jacobi*,
 Timotheique Ephesi (quæ cultu est nota Dianæ)
 Atque Titi Cretæ, Marci quoque in urbe superbâ,
 Pelæus juvenis quam struxit ad ostia Nili;
 Agnoscet sedem Polycarpi denique Smyrnæ.

G. Nicols. (Περὶ ἀρχῶν. Lib. v.)

15 *Nolo humanis documentis sed Divinis oraculis Sanctam Ecclesiam*

* Scil. Apostolis.

demonstrari. I will not that the Holy Church should be demonstrated from human reasonings, but from the Divine oracles. *S. Augustine.* (De Unit. c. 3.)

The Catholics will neither speak nor endure to hear anything in religion, that is a stranger to Scripture. S. Luke x. 26; S. John v. 39. *S. Athanasius.* (De Incarn. Christi.)

Represent the Holy Scripture in the midst of the faithful, as the Supreme Rule of Faith. Inform them, how that the Church ought to submit herself to the Scripture: but withal, tell them sweetly, that the HOLY GHOST is not wanting, in all matters necessary to Salvation, to assist the Church, in order rightly to explicate the Scripture. Wherefore the Church is not to be preferred to the Scripture; but only the explication of Scripture, made by the whole Church, to our own private explications. This they must be taught to heed well, that so they be not lifted up. S. John xx. 31; 1 Tim. iii. 15; 1 Cor. xv. 1—4. *Fenelon.** (Instructions for the Education of a Daughter. Ch. vi. s. 33.)

16 The objects, to which the prophets of old had chiefly respect, was not only the deliverance of Israel from Babylon, and the rebuilding of the material temple, but the Salvation of sinners and the erection of the Christian Church in the days of Messiah's Kingdom. When the LORD JESUS thus "built up Sion, He appeared in His Glory; the heathen feared His Name, and all the kings of the earth adored His Majesty;" because He had "regarded the prayer of the destitute" sons of Adam in their worse, than Babylonian captivity, and had arisen Himself to be their SAVIOUR and mighty Deliverer. We, in these latter days, look and pray for the second appearance of the same Redeemer with power and great glory to raise the dead, and to build up from the dust a Jerusalem, which shall experience no more vicissitudes, but continue for ever in unchangeable beauty and brightness. ii. 30; vii. 44—50; Ezra ix. 9; Heb. xi. 16, 10; Rev. xxi. *Bp. Horne.* (Comment. Ps. cii. 15—17.)

17 As GOD is ever the same, and His doings uniform, His conduct towards mankind must exactly be proportioned to His conduct towards the Jewish nation. Let us therefore place GOD in common over them both: and there will be, on one side, the Jewish

* *Fenelon.* Refer to footnote ch. viii. 31.

nation, and, on the other, mankind ; on one side, Canaan and a national prosperity, on the other, heaven and human happiness ; on one side, a redemption from Egyptian servitude and national evils, on the other, a Redemption of the whole human race from absolute evil ; on one side, national crimes, atoned by national ceremonies, sacrifices, priests, on the other, sins, expiated by the One Universal Sacrifice of JESUS CHRIST ; on one side, national and temporary saviours, kings, prophets, &c., on the other, all this, Universal and Eternal ; on one side, the Law and every branch of it, adapted to a favoured nation, on the other, the everlasting Gospel, suited to all mankind. It is impossible, therefore, that GOD can say anything to David, under the quality of the King of this chosen nation, which He does not speak at the same time to JESUS CHRIST, as King of all the elect ; and that, in a truer and nobler sense. If He says to one, for instance, "Thou art My Son," and "Sit on My right hand, till I make Thy enemies Thy footstool," He says it to the other too : to each of them in a sense, adapted to the nature of their respective kingdoms. Nor is this latter a bare accommodation of words ; but the first and highest meaning of them, and which only, absolutely speaking, can be the true sense of GOD ; the other being in this sense, confined to a particular circumstance : in other words, an absolute truth, made history and matter-of-fact. . . . The literal and historical sense is to be considered, only as a vehicle for the Christian application. (Refer to S. Luke Illustr. xx. 17. *Bp. Horne.*) *Z. Mudge.* (Preface to New Version of the Book of Psalms from the original Hebrew.)

Nothing happens, unless the ALMIGHTY wills it done, either by doing it Himself, or permitting it to be done. Ps. cxxxv. 6. *S. Augustine.*

The great doctrine, which we learn from the inspired writings, is this ; that, in all other histories, which antiquity has left us, we only see the record of men's actions, GOD nowhere appears, and men are the sole actors : but in these Sacred recitals GOD alone performs everything. This ought to teach us how to read the productions of men, and to supply by faith what they have omitted. Verse 12 ; iii. 13 ; xi. 18 ; xiv. 27 ; xxi. 19 ; Prov. viii. 15 ; S. Mark xvi. 20. *Massillon.*

Si vitam spectes hominum, si denique mores,
 Artem, vim, fraudem hic cuncta parere putas.
 Si propius spectes, Fortuna est arbitra rerum ;
 Nescio quam dicas, et tamen esse vides.
 At penitus si introspicias, atque ultima primis
 Connectas, tantùm est Rector in orbe Deus.

Anonym. (quoted by *Camerarius.*)

18 In my poor judgment, which I ever do and ever shall submit to better, the readiest way to reconcile contingency and liberty with the decrees and prescience of GOD, and most remote from the altercation of these times, is to subject future contingents to the aspect of GOD, according to that presentiality, that they have in Eternity. Not that things future, which are not yet existent, are co-existent with GOD ; but because the Infinite knowledge of GOD, encircling all times in the point of Eternity, doth attain to their future being: from whence proceeds their objective and intelligible being. ii. 23 ; iii. 18 ; iv. 28. *Abp. Bramhall.* (A Vindication of True Liberty, &c. No. 24.)

The evolution of ages from everlasting to everlasting is so collectedly and presentifically represented to GOD at once, as if all things, which ever were, are, or shall be, were at this very instant, and so always, really present and existent before Him ; which is no wonder, the animadversion and intellectual comprehension of GOD being absolutely Infinite, according to the truth of His Idea. Isa. xli. 26 ; Ps. xc. 1, 2. *Dr. Henry More.* (Divine Dialogues.)

Properly speaking, it cannot be affirmed of GOD, that He either *did* know, or that He *will* know ; but simply, that He knows. For *in Deum non cadunt prius et posterius* ; there is no past nor future to Him. All is present and unsuccessive. The distribution of things into those, that have been, those, that are, and those, that shall be, is indeed suited to the flux condition and to the limited faculties of beings, like ourselves, whose estimates of duration are taken from the periodical journeys of an opaque grain round a lucid speck, termed the sun, but can have no place in Him, of whom it is declared that "a thousand years are as one day, and one day as a thousand years." And even this declaration, magnificent as it is, falls infinitely short of the

mark. When, therefore, I speak of “foreknowledge,” as an attribute, essential to Deity, “I speak,” as S. Paul says, “after the manner of men.” The simple term “knowledge” would be more intrinsically proper; but then it would not so readily aid the conceptions of ordinary persons: though, for my own part, I would always rather call the Divine Knowledge “Omniscience,” than give it any other name. Ps. cxlvii. 5; Rom. xi. 33—36. *Toplady*. (Christian and Philosoph. Necessity asserted. Ch. v.)

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

19 *My sentence*.—I authoritatively say. *S. Chrysostom*.

If any of the Apostles, or Apostolical men, might claim a precedence, or authoritative headship, over the rest, *S. James* seemeth to have the best title thereto: for Jerusalem was the Mother of all Churches, the fountain of the Christian Law and Doctrine, the See of our LORD Himself, the Chief Pastor. Isa. ii. 3; S. Luke xiv. 47. He therefore who (as the Fathers tell us) was by our LORD Himself constituted Bishop of that City, and the first of all Bishops, might best pretend to be, in special manner, our LORD's Vicar or successor. “He,” saith Epiphanius, “did first receive the Episcopal Chair, and to him our LORD did entrust His own Throne upon earth. He accordingly did first exercise the authority of presiding and moderating in the first Ecclesiastical Synod, as S. Chrysostom in his notes thereon doth remark. He, therefore, probably, by S. Paul is first named in his report, concerning the passages at Jerusalem, Gal.

ii. 9; and to his orders it seemeth, that S. Peter himself did conform; for it is said there, that, before certain came from S. James, he did eat with the Gentiles; but, when they were come, he withdrew. Gal. ii. 12. Hence, in the Apostolical Constitutions, in the prayer, prescribed for the Church and for all the Governors of it, the Bishops of the principal Churches being specified by name, S. James is put in the first place, before the Bishops of Rome and of Antioch. "Let us pray for the whole Episcopacy, under heaven, of those, who rightly dispense the word of Thy Truth: and let us pray for our Bishop, James, with all his parishes; let us pray for our Bishop, Clemens, and all his parishes; let us pray for Evodius, and all his parishes." Constit. Apost. 8, 10. Hereto consenteth the Tradition of those ancient writers, afore-cited, who call S. James "the Bishop of Bishops," the "Bishop of the Apostles," &c. xii. 17; Rev. xxi. 22. *Dr. Barrow.* (A Treatise of the Pope's Supremacy. Supposition i.)

My sentence.—Will you have a Church? Authority gathers it. Would you have a Church continue so, and not fall asunder into Schisms, nor moulder into sects, nor crumble into conventicles? Authority is the junction, the cement, the contiguation, the pale of the fence, the wall of the Church; keeping it so, that neither the wolf break *in*, nor the sheep get *out*, that neither heresy undermine the bulwark without, nor schism raise a mutiny within. xx. 29, 30; 1 Cor. v.; 2 Cor. xiii. 3, 10; *Farindon.*

20 A question arises from this case, why the particulars mentioned are singled out, when the Jews were strongly attached to other points of the Law. But, if you consider the case, the reason for this distinction will evidently appear. For, as the concern was to prevent the giving offence to the Jews, and thereby to preserve peace and charity in the Church, it was necessary to guard against the practices, which open to every man's view in the common occurrences of life. A Jew could never be present at the table of a Christian without having some security, that he should not meet with *things, offered to idols, nor with blood, nor with things strangled*: otherwise, all intercourse between them would be cut off. . . . The Jews

were not only forbidden the use of these things, but were forbidden likewise all communication with them, that did use them, though they were strangers and not bound by the law of Moses. See Lev. xvii. 12. xi. 3. *Bp. Sherlock.* (Discourse, S. Jude 3.)

21 GOD did a mighty work for His Church scattered abroad everywhere, in that the Jewish people, so deservedly subdued and spread over the earth, should carry with them to all places the Books of our prophets; so as at once to prevent the supposition of any forgery of those Books by us. Thus the opponents of our faith are made to be its witnesses. ii. 5; xvii. 11; 2 Cor. iii. 14; 2 Tim. iii. 15. *S. Augustine.*

It is not unremarkable what Philo first observed, that the Law of Moses continued two thousand years without the least alteration: whereas we see the laws of other commonweals do alter with occasions; and even those, that pretended their original from some divinity, to have vanished without trace or memory. I believe, besides Zoroaster, there were divers, that writ before Moses, who, notwithstanding, have suffered the common fate of time. Men's works have an age, like themselves; and, though they outlive their authors, yet have they a stint and period to their duration. This only is a work too hard for the teeth of time, and cannot perish, but in the general flames, when all things shall confess their ashes. v. 36—39; Mal. iii. 6. *Sir T. Browne.* (*Religio Medici*, s. 23.)

These Books of the New Testament were read, as they are now, in the Churches and assemblies of the Primitive Christians; and these Books only: which was both a strong and public acknowledgment of their authority, and even of their exclusive authority; and that by a great number of differing and distant Churches. . . . I defy any man living, to make now-a-days any alteration in our Bible; because its being constantly read in public and being by that means so dispersed and so well known, the alteration must be immediately detected. *Paley.* (Serm. S. John xx. 31.)

The public and solemn *reading* of the Word of GOD by a Minister of CHRIST, lawfully ordained and appointed thereunto, I look upon, as a thing of much greater consequence, than it is commonly thought to be; yea, I cannot but reckon it amongst the

most useful and prevalent means of grace, that we do, or can enjoy. For, although it be our duty to read the Scriptures in private, which I hope you all do, yet none of you, but may find by experience, that a chapter, once read in public, as before described, is of greater force, and makes deeper impression upon you, than if you run it ten times over by yourselves. And the reason is, because the same Spirit, which indited the Scriptures, accompanies such solemn reading of them, and sets it home upon the hearts and consciences of them, that hear it. S. Luke iv. 16—20. *Bp. Beveridge.* (Serm. S. Matt. xxviii. 20.)

22 Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The Apostles, and Elders, and Brethren *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the Name of our LORD JESUS CHRIST.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the HOLY GHOST, and to

us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

22 *Chief men among the brethren.* Ἄνδρες ἡγούμενοι. To lead, implies precedence, which is a note of superiority and preeminence. Hence they are otherwise styled “governors,” “overseers,” or superintendents, (as S. Jerome renders it,) “Pastors,” (a word, often signifying Rule, and attributed to civil Governors,) “Elders,” or Senators,—the word denoteth not merely age, but office and authority,—οἱ ἐπιμελοῦντες. Such as take care of, the “Curators,” or supervisors of the Church. Hence also they are signally, and specially in relation unto God, styled the “Servants,” the “Ministers,” the “Officers,” the “Public Agents,” the “Stewards,” the “Coadjutors,” or assistants, the “Legates,” the “Angels,” or “Messengers” of God ; which titles imply, that God, by them, as His substitutes and instruments, doth administer the affairs of His Spiritual Kingdom ; that, as by secular magistrates (His vicegerents and officers) He manageth His Universal temporal kingdom, or governeth all men, in order to their worldly peace and prosperity ; so by these Spiritual Magistrates He ruleth His Church, towards its spiritual welfare and felicity. 1 Cor. xii. 28 ; Acts xx. 28 ; S. Matt. ii. 6 ; Ps. lxxviii. 71 ; 1 S. Pet. v. 2 ; 2 Sam. v. 2 ; vii. 7 ; 1 Tim. iii. 5 ; Rom. xv. 16 ; 1 Cor. iv. 1, 2 ; iii. 9 ; vi. 1, 2 ; 2 Cor. vi. 4 ; Tit. i. 2 ; Gal. iv. 14 ; Rev. i. 29. *Dr. Barrow.* (Serm. Heb. xiii. 17.)

Authority is a constraining power ; which power were needless, if we were all such, as we should be, willing to do the things we ought to do without constraint. But because, generally, we are otherwise, therefore we all reap singular benefit by that authority, which permitteth no men, though they would, to slacken their duty. It doth not suffice that the LORD of the household appoint labourers what they should do, unless He set over them some

chief workmen to see that they do it. Constitutions and Canons, made for the ordering of Church affairs, are dead task-masters. *Hooker.*

23 In the decree they join the *Elders and brethren* with them. So doth S. Paul join one or other with him in no less than eight of his Epistles: and in both cases the meaning plainly is, not to allow them equal authority, but merely to express their concurrence. x. 23; 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 1, 2; Phil. i. 1; Col. i. 1; 1 Thess. i. 1; Philem. 1. *Abp. Secker.* (Serm. 2 Tim. iii. 16, 17.)

Brethren (in the Apostolical use of the word) are Christians; and the Brotherhood the whole Society of Christian men, the system and body of the whole Visible Church of CHRIST. I say the Visible Church, because there is indeed another Brotherhood, more excellent than this, whereof we now speak; consisting of such only, as shall undoubtedly inherit salvation, called by some of the ancients, "The Church of God's Elect," and by some later writers, "the Invisible Church." And truly this Brotherhood would (under GOD) deserve the highest room in our affections, could we with any certainty discern, who were of it, and who not. But because "the fan" is not in our hand, to winnow the chaff from the wheat (*Dominus novit*); "the LORD only knoweth who are His," (2 Tim. ii. 19,) by those secret characters of Grace and Perseverance, which no eye of man is able to discern in another, (nor, perhaps, in himself, infallibly,) we are therefore for the discharge of our duty to look at the Brotherhood, so far as it is discernible to us by the plain and legible characters of Baptism and outward profession. So that whosoever abideth *in aréâ Domini*, and liveth in the Communion of the Visible Church, being Baptized into CHRIST, and professing the Name of CHRIST, (let him prove, as it falleth out, chaff, or light corn, or wheat, when the LORD shall come with His fan, to purge His floor,) yet, in the mean time, so long as he lieth in the heap and upon the floor, we must own him for a Christian, and take him, as one of the Brotherhood; and, as such an one, love him. Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; 2 Thess. iii. 15. *Bp. Sanderson.* (Serm. 1 S. Pet. ii. 17.)

The title of *brethren*, suggesting mutual forbearance and unity,

amidst these contentions, is mentioned no less than nine times in this narrative, and is, as oil on the troubled waters. ("Love the brotherhood." "Love, as brethren.") The result was a mutual accommodation between the contending parties; concessions being made on each side for the satisfaction and quietness of both; and so, as "the truth of the Gospel might continue with them." (Gal. ii.) The Jew is no longer to bind the Gentile by the necessity of circumcision; the Gentile is henceforth to abstain from customs, and indulgences offensive to the Jew. Self-denial, animated by charity, is the best end of strife, and the true *via pacis*. If we really appreciate the blessing, we shall not grudge the sacrifice. xvi. 3; xx. 21—24; Rom. xii. 18; xiv.; 1 Cor. viii.; Eph. v. 1, 2. *J. F.*

24 Ye *must*, (v. 1.) S. Chrysostom is very zealous in this point, writing on those words of S. Paul, concerning those, that urged the ceremonies of Moses, (Gal. i. 7; ii. 4.) "But there are some that would overthrow the Gospel of CHRIST." "But indeed," says that father, "they retained the Gospel; only they would have brought in a Jewish rite or two; and yet the Apostle says, that thereby the Gospel is subverted; to show how but a little thing, being untowardly mingled, mars all: for as in the king's coin, he, that clips off but a little of his image, stamped thereon, imbaseth the whole piece; so, if any shall overthrow but the least parcel of the Truth, it is wholly corrupted, from these beginnings proceeding always to worse things. Where are they now, who condemn us, as contentious, because of our disagreement with heretics? Let them hear what S. Paul saith, namely, that they did overthrow the Gospel, who brought in but little innovation." So dangerous did this holy man hold it to yield, though never so little, to error, because of this deceit, whereby the whole truth is secretly undermined. If we never so little sip of the cup of error, we shall drink our full draught; yea, we shall go on carousing, till we be drunk therewith. If we begin never so little to nibble upon these meats, we shall fill ourselves with them, and eat, till we surfeit. S. Mark vii. 4, 8, 13; 2 Tim. iii. 13; S. James iii. 5. *Dr. Dyke.* (The Mystery of Self-deceiving, ch. 15.)

All great errors have ever been intermingled with some truth; and,

indeed, if falsehood should appear alone unto the world in her own true shape and native deformity, she would be so black and horrid, that no man would look upon her; and therefore she hath always had an art to wrap herself up in a garment of light, by which means she passes freely, disguised and undiscerned. This was elegantly signified in the fable, thus:—Truth at first presented herself to the world, and went about to seek entertainment; but, when she found none, being of a generous nature, that loves not to obtrude herself upon unworthy spirits, she resolved to leave earth and take her flight for heaven; but, as she was going up, she chanced, Elijah-like, to let her mantle fall, and Falsehood, waiting by for such an opportunity, snatched it up presently; and ever since goes about disguised in Truth's attire. viii. 13; xix. 13; xx. 30; S. Luke xx. 20; 2 Cor. xi. 14. *R. Cudworth.* (On the true notion of the LORD's Supper.)

It cannot but open men's eyes to see, that many controversies do merely pertain to that, which is either not revealed, or positive; and that many others do grow upon weak and obscure inferences, or derivations; which latter sort, if men would revive the blessed style of that great Doctor of the Gentiles, would be carried thus, *Ego, non Dominus*, and again, *Secundum consilium meum*; in opinions and counsels, and not in positions and oppositions. But now men are over-ready to usurp the style, *Non ego, sed Dominus*: and not only so, but to bind it with the thunder and the denunciation of curses and anathemas to the terror of those, which have not sufficiently learned out of Solomon that "the causeless curse shall not come." 1 Cor. vii. 40, 25; Ps. xii. 4. *Lord Bacon.* (Advancement of Learning, b. 11.)

25 The Spirit leads us by degrees, and by a certain method. For even so He led our SAVIOUR; first into the wilderness, then to His work. And though His leading of the Apostles was extraordinary, yet even them He commands to stay at Jerusalem, and to expect His coming. And, though their determinations were subscribed to by a "*Visum est Spiritui Sancto*," yet they conferred one with another, met together in council, and did deliberate, before they did determine. 1 Cor. xiv. 33. *Farindon.* (Serm. S. Matt. iv. 1, p. 2.)

Beloved.—Authority must be guided and tempered by Charity.

Our “*chief men*” must be *loving* men, that they may be *beloved*.

Compare with this the former mission of S. Barnabas, xi. 22, 23, 24. One of the Epistles, most full of reproof, deals most in the language of love. See S. James i. 16, 19; ii. 5. *J. F.*

26 Of Martyrdom there are three kinds. 1. *Sold voluntate*, in will only, as S. John the Evangelist, who, being boiled in a cauldron of oil, came out rather anointed, than sod; and died of old age at Ephesus. (See also S. John xxi. 19, 20.) 2. *Solo opere*, in deed only, as the Innocents of Bethlehem. S. Matt. ii. 3. *Voluntate et opere*, both in will and deed, as in the primitive Church, S. Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochenus, and thousands; and, in our days, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable, whose fiery zeal to God’s Truth brought them to the flames of Martyrdom. xx. 24; xxi. 13; xxv. 11. *Bp. Baily*. (The Practice of Piety, ch. 43.)

I think it is very remarkable, that there was not a single Martyr among these many heretics, who disagreed with the Apostolical Church, and introduced several wild and absurd notions into the doctrines of Christianity. They durst not stake their present and future happiness on their own chimerical operations; and did not only shun persecution, but affirmed, that it was unnecessary for their followers to bear their religion through such fiery trials. Prov. xxxviii. 1; Gal. vi. 12, 14, 17. *Addison*. (Evidences of the Christian Religion, ch. v. s. 6.)

28 As if the Blessed Spirit had been Chairman and President of the Council. Col. iii. 15. *Dr. Littleton*. (Serm. S. John xv. 26.)

There is an evident distinction between the judgment of the HOLY GHOST and of the Apostles; and, on account of the submission of the latter to the former, the word *ἐκοξε*, *it seemed good*, imports, not only an act of knowledge, but also of judgment and choice, as well as of authority and power; and, being thus applied to the HOLY SPIRIT, in distinction from others, must signify His own immediate power of knowing, willing, and de-

termining in the matter proposed ; and, so taken, it is a clear proof of His real Personality : for I think it was never heard, nor can be conceived, that an efficient power should thus see, judge, choose, and determine, and especially in distinction from them, upon whom it was exerted. The act of the HOLY GHOST cannot be understood barely of an influence of Divine power upon their undertakings and wills : for then there would be no distinction between its *seeming good* to *Him* and *seeming good* to *them* : but the obvious sense is, that the HOLY GHOST, as an intelligent Agent or Person, judged what is spoken of to be necessary ; and the Apostles, in subordination to, and compliance with, His determination, and, as instruments of its discovery, did also so judge and determine. xiii. 2, 4 ; xvi. 6, 7 ; xx. 28. *Hurrian*. (Sermons on the real Personality of the HOLY GHOST, ii.)

Then [under the old Dispensation] the HOLY GHOST came and went, lighted a little, but stayed not ; *motabat* or *volitabat*, flew or fluttered about, moved and stirred them at times, as it did Samson, Judges xiii. 25 ; coming and going. Now it is, He *“is come.”* He sate Him down upon the Apostles, ii. 3 : He sate Him down in the chair at their Synod, xv. 28 ; *Visum est Spiritui et nobis* ; calls us His Temples now, not His Tabernacles ; places of a during habitation, and is to “abide with us for ever.” xix. 2. *Dr. M. Frank*. (Serm. S. John xvi. 13.)

Let very few things be defined, because very few things are necessary. viii. 37. *King James I*. (Advice previous to the Synod of Dort.)

29 This is the whole conclusion of the New Testament. The HOLY SPIRIT, despised in those many Ordinances of the Law, hath left these Injunctions to us, on condition of hazard of our lives. . . . These three crimes, [*Idolatry, murder, adultery,*] we must dread, as the breath of some basilisk, as a cup of poison, as a deadly arrow : for they know how, not to corrupt only, but to cut off the soul. Niggardliness shall be redeemed by liberality ; slanders be compensated by satisfaction ; moroseness by pleasantness ; harshness by gentleness ; levity by gravity ; perverse ways by honesty ; and so in all cases, which

are well amended by their contraries (S. Luke xviii. 8 ; Eph. iv. 28.) But what shall the despiser of GOD do (Idolatry) ? What the blood-stained (Murder) ? What remedy shall there be for the fornicator (Adultery) ? Shall either he be able to appease the LORD, who hath abandoned Him ? or he to preserve his own blood, who hath shed another's ? or he to restore the Temple of GOD, who hath violated it by fornication ? These, my Brethren, are capital, these are mortal crimes. Ex. xxxii. 33 ; S. Matt. xxvi. 52 ; 1 S. John v. 16 ; 1 Cor. iii. 17. *S. Pacian.* (Paræn. ad pœnit. s. 9.)

Some sins were unknown to the heathen—(not regarded, as sins)—as revenge, ambition, fornication. *Farindon.* (Serm. Ezek. xxxiii. 11.)

We may infer that this decree was the composition of S. James, since it accords with some of the very expressions he used in his speech. Conf. verse 19, 24 ; and 20, 29. *Bengel.*

We learn from 1 Cor. viii., that this decree did not entirely put a stop to the practice of eating things, offered to idols. S. Paul makes no allusion to it. xxi. 25. *Bp. Kaye.* (On the Government of the Church, &c. Note, p. 24.)

30 So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch,

teaching and preaching the word of the LORD, with many others also.

30 The precepts and constitutions of the Church, being ordered and framed according to the Apostolical rules (Rom. xiv. 19; 1 Cor. xiv. 26, 40), and according to precedent examples and precedents of Holy Scripture, and the equity and analogy of former Divine Laws (1 Cor. ix. 9, 13), and maxims, and conclusions of natural reason, rectified by grace (1 Cor. ix. 7, 10; xi. 14, 15), and the end of such precepts being godly edification, order, decency, and reverent administration of sacred and religious things, are, when thus qualified, sacred and venerable; and thus observation is an act of Religion, and of obedience to the general Commandment of GOD. Heb. xiii. 17; S. Matt. xviii. 17; 1 Cor. xi. 2. *Bp. White.* (Treatise of the Sabbath Day. p. 100. Edit. 1635.)

The Council of Jerusalem is no argument for the power of the Clergy alone to make laws. . . . The cause, why that Council was of so great authority and credit above all others, which have been since, is expressed in those words of principal observation, *Unto the HOLY GHOST and to us it hath seemed good*; which form of speech, though other Councils have likewise used, yet neither could they themselves mean, nor may we so understand them, as if both were in equal sort assisted with the power of the HOLY GHOST: but the latter had the favour of that general assistance and presence, which CHRIST doth promise unto all His, according to the quality of their several estates and callings; the former that Grace of special, miraculous, rare, and extraordinary illumination, in relation whereunto the Apostle, comparing the Old Testament and the New together, termeth the one "a Testament of the letter;" for that GOD delivered it written in stone, the other "a Testament of the Spirit," because GOD imprinted it in the hearts, and declared it by the tongues of His chosen Apostles through the power of the HOLY GHOST, framing both their conceits and speeches in most Divine and incomprehensible manner. Wherefore, inasmuch as the Council of Jerusalem did chance to consist of men, so enlightened, it had authority greater than were meet for any other Council besides to challenge, wherein no such kind of persons are. . . . As now

the state of the Church doth stand (Kings being not then that, which they are now, and the Clergy not now that, which they then were) till it be proved that some special law of CHRIST hath for ever annexed unto the Clergy alone the power to make Ecclesiastical laws, we are to hold it a thing, most consonant with reason and equity, that no Ecclesiastical laws be made in a Christian Commonwealth, without consent, as well of the laity, as of the Clergy; but, least of all, without consent of the higher power. i. 2; S. Matt. xxviii. 20; 1 Cor. v. 4; 2 Cor. iii. 3, 6. *Hooker.* (Eccel. Pol. B. viii. c. vi. s. 7, 8.)

I grant, there is a promise of CHRIST's and the HOLY SPIRIT's continual presence and assistance. I do likewise grant most freely, that this promise is, on the part of CHRIST and the HOLY GHOST, most really and fully performed. But then this promise must not be extended further, than it was made. It was made of continual presence and assistance; that I grant: and it was made to the Apostles and their successors; that I grant too; but in a different degree. For it was of continual and infallible assistance to the Apostles; but to their successors of continual and fitting assistance, but not infallible. And, therefore, the lawfully sent Pastors and Doctors of the Church in all ages have had, and shall have, continual assistance; but not infallible. . . . If he think me mistaken, let him show me any one Father of the Church that extends the sense of this place (S. Matt. xxviii. 20) to Divine and infallible assistance, granted hereby to all the Apostles' successors. . . . The HOLY GHOST shall be present by consolation and grace, not by infallible assistance. S. John xiv. 16. *Abp. Laud.* (Conference with Fisher. S. 16, and note.)

31 The HOLY GHOST is called our "Paraclete," as assisting, advocating, encouraging, comforting us; now, as if to put the highest term upon S. Barnabas (ver. 22, and iv. 36), the same term is applied to him. He is called "the son of *consolation*," or the Paraclete; and, in accordance with this honourable title, we are told that, when the Gentile converts of Antioch had received from his and S. Paul's hands the Apostles' decision against the Judaizers, they "rejoiced for the *consolation*." *J. H. Newman.* (Serm. Acts xi. 24.)

They rejoiced.—Was not this the very peace and joy, spoken of by

S. Paul, when, writing to a church of converted Gentiles, he said, "Being justified by faith, we have peace with GOD through JESUS CHRIST our LORD," &c. (Rom. v. 1, 2); "We joy in GOD, having received the atonement." (ver. 11.) *J. F.*

If so short a letter from the Apostles caused so much joy and consolation, what ought we to expect from the whole volume of Scripture, it being nothing else than a message from GOD to man? Rom. xv. 4; Hos. viii. 12. *Quesnel.*

How much are we bound to CHRIST, to GOD in CHRIST, that He has freed us from those imperfect, yet costly, Sacrifices, those troublesome abstinences, those unprofitable washings, those strict severities of new Moons, and Sabbaths, that painful rite of Circumcision, those long journeys to Jerusalem to worship, those empty shadows; and given us full perfect liberty of meats and drinks, and all things else; the doing whereof is no real profit; and brought home His Temples and Service to our doors, our happiness into our bosoms. Though all those "old things be passed away," let not His goodness, in passing them away, ever pass out of our memories; nor a day pass, without praises to Him for it, nor the relation of it pass out of our lips, without all thankfulness and humility. Gal. v. 1; Heb. viii. 10—12. *Dr. M. Frank.* (Serm. 2 Cor. v. 17.)

32 *Being prophets also themselves, &c.*—GOD hath added a special "beauty" (Rom. x. 15) to "the feet of them, that preach the Gospel of peace;" that, howsoever others may bring glad tidings of good things to the penitent sinner, as truly as they do, yet neither can they do it with the same authority, neither is it to be expected that they should do it with such power, such assurance, and such full satisfaction to the afflicted conscience. The speech of every Christian, we know, should be employed "to the use of edifying, that it may minister grace unto the hearers:" and a private brother, in his place, may deliver sound doctrine, reprehend vice, exhort to righteousness very commendably: yet hath the LORD, notwithstanding all this, for the necessary use of His Church, appointed public officers to do the same things, and hath given unto them "a peculiar power for edification" (2 Cor. x. 8; xiii. 10), wherein they may boast above others, and in the due execution whereof GOD is pleased to

make them instruments of ministering a more plentiful measure of grace unto their hearers, than may be ordinarily looked for from others. 1 Thess. v. 14; Titus ii. 15; Job xxxiii. 23, 24. *Abp. Usher.* (Answer to a Challenge made by a Jesuit in Ireland. Ch. v.)

We must observe, that they exhorted the Church, on account of their being *prophets*: for it is not allowed to all men to engage in so high a function; *tam præclarum obire munus.* We must therefore take heed, lest we rashly pass our proper bounds; as S. Paul admonishes, 1 Cor. vii. 20; Eph. iv. 1; and that every one should restrain himself within the measure of grace received. xiii. 1, 15. *Calvin.*

We, the Ministers of the Christian Church, do *prophecy*, as it were, the meaning of ancient prophecies: nor make any new, but interpret the old well; take off the veil of Moses' face, find CHRIST and the mysteries of the Gospel under the types of the Law; apply the old prophecies, so as it may appear that "the spirit of prophecy is the testimony of JESUS." And he is the best prophet now, that can do this best. 1 Cor. xiv. 1, 39. *Bp. Andrewes.* (Serm. Acts ii. 6, &c.)

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the LORD, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

36 I believe Satan prevails as much against the cause of CHRIST by persuading Ministers to sit still, or merely to go on in the beaten ground, without attempting anything more, as in any other way. xxvi. 22; Hagg. i. 2; Heb. iv. 9. *Th. Scott.*

As we must look after our prayers, to hear what answer GOD gives to them (Hab. ii. 1), so we must look after our preaching, to see what success it has among those, we preach to, that we may return answer to Him, that sent us (2 Sam. xxiv. 13), and, the servant, who invited the guests, may "show our LORD all these things." (S. Luke xiv. 21.) . . . Let us *see, how they do*; how it is with them: *quid faciunt*, what they do; *quid facti sunt*, what they have done. . . . So long *the word of the LORD* has been preached to me, "how do I do to it?" It is a word of Life; has it quickened me? or, am I this day "dead in trespasses and in sins?" It is Light; has it enlightened me? or am not I still sitting in darkness? Is it spiritual food? Has it nourished me? Is it spiritual physic? Has it healed me? What am I the better for all the sermons I have heard, and all the acquaintance I have got with the Holy Scriptures? What state am I in—a state of sin, or a state of grace? What frame am I in? Am I habitually serious and heavenly, or vain and worldly? Is my soul in health? Does not some spiritual disease hang upon me, which is both weakening and threatening? What appetite have I to spiritual delights? what digestion of spiritual food? what strength for spiritual labour? How do I breathe in prayer? How do I walk in a religious conversation? Does my soul prosper, as the soul of Gaius did? (3 S. John 2.) Do I thrive in my spiritual merchandise, and increase my stock of wisdom, grace, and comfort? or do I decline and go behind-hand? Am I getting nearer to GOD and fitter for heaven; or am I not cleaving to this earth, and setting my heart upon it, as much as ever? S. John xi. 8; Ps. cxxxix. 23, 24; 2 Cor. xiii. 5; Col. i. 9—12. *M. Henry.* (Serm. on text.)

38 S. Mark was naturally unsteadfast. It is thought, that he records against himself, that he was the young man, who, when

his LORD was taken, fled away naked. (S. Mark xiv. 51.) Again, when S. Paul and S. Barnabas were "separated for the work," he shrank back in time of difficulty, and *went not with them to the work*: yet at last he was fitted by GOD for more than ordinary difficulties, preached the Gospel amid tribes the most savage, founded the Church of Alexandria, of all the strictest and so the most resolute also in maintaining the faith, and yielded his life in a bold resistance to sin by a lingering Martyrdom—an encouragement to us, that, however weak or irresolute we may by nature be, our SAVIOUR's strength may be "perfected in our weakness," and we too fitted to bear our SAVIOUR's Cross and "follow Him." iv. 13; Isa. xl. 31; Heb. xi. 34; Rev. iii. 8. *Dr. Pusey.* (Serm. Rom. xii. 2.)

Nor was it a small benefit, which from hence accrued, not only to the Church, which thereby enjoyed the benefit of these two great men, much more in their separate labours, than if they had continued still together; but particularly to *S. Mark*, who, being by the severity of S. Paul brought to a deep sense of his former indifference in the work of the Gospel, and yet not left by S. Barnabas to give way to any desperate resolutions there-upon (iv. 36), became afterwards a most useful Minister of CHRIST, and deserved not only to be made again the companion of S. Paul, Col. iv. 10, but to receive a very high testimony of his zeal from him, 2 Tim. iv. 11. So well does the wisdom of GOD know how to turn the infirmities of men to His own Glory, and to the good of those, who serve Him with an honest and upright heart. *Abp. Wake.* (Pref. to the Catholic Ep. of S. Barnabas.)

Notice the sincerity in these writers in relating more particularly their own imperfections, and those of such others, as they chiefly esteemed. So S. Matthew names himself "the Publican" (x. 3); S. Mark, being particularly allied to S. Peter, not only relates his denial of his LORD, but relates it with all its aggravating circumstances: S. Luke, being S. Paul's disciple, is the only relater of the differences between him and S. Barnabas. xxii. 4, 19; xxvi. 10, 11. *Fenelon.* (On the Education of a Daughter. Ch. viii.)

39 To Mark this contest was highly beneficial. Seeing S. Paul

choosing to leave him, he would be exceedingly awed, and would condemn himself; and seeing S. Barnabas so taking his part, he would cling to him exceedingly: and so the disciple was corrected by the contention of the teachers. . . . S. Mark knew, that S. Barnabas and S. Paul had taken the course, which was most for his good. Gal. vi. 1, 2. *S. Chrysostom.*

Two missions and two districts visited, instead of one, are the immediate fruits, derived by GOD from this incident. vi. 1, 6, 7; viii. 4. *Quesnel.*

Every sudden passionate heat, or misunderstanding, or shaking of charity among Christians, though it were even between the principal Pastors of the Church, is not presently schism. As that between S. Paul and S. Barnabas—who dare say, that either of them were schismatics? or that between S. Jerome and Ruffinus, who charged one another mutually with heresy, or that between S. Chrysostom and Epiphanius, who refused to join in prayers. . . . These were but personal heats, which reflected not upon the public Body of the Church, to which they were all ever ready to submit, and in which none of them did ever attempt to make a party by gathering disciples to himself. Such a passionate heat is aptly styled by the HOLY GHOST *παροξυσμός*, a “paroxysm,” or a sharp fit of feverish distemper, which a little while, without any other application, will infallibly remedy. xiv. 14. *Abp. Bramhall.* (A Just Vindication of the Church of England. Ch. ii.)

Such infirmities of the wise and good (Gal. ii. 12) prove beyond doubt, to whom alone we are indebted for the preservation of Christian Truth upon the earth. *J. Milner.* (Church History, Cent. i. c. 1.)

We are the *commissuræ* and *compages Ecclesiæ* (P. Martyr’s metaphors): the Clergy are joints and couplings of the Church. If they start and loosen, the fabric will all fall. S. John xv. 12; xvii. 11; Eph. iv. 15, 16. *Dr. Rd. Clerke.* (Serm. 1 Cor. xiv. 40.)

Once only in life doth Holy Scripture speak of a *sharp contention*, as once only did Moses “speak unadvisedly with his lips:” the one lost Canaan: the other was severed for ever from the communion of his labours, whom he had brought to the

Apostles, with whom he had been "separated to the work:" so heavily doth GOD chastise the errors of His distinguished servants. One sharp contention severed for ever, by GOD's appointment, those, who yet remained one in mind. Yet, even here, S. Paul and S. Barnabas each acted, according to their several graces; wrong only in this, that their contention was sharp. S. Paul, the austere maintainer of a holy discipline, urged, not to take him, who had departed from them in peril; S. Barnabas, as he had before explored the truth of S. Paul, so doubtless now also of his sister's son, and would again take the untried, but penitent, companion. And so, GOD overruling, each took his several province, and the Gospel was the more spread; and the milder Apostle was sent to the weaker inhabitants of *Cyprus*, the sterner and more energetic to the wilder heathen: nor yet was S. Mark advanced to that office of visiting the Churches, from which he before shrank; and the charitable severity of S. Paul impressed on S. Mark the heinousness of his fault, and prepared him, by GOD's grace, to be stern with himself, and the founder of a strict and courageous Church, and for his crown of Martyrdom; and the tender kindness of S. Barnabas saved him from being abandoned, and from being "swallowed up with overmuch sorrow," and fainting at the outset. "Charity suffereth long and is kind." *Dr. Pusey.* (Serm. Acts iv. 37, 38.)

40 There is nothing (next CHRIST and heaven) that the devil grudgeth believers more, than their peace and mutual love: if he cannot rend them from CHRIST, stop them from getting to heaven, yet he takes some pleasure to see them go thither in a storm; that, like a shattered fleet, severed from one another, they may have no assistance from each other's company all the way. vii. 26; xxvii. 44; Gen. xiii. 8. *Gurnall.*

Nothing should alienate us from one another, but that which alienates us from GOD. 2 Cor. vi. 17. *Dr. Whichcote.* (Aphor. Cent. iii. 206.)

Quos navigatio separavit, hos Christi Evangelium copulavit. Though they sailed to different coasts, yet they sailed together in their preaching the same Gospel of CHRIST, (*S. Jerome.*) . . . And why may not Christians be diversely persuaded in some points

of religion in earth, and yet the same heaven hold them both?
Rom. xiv. *Farindon*. (Serm. S. Matt. v. 5.)

Being recommended, &c.—S. Paul and Silas seem to have had the authoritative sanction of the Church at Antioch in their missionary enterprise. Shall we therefore say, that the labours of S. Barnabas and S. Mark, in the same Blessed cause, were irregular and unblessed? In the vast field of an unconverted world, and amid the heathenism of a nominally Christian land, would that all the LORD's people were prophets; provided they all go forth "speaking the same thing," and walking in the same Spirit, as "sons of *consolation*," and not sons of envy, and jealousy, and misrule. xii. 25; xiv. 26; S. John iv. 35. *J. F.*

41 He does not pass on to other cities, until he had visited those, which had already received the Word of GOD. For we, first of all, *confirm* those, who come first; lest they prove a snare to those, who come after. Ver. 36; 2 Cor. xiii. 1. *Clarius*.

CHAPTER XVI.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they de-

livered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

1 The advantage of early religious education, especially by mothers, is observable from 2 Tim. i. 5; we have here an example of its good effects in two generations and in two sexes. Lois nurtured an Eunice; and an Eunice produced a *Timothy*. . . Timothy seems to have imbibed his virtues from his mother's milk. . . The nursing of children by mothers is a Divine dispensation for the right beginning of education. It produces a sense of mutual dependence between the mother and infant: we might almost say, it gives them a sensation of unity. It makes them like harmonious instruments of music, attuned to each other. . . By infusing filial love and filial reverence, it is a sacred well spring of piety, and of holy discipline "in the nurture and admonition of the LORD." Isa. xlix. 15; 1 Thess. ii. 7. *Dr. Chr. Wordsworth.* (Serm. 2 Tim. i. 5.)

2 S. Paul himself observeth the like manner of choice, as he prescribes elsewhere to be observed in the appointment of Ministers. vi. 3; 1 Tim. i. 18; iii. 7. *Calvin.*

The greatest security to religion is the careful guarding the first entrance into its ministrations. vi. 3; 1 Tim. iii. 10—13. *Dean Comber.* (A discourse on the Office for making Deacons. Ch. iii. s. 10.)

3 For the Jews would not endure to hear the word from one uncircumcised. Nothing could be wiser. In all things S. Paul looked to what was profitable: he did nothing upon his own preference, (see note, *J. F.*, x. 48). . . . He circumcised, that he might take away circumcision; for he preached the decrees of the Apostles. xviii. 18; xxi. 23, 26; 1 Cor. x. 32, 33. *S. Chrysostom.*

He well knew the Jews would take it so, as if the precept of Circumcision, which was indeed abolished, did still oblige the Israelites, and as if S. Paul and Timothy were of that opinion; when yet S. Paul meant not this, but only to procure unto himself

and Timothy a more familiar way of conversation with the Jews. . . "This was not fraud," says S. Chrysostom, "but a kind of compliance and dispensation." Hither may be referred David's counterfeit madness, 1 Sam. xxi. 13; there is an excellent sentence of Clemens Alexandrinus, speaking of a good man thus; "For the good of his neighbour he will do some things, which otherwise of his own accord and by a primary intention he would not do." 1 Sam. xix. 16; S. Luke xxiv. 28; S. Mark vi. 48. *Grotius*. (De jure belli et pacis. P. iii. s. 7.)

There is in Scripture itself, as well as in the reason of the thing, ground sufficient for distinguishing between points, fundamental to Christianity, and points of smaller moment. There are "the weightier matters," and the matters less weighty; some things, deserving our most earnest heed, others, requiring no more, than ordinary or common care. . . . There were in the days of the Apostles Judaizers of two several kinds; some thinking themselves obliged, as Jews, to retain their Judaism along with Christianity: others conceiving, that the Mosaical Law was so necessary, that it ought to be received under pain of damnation by all, whether Jews or Gentiles. Both the opinions were wrong: but the one was tolerable, and the other was intolerable. Wherefore S. Paul complied in some measure with the Judaizers of the first sort, being willing, in such cases, to "become all things to all men;" and he exhorted his new converts of the Gentiles to bear with them, and to receive them, as brethren. But, as to the Judaizers of the second sort, he would not "give place to them by subjection, no, not for an hour, "lest the truth of the Gospel" should fatally suffer by it. He anathematized them, as subverters of the faith of CHRIST, and as a reproach to the Christian name. This single instance may suffice to point out the distinction between fundamentals and non-fundamentals, and to illustrate the use of it in practice. xxi. 21—26; 1 Cor. ix. 19—23; Rom. xiv. xv; Col. ii. 16, 17; Gal. ii. 5, 21; i. 7—9; v. 12. *Dr. Waterland*. (Charge to the Middlesex Clergy, 1734.)

Circumcision was taken away, as a sacrament (mere sign of Grace to come); but it was not yet honourably buried: and therefore it remained, only as a ceremony. *Bp. J. Taylor*.

- 4 The Apostles thought it necessary for the preservation and secure conveyance of the Christian Doctrine, that it should be put into writing; and they judged this a better way to supply the wants of their presence, than oral tradition. Therefore the same author (Eusebius, Hist. Eccl. Lib. iii. 31, 30) tells us, that "the disciples, who immediately succeeded the Apostles, as they travelled to preach the Gospel to those, who had not yet heard the word of faith, did with great care also deliver to them the "writings of the Holy Evangelists;" again, that S. Ignatius, as he travelled towards Rome, (where he was to suffer) exhorted the Churches of every city to "hold fast the tradition" of the Apostles, which (as also by writing he testified) for greater security he held necessary to be copied in writing. 1 Cor. xv. 1—4; Rev. i. 3, 11; ii. 1; xxii. 18. *Abp. Tillotson*. (The Rule of Faith, p. iv. s. 2.)

Every Minister ought to be careful, that he never expound Scriptures in public, contrary to the known sense of the Catholic Church, and particularly of the Churches of England and Ireland, nor introduce any doctrine against any of the Four First General Councils; for these as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and, besides what is taught by these, no matter of belief is necessary to Salvation. Rom. xvi. 17. *Bp. J. Taylor*. (Rules and advice to his Clergy, s. iv. 56.)

- 5 This terror of the Mosaic yoke, being taken away, the Gentiles, who had before been affrighted at the Gospel, clogged with such a burden, now came over to the faith in crowds. xv. 3, 31; Eph. ii. 14, 15. *Bp. Bull*.

The Kingdom of JESUS CHRIST is frequently in the Scripture compared to growing things, small in the beginning and first appearance, but increasing by degrees unto glory and perfection. The shapeless stone, cut out without hands, having neither form, nor desirable beauty given unto it, becomes a great mountain filling the whole earth. Dan. ii. 35. The small vine, brought out of Egypt, quickly covers the hills with her shadow, her boughs reach unto the sea, and her branches unto the rivers. Ps. lxxx. 8. The tender plant, becomes, as the cedars of God, and the grain of mustard-seed to be a tree for the fowls of the

air, to make their nests in the branches thereof: mountains are made plains before it; every valley is filled, and the crooked paths made straight, that it may have a passage to its appointed period: and all this, not only not supported by outward advantages, but in direct opposition to the combined power of this whole creation, as fallen, and in subjection to the God of this world. v. 24; xix. 20; Job viii. 7. *Bp. Horne.*

Established in the faith.—He, that hath willingly subscribed to the Word of God, attested in the everlasting Scriptures, to all the Primitive Creeds, to the four General Councils, to the common judgment of the Fathers for six hundred years after CHRIST (which we of our Reformation religiously profess to do) this man may possibly err in trifles; but he cannot be an heretic. xxiv. 15, 16. *Bp. Hall.* (Concio ad Clerum. 1623.)

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the HOLY GHOST to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the LORD had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

6 As the HOLY GHOST proceeds in an Eternal and ineffable manner from the FATHER and the SON, so He is sent by them to govern the Church, which belongs to CHRIST; because He hath purchased it with His precious Blood, and in the merits of His purchase hath acquired a right to all the mercies of His FATHER, and to all the gifts and graces of the HOLY SPIRIT, necessary to the salvation of that Church. . . . Here we have a general and comprehensive view of the Ecclesiastical Government, administered by the HOLY SPIRIT. We see the same in particulars. He vouchsafes His Presence, to whom He pleases, in such a manner and measures, as He pleases; sometimes on the administration of Baptism, sometimes on the Imposition of hands, and sometimes, previous to both, on a mere conversion, x. 44, 47; which shows, that He was not confined to the Ordinances, even of CHRIST'S own Institution. He *forbids* the Apostles to *preach the Word* in one country, xvi. 6, 7, and sends them to another, viii. 39, 40. He orders, whom He thinks fit to be "separated for the work of the Ministry," xiii. 2. He creates the overseers, or Bishops, of the Church, xx. 28. He abolishes the Mosaic Law, or dispensation, although instituted by GOD, xv. 28. Was ever an authority, like this, committed to a creature? Or, is it possible for a creature to be present every where, in order to the discharge of such an office as this? To believe he may, is to confound the finite with the Infinite, or to deify a creature by giving him the essential attributes of GOD. *P. Skelton.* (Serm. S. John xvi. 13.)

At the very time, when the Gospel was sent to be preached to "all nations," the Apostles were forbidden to visit certain places by Him, who "willeth all men to be saved, and to come to the knowledge of the Truth." (Διὸς δ' ἐτελείετο βουλή. Hom.) Isa. xlv. 15. *Prosper.* (Ep. ad Ruffinum, c. viii.)

7 If Providence consists in the Divine Wisdom directing, the Divine Will appointing, and the Divine Power executing and performing, events, then Providence is properly the work of the HOLY SPIRIT. . . . Nor are we to think, that this overruling hand of the Spirit was His only Providential work; as He still makes, so He conducts the course of His Ministers still, though in a different way from that, relating to S. Paul. And thus we

see, how the great works of Providence are the works of the Spirit, as well as of the FATHER, and of the SON. *Hurriou.* (Sermons on the works of the HOLY SPIRIT. i.)

Suffered them not.—Why? He does not tell us. What then the HOLY SPIRIT willed should be kept secret, neither do thou curiously inquire into. i. 6, 7. *Clarius.*

Were the inhabitants of the populous province of *Bithynia* therefore left in their heathen darkness, and was the light of the knowledge of CHRIST's salvation utterly withdrawn from them? Far from it. It is a remarkable fact, that, when Pliny, the Governor of this district, wrote his famous letter to the Emperor Trajan, he bears testimony to the numerous Christians of this very *Bithynia*;* thus showing, that, though GOD had seemed to pass them by, and to withdraw Himself from them, yet that it was only for a time; and that He soon returned to bestow upon them, in the communication of His Gospel, a double Blessing, causing the seed of His Word, sown among them, to bear fruit a hundredfold. The interval indeed was short, only seventeen years; if we place the narrative in the text at A.D. 53, and Pliny's letter at A.D. 70. This interesting fact of history may serve to show the irrelevancy, to say the least, of those comments, which date from an early period,† and explain the Spirit's not suffering the Apostles to go to Bithynia by the assumed fact that GOD had no elect people there. It may however be more profitable to us to apply the subject to our own personal comfort. GOD's delays are not denials; and,

* *Multi omnis ætatis, utriusque sexûs etiam; neque enim civitates tantum, sed vicos etiam et agros superstitionis istius contagio pervagata est.* "There are many of every age and of both sexes; nor has the contagion of this superstition seized cities only, but smaller towns and the open country."

† *Quæcunque ergo gentes nondum audierunt, audient Evangelium, et credent, quotquot ex eis præordinati sunt in vitam Eternam. Non enim alii venient in consortium hæreditatis Christi,*

quàm qui ante constitutionem mundi electi sunt, et prædestinati, atque præsciti. S. Prosper. (Ep. ad Rufinum. c. ix.) In the preceding chapter Prosper does not scruple (longè absit à nobis!) to hint at the final perdition of the people of Bithynia for lack of the Gospel being made known to them; "*Multis utique in illâ retardatis atque aversis, Evangelii morâ, sine agnitione veritatis et sine Regenerationis Consecratione morituris.*"

though He may deem it fit for the trial of our faith, and the increase of our humility, to withhold from us for a season the sense of His lovingkindness, yet, if we “tarry the LORD’s leisure” and are not “weary nor faint in our minds,” we shall find Him faithful concerning His promise: He will surely come, and the more abundantly bless us. “And it shall be said in that day, Lo! this is our GOD! we have waited for Him; and He will save us: this is the LORD; we have waited for Him; we will be glad and rejoice in His salvation!” Isa. xxv. 9; Heb. ii. 3, 4; Rom. xi. 30—36. *J. F.*

Pontus and *Bithynia* seem to have been reserved, as the peculiar province of S. Peter, there being so great a number of Jews in those parts. Gal. ii. 7; 1 S. Pet. i. 1; 1 Cor. xiv. 33. *Bp. Stillingfleet.* (Orig. Britan. Ch. i.)

We may take up good and holy designs, and GOD doth often inspire them; yet, when He is pleased to permit a contrary event, we must adore His secret will, which brings with it more of mercy in the crossing of them, than if they had succeeded to our comfort. We should always be jealous over our own spirit, that it fix not upon any thing. The sweet JESUS hath His designs, which He conducts by such means, as we would not at all make choice of; and the reason is, because He would thwart our wills, and abase our dependencies upon earth; and therefore He often thwarts our just undertakings, being more jealous of the sacrifice of our hearts, than any thing else, how specious soever. Ecclus. iv. 16—19; xi. 21, 40; xiii. 7. *Mons. De Renty.* (Life by Mons. S. Jure. Part iii. ch. 4.)

- 9 GOD will keep up the reputation of His ordinances among men; and, though He hath not tied Himself, yet He hath tied us, to them. Cornelius must send for S. Peter. GOD can make the earth produce corn, as it did at first, without cultivation and labour: but he, that shall now expect it in the neglect of means, may perish for want of bread. ix. 6; Eccl. i. 4. *Flavel.*
- 10 *We endeavoured.*—There are two little words in our language, which I always admired, *try* and *trust*. You know not what you can, or cannot effect, till you try; and, if you make your trials in the exercise of trust in GOD, mountains of imaginary difficulties will vanish, as you approach them; and facilities will

be afforded, which you never anticipated. S. Luke xiii. 24 ; Heb. xii. 4 ; Col. i. 29. *Williams*. (Account of Missions to S. Sea Islands.)

Nothing strengthens the hands of difficulties and discouragements so much, as solicitude about the success and event of things : "Commit thy way unto the LORD." Ps. xxxvii. ; Gen. xviii. 14 ; Rom. iv. 20, 21. *Wm. Bridge*.

That, which no man ought to do, almost every man does, in making himself the sovereign judge of his own calling. xix. 13 ; Jer. xlv. 5 ; 1 Sam. xii. 3. *Quesnel*. (At Heb. v. 4.)

We must not be forward to put forth ourselves in the exercise of spiritual gifts. Pride often appears in this, under a pretence of a desire to be useful. If the motive be correct, it is good : but humility will wait for a call. v. 36 ; 1 Sam. ii. 36 ; Micah iii. 11 ; Phil. ii. 20 ; 1 Cor. xiv. 30. *M. Henry*. (Life, p. 294.)

11 Our SAVIOUR calls that vision, which His disciples had at His Transfiguration, when doubtless they were awake, *ὄραμα* : so that I conceive S. Paul had this *vision* waking : and the *night* is specified as the time thereof, not to intimate his being asleep, but rather his watchfulness, seeking counsel GOD of in the night, which way he should apply himself in the preaching of the Gospel. Ps. cxix. 148 ; S. Matt. xviii. 9. *Dr. Owen*. (Serm. on the text.)

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the LORD opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be

faithful to the LORD, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of JESUS CHRIST to come out of her. And he came out the same hour.

13 *By a river side.*—It is supposed that they chose this situation of their oratories or synagogues for the greater conveniency of washing. For they looked upon themselves, as obliged to wash their hands always, before they began their prayers, and probably preferred the sea-water, if near, to any. (xx. 36 ; xxi. 5.) The sea-shore was esteemed by the Jews a place most pure, and therefore proper to offer up their prayers and thanksgivings to Almighty GOD. . . . Tertullian says, that in his time, when they kept their great fast, they left their synagogues, and on every shore sent forth prayers to heaven. And in another place among the ceremonies, used by them, he mentions *orationes littorales*, the prayers they made upon the shores. *R. Biscoe*. (History of the Acts, &c. Ch. 7.)

Consider the consequence of uniting in public Worship. Does it not serve, as a principle of unity, to promote charity among Christians, and bind them in affection to one another ? Men, who resort to the same place by choice, that they may pray together, will contract a habit of considering themselves, as constantly under the eye of GOD and as members of the same family ; and with such a relation they cannot lightly offend or “ speak evil one of another.” And will not every place be

come happier in proportion, as there is less offence and less evil to set men against one another? If the experiment were to be made, I dare be answerable for it, that the happiness of every society would be found to keep equal pace with their devotion. i. 14; iii. 1; iv. 23, 24; xii. 5, 12; 1 S. Pet. iii. 7. *W. Jones.* (Serm. S. Matt. xxi. 13.)

The women which resorted thither.—Women, and less knowing persons, and tender dispositions and pliant natures, will make up a greater number in heaven, than the severe, and wary, and inquiring people, who sometimes love, because they believe, and believe, because they can demonstrate, but never believe, because they love. When a great understanding and a great affection meet together, it makes a Saint great, like an Apostle; but they do not well, who make abatements of their religious passions by the severity of their understanding. Verses 14, 15; S. Luke vii. 38; xxiii. 25, 26. *Bp. J. Taylor.*

14 Though “forbidden to preach the word” in Asia, their first convert at Philippi is an Asiatic. xvi. 6. *Alford.*

A seller of purple.—Let us master this great and simple truth, that all rich materials and productions of this world, being God’s property, are intended for God’s service; and sin only, nothing but sin, turns them to a different purpose. All things are His: He in His bounty has allowed us to take freely of all, that is in the world, for food, clothing, and lodging; He allows us a large range; He afflicts us not by harsh restrictions: He gives us a discretionary use, for which we are answerable to Him alone. Still, after all permission, on the whole we must not take what we do not need. We may take for life, for comfort, for enjoyment; not for luxury, not for pride. . . . Every one, high and low, who is in the practice of dressing ostentatiously, whether in silk or cotton, that is, every one, who dresses to be looked at and admired, is using God’s gifts for an idol’s service, and offering them up to self. iii. 2; xii. 21; S. Luke xvi. 19; Ezek. xxviii. 13, 17; 1 Tim. iv. 4—6. *J. W. Newman.* (Serm. Isa. lx. 13.)

The grace of God comes quite as freely, and, it is to be feared, more frequently, to “the maker and seller of purple,” than to the wearer of it. Col. iii. 11; S. James ii. 1—5. *J. F.*

We may be as happy in russet, as in tissue. *Bp. Hall.*

We want not time to serve God, but zeal : we have not too much business, but too little grace. x. 2 ; xvii. 21. *Hamilton.*

He did open *the heart* of Lydia to conceive well ; the ears of the Prophet (Isa. l.), to hear well ; the eyes of Elisha's servant (2 Kings vi.) to see well, and the lips of David (Ps. li.) to speak well. Rev. iii. 18—20. *Dean Boys.*

That "still small voice within" persuades men, more than all the crying without ; as he, that is within the house, though he speak low, is better heard and understood, than he, that shouts without doors. Ps. lxxxv. 8. *Abp. Leighton.*

I observe a sort of evidence of the truth of Christianity, which none but a Christian can have, and which partly depends upon a moral taste. Like a man, who has an ear for music, a Christian will perceive harmony and sweetness, where another, who has not this taste, will find nothing, but noise. When a multitude were gathering to drag the Apostle to prison for preaching the Truth, an individual receives and obeys this truth, as the means of salvation. How is this ? Had she a better understanding, than the rest ? No such reason is given : but it is said, that *the LORD opened her heart that she attended unto those things, that were spoken of Paul.* Verily, we must know, that "there is a path, which the vulture's eye hath not seen, and which no" such "fowl knoweth : " and, what seems more extraordinary, we know, that such cannot, or will not, see this path, after all imaginary pains have been taken to show it to them. xiii. 48 ; Prov. viii. 9 ; S. John x. 27. *R. Cecil.* (Tract entitled "Reasons for repose.")

15 The LORD will be "sanctified in them, that come near Him," Lev. x. 3, if not in the sincerity of their sanctification, yet certainly in the severity of their condemnation. And, as the hypocrite is thus unfit for God, so also for all good men, to have any thing to do with : such blemishes are they, indeed the very botches of any Christian society. S. Jude 12. Lydia desired S. Paul and Silas upon no other condition, to *enter into her house*, than this, *if they had judged her faithful* : and David having prayed for the sweet company and communion of the godly, "Let such, as fear Thee, turn unto me, and such, as know

Thy testimonies," Ps. cxix. 79, 80, immediately addeth another prayer, "Let my heart be upright in Thy statutes, that I may never be ashamed!" insinuating thereby, that he should be unfit for the company of God's children, unless his heart were upright. As, therefore, in the former speech, he prayed for the company of the godly, so, in the latter, for that, which might make him meet for their company; so that he might hold out in that Blessed fellowship, without being ashamed, when in the end, for want of sincerity, he should be shaken off by his companions.

Ps. cxi. 6, 7. *Dr. Dyke.* (The mystery of self-deceiving. Ch. 31.)

She constrained us.—The life of hospitality is cheerfulness. Let our cheer be never so great, if we do not read our welcome in our friend's face, as well as in his dishes, we take no pleasure in it. xxvii. 33, 34; Gen. xix. 3; xviii. 1—7; Prov. ix. 1—5.

Bp. Hall.

16 It did not so well suit Satan's purpose to make open war against the Gospel; so he tried to impair its credit by secret stratagem. For, if S. Paul had accepted this testimony in his favour, there had no longer existed any difference between the saving doctrine of CHRIST and the cheats of Satan. S. Mark i. 25; S. Luke iv. 36; Job viii. 44; 2 Cor. xi. 14. *Calvin.*

17 Since this demon saw the Apostles becoming famous (xix. 13) he plays the hypocrite: by this means he hoped to be allowed to remain in the body, if he should preach the same things. Conf. viii. 19; S. Matt. viii. 31. *S. Chrysostom.*

Show unto us the way of salvation.—No man is to make religion for himself, but to receive it from God; and the teachers of the Church are not to make religion for their hearers, but to *show* it only, as received from God. xxiv. 14; xxvi. 22; 1 Cor. xv. 1—3; 2 Tim. ii. 2. *Dr. Whichcote.* (Aphorisms. Cent. vi. 504.)

One we must have to know thoroughly the state of our lands and goods; one we must have, entirely acquainted with the state of our body; *in our souls* it holdeth not. I say no more. It were good it did. *Bp. Andrewes.*

18 *I command thee to come out of her.*—S. Cyril of Alexandria, moralizing those words of Moses, Lev. xiii., that "he, that is a leper, shall have his mouth covered," saith, that he, who is in

the leprosy of sin, hath lost all authority of speaking ; for how should he teach another, that hath not taught himself? And Nicetas to this purpose wittily allegorizeth those words of the Psalm, “How shall we sing the LORD’s song in a strange land?” “A sinner truly is a stranger; and he, that is in a state of sin, is further from GOD, than Babylon from Jerusalem: therefore doth his conscience tell him, that he is in no case to “make melody unto the LORD.” But put the case, that some man may be so fool-hardy, that, though he be a sinner, yet will he not be silent: he shall be put to silence: the unclean Spirit gave glory unto CHRIST, when he said, “I know Thee, who Thou art, the Holy One of GOD;” but JESUS rebuked him, saying, “Hold thy peace.” Neither is this check given only to wicked spirits, but even unto every wicked man. (See Ps. l. 16—22.) Therefore no man may presume to touch sacred things with profane hands, nor with a profane tongue to speak sacred words. Eccl. xv. 9 ; Hagg. ii. 12 ; Rom. ii. *Bp. Lake.* (Exposition of Ps. l.)

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust

them into the inner prison, and made their feet fast in the stocks.

19 Everywhere money the cause of evils (i. 18 ; iii. 6 ; v. 2 ; vi. 1 ; viii. 18 ; xix. 13, 25 ; xx. 33 ; xxiv. 26.) O ! that heathen cruelty ! They wish the girl to be still a demoniac, that they might make money of her. 2 S. Pet. ii. 3 ; Rev. xviii. 13. *S. Chrysostom.*

Here are three varieties of auditors, that S. Paul's preaching finds at Philippi ; and in them you may take a view of the several success and entertainment of our preaching. 1. Here is *Lydia religiosa*, verse 14, a devout woman, of holy education, a worshipper of God according to the Jews' religion. She is prepared and fitted under that *Pædago*gy. Pious education, under the public worship, hath accommodated her, and so she is more easily and speedily converted. *Cor aperuit.* One sermon of S. Paul opened her heart presently. The being born and trained up within the compass and means of grace doth facilitate and dispose us to a more speedy conversion. 2. Here is *Commentariensis, the jailor*, a profane barbarous man, a savage torturer of the Apostles : and to fit and prepare him for conversion, here is a mighty earthquake, &c. . . He is recovered out of the very jaws of hell ; *titio ereptus*, " a brand caught out of the fire," and so brought to conversion. 3. Here are *cives avari et ambitiosi* (verse 19), the magistrates and citizens, men set upon gain and ambition : they reject S. Paul ; nay, oppose him ; nay, they imprison and persecute him. The magistrates have their plea against him ; breach of *customs* and ancient orders : that enrages them. The citizens put in their plea ; the *hape of gain* is gone . . . *Nec Deo nec dæmoni credunt*, saith S. Chrysostom. Though God authorize S. Paul, and the devil give testimony to him (verse 17) yet they regard neither God nor devil . . . And thus you have a short view of these three varieties of S. Paul's hearers : devout Lydia, presently saved by a gentle persuasion : a barbarous jailor, wrought upon by fear and astonishment, and driven to conversion : but covetous and ambitious worldlings, the loss of gain and breaking of customs

enrages them to malicious persecution. S. Matt. xiii. 18—23; S. Jude 22, 23. *Bp. Brownrig.* (Serm. Acts xvi. 33.)

20 This accusation was craftily contrived, so as to weigh down the servants of CHRIST, for on one hand they pretend the name of *Romans*, of all others the most favourable; and then they bring them into hatred and contempt by calling them *Jews*, a name most infamous at that time: for in their religion the Romans differed more from the Jews, than from any other people. xxi. 28; Esther iii. 8; S. John xviii. 35. *Calvin.*

24 The *inner* prison.—This was like the “stone and the seal,” designed by His enemies to make the sepulchre of the LORD “as sure, as they could” (S. Matt. xxvii. 65, 66). It rendered, in each case, the miracle more illustrious. xii. 4, 19; Ps. lxxvi. 10. *J. F.*

Never are the feet of those, who preach the Gospel of peace, more venerable, or beautiful, than when *made fast in the stocks* for JESU’S sake: their light is never more brilliant, than when in a dark prison. Philemon 9. *Quesnel.*

Better it is to sit in the stocks of the world, than to sit in the stocks of a damnable conscience. Rom. viii. 18. *John Philpot.* (Letters in prison.)

25 And at midnight Paul and Silas prayed, and sang praises unto GOD: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

25 The Mahometans say, *Preces nocturnæ sunt splendor diei*, night

prayers are the light of the day. xii. 7. S. Luke xviii. 7; xxii. 41. *Bp. Patrick.* (Mensa Mystica, c. 9.)

*Midnight** was one of the solemn hours of prayers and psalmody in the primitive Church. S. Matt. xxv. 6. *Dr. Hammond.*

* To any among his readers, desirous of cultivating the spirit of *Midnight* devotion, these verses, designed to connect their Evening and Morning Hymns and so to keep their souls ever on the watch unto prayer and praise, are humbly submitted by the Author.

Awake, my soul, awake to prayer;
Thy vigil of the night prepare:
Now all around is dark and still;
Angels defending us from ill.

The time to sacred thought is dear,
When Thou alone, good LORD, art near;
Hush'd is the world's external din,
That we may hear Thy voice within.

It seems to say with gentle breath,
"Sad child of frailty, heir of death,
Its rest thy weary body knows;
O let thy soul on Me repose!"

"I came to suffer in thy stead;
I had not where to lay My head:
Think of the Love, that could provide
Blessings for man, to GOD denied!"

Thus silent hours of darkness prove
Remembrancers of JESU'S Love;
While constancy in prayer we learn
From each succeeding night's return.

Day without night the Angels sing,
Nor rest upon the drooping wing;
Teaching our souls betimes to ascend,
Where Hallelujahs never end.

David awak'd his harp and voice,
And "all within him" to rejoice,
GOD'S Love to praise at morning light,
And "tell of all His Truth at night."

Jacob in prayer nocturnal strove;
No stern repulse his prayer could move:
In vain the Angel-man did say
"Dismiss Me; for 'tis break of day!"

See how, in galling fetters laid,
"At midnight Paul and Silas pray'd;"
Their gory wounds still smarting sore,
And cold the prison's rugged floor.

They sang the praises of the LORD;
So loud they sang, "*the prisoners*
heard:"

And yet they thought that Death was
nigh;
And clouds obscur'd their morning sky.

How then shall I Thy praise decline,
When health, and friends, and home
are mine?

My dawn of day is clear and calm;
No foes oppress, no fears alarm.

Are these Thy mercies, LORD, to me?
O! let me then Thy servant be!
Submitting to Thy just control,
And loving Thee with all my soul.

So shall I find Thee strong to save,
When my last bed shall be the grave;
The grave shall own my SAVIOUR'S
might,
And darkness vanish at His sight!

Only my soul must now awake
From sleep of sin, for Thy dear sake;
And then my body shall arise
From sleep of death to yonder skies.

'Tis there I hope Thy Face to see,
The Crown of all Felicity;

It is prayer alone, that overcometh GOD . . Prayer is the wall of Faith, our armour and weapons against man, (the persecutor), who watcheth us on every side. Wherefore never let us walk unarmed. By day, let us remember our station ; by night, our watch. Under the arms of prayer, let us guard the Standard of our Captain : in prayer, let us await the trumpet of the Angel. Eph. vi. 13—18 ; 1 Cor. xvi. 13. *Tertullian*. (De orat. S. 29.)

One *Deo Gratias* in adversity is worth more, than six thousand in prosperity. *Avila*. (Ep. 2.)

Non ea quam tribuis Crux est, sed pignus Amoris ;
Cor Tibi pro tanto munere reddo lubens.

Haeftenus. (Via Crucis. Lib. ii. c. 15.)

26 The token of an answer no less conspicuous, than the one granted to the united prayers of the whole Church (iv. 23, 31), and gloriously confirming the truth of the promise, S. Matt. xvii. 20. *J. F.*

In this, their great distress, in prison, in chains, under the soreness of stripes, in the horror of night, the Divinest holiest thing, they could do, was to *sing praises to God*. And shall we, after this, need any exhortation to this holy practice ? Shall we let the day pass, without such thanksgivings, as they would not neglect in the night ? Shall a prison, chains, and darkness furnish them with songs of praise, and shall we have no singings in our closets ? Further, let it also be observed, that, while these two holy men were thus employed in the most exalted part of devotion, doing that on earth, which Angels do in Heaven, that

'Tis there I hope that Rest to gain,
Which here I seek, but seek in vain.

As endless ages roll along,
Endless shall be my grateful song :
And Heaven itself shall pass away,
Before I cease my vows to pay.

Glory to God, who " Israel keeps,"
Who " never slumbers, never sleeps ;"
Almighty Power no weakness knows ;
Unwearied Love asks no repose.

And now, my midnight musings o'er,
Thy wonted mercies, LORD, restore :
Let sleep again my eyelids fill,
And Angels guard my soul from ill.

Praise to the FATHER, to the SON,
To th' HOLY GHOST, Bless'd Three
in One !

Praise to the LORD, our GOD, be giv'n
By all on earth, by all in heaven !

the *foundations of the prison were shaken, all the doors were opened, and every one's bands were loosed.* And shall we now ask for motives to this Divine exercise, when, instead of arguments, we have here such Miracles to convince us of its mighty power with GOD? Could GOD by "a voice from heaven" more expressly call us to these songs of praise, than by thus showing us, how He hears, delivers, and rewards those, that use them? Ps. cxix. 62, 148; S. Matt. xxvi. 40. *Wm. Law.* (A serious Call to a devout and holy Life. Ch. xv.)

27 *Would have killed himself.*—*Desperatio major est omni peccato.* Despair renders us more guilty, than all other sin. *T. Aquinas.*

It is greatly to be wished, that all serious persons would avoid speaking of self-murderers, as having "put an end to their existence;" which certainly tends to mislead the minds of the tempted into very erroneous misapprehensions on this most important subject. i. 25; Heb. ix. 27. *Th. Scott.*

28 Indeed our present condition is dreadful; and death would be far more welcome to me, than thus for ever to abide: but yet let us consider the LORD of the country, to which we are going, hath said, "Thou shalt do no murder;" no, not to another man's person. Much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the Hell, whither for certain the murderers go? For "no murderer hath Eternal Life abiding in him." 1 S. John iii. 15. *Bunyan.* (The Pilgrim's Progress. Part i.)

Do thyself no harm.—Those men, who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves, as those, who hang, or poison, or drown themselves. Job xx. 11; Ps. lv. 25. *Bp. Sherlock.*

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved ?

31 And they said, Believe on the LORD JESUS CHRIST, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the LORD, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes : and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

29 How came it to pass that the jailor understood all this to be the effect of a Divine power, and not of some magical art ? He had heard them at midnight praying and praising God, which no enchanter would do. S. John xi. 42 ; viii. 48. *Clarius.*

As the Sun in the heavens is seen only by his own light, so JESUS, the Sun of Righteousness is seen only and known by His own Spirit. There is, however, a great diversity in the Spirit's mode of "teaching sinners in the way." All are taught the same truths, the "One Faith ;" but all are not taught by the same process. "The Spirit divideth to every man severally, as He wills." Who can read the account of the conversion of S. Paul, and then that of Cornelius, or that of the jailor, and then that of Lydia, without discovering, by means of such a test, the unsoundness of that teaching, which would cramp conversion into one narrow particular system ; it may be too a mistaken one, as when we draw the line by the rule of our own feelings or fancies ? The "Princely Spirit" (Ps. li. 12) will not suffer such bondage. The Greatness of God will not be bound by the littleness of man. In some cases, then, His Word is like "a fire," Jer. v. 14 ; like a hammer, that breaketh the rock in pieces, Jer. xxiii. 29. It is the rod of His Strength, Ps. cx. 2 ; a quick and powerful weapon, "sharper than any two-edged

sword," Heb. v. 12; Eph. vi. 17: in other cases, it is the "still small voice," 1 Kings xix. 12; it is "the rain, that cometh down, and the snow from heaven," Isa. lv. 10; it distils, as the dew, or as "the small rain upon the tender herb and the shower upon the grass," Deut. xxxii. 2. *J. F.*

The strings of the harp are struck with the same bow, but not all with the same degree of strength. 1 Cor. xii. 11. *S. Gregory.* Our fathers had dark churches and light hearts; afterwards, counterfeit Christians had shining churches and dark hearts. 2 Tim. iii. 1, 5; S. Matt. xxiii. 27. *Aventinus.*

30 *To be saved.*—Why, what had S. Paul said? Observe, he does not, in finding himself safe, think all is well: he is overcome with awe at the miraculous power. S. Matt. xiv. 2. *S. Chrysostom.*

Could we but see our sins and our miseries by sin; could we see God frowning, and hell gaping wide to swallow us, we should not need to be bidden to long for our Deliverer, and every pledge of His favour would be precious to us. Ps. cxxx. *Bp. Hall.*

Sirs (Κύριοι, "Lords").—They startled not at this title, who yet rent their clothes, &c., when unlawful honour was given them. (xiv. 14.) . . . Titles and honours, accepted of God's children, are no signs of ambition, nor forbidden, as unlawful; so the mind be humble and meek, and a measure kept. Numb. xii. 11; 1 Sam. ix. 6; 1 Kings xviii. 7; S. Luke xxii. 26. *Bp. Babington.* (Notes on Genesis. Ch. xli.)

31 The word faith hath three senses; credence, confession, affiance. viii. 13, 37; xv. 11. *Rd. Clerke.* (Serm. xxvi.)

Here is the mean, whereby we must apply the fruits of CHRIST's death to our deadly wound. Here is the mean, whereby we must obtain Eternal life; namely *faith* . . . that is to say, a sure trust and confidence in the mercies of God; whereby we persuade ourselves that God both hath, and will forgive our sins, that He hath accepted us again into His favour, that He hath released us from the bonds of damnation, and received us again into the number of His elect people, not for our merits or deserts, but only and solely for the merits of CHRIST's Death and Passion; who became man for our sake, and humbled Himself

to sustain the reproach of the Cross, that we thereby might be saved and made inheritors of the kingdom of heaven. This faith is required at our hands. And this if we keep steadfastly in our hearts, there is no doubt but we shall obtain salvation at God's hands, as did Abraham, Isaac, and Jacob, of whom the Scripture saith, "They believed; and it was imputed unto them for righteousness." ii. 24; iii. 16; iv. 32; vi. 7; viii. 37; xiii. 39. *Homilies*. (Serm. on the Passion. Part ii.)

The whole new Covenant consists of these two words, CHRIST and *faith*; CHRIST, bestowed on GOD's part, faith required on ours; CHRIST the matter, faith the condition of the Covenant. S. John iii. 16; Rom. iii. 25, 26; Gal. iii. 22. *Dr. Hammond*. (Serm. S. Matt. x. 15.)

If the SON of GOD is a creature, as the heretics say, why was not this truth delivered to the jailor by the Apostles? Why is he bidden to *believe in the LORD JESUS CHRIST*? Why on his believing in Him, is it recorded, that *he believed in God* (ver. 35), and not in a creature? From this it is manifest, that the SON in His essence is GOD, and not a creature. Conf. verses 6, 10. *S. Basil*. (Thesauri Lib. xii. c. 12.)

32 They explained unto him the several articles of the Christian faith, which he was to believe: which clearly shows, that a distinct knowledge of the Word of GOD was necessary to his believing aright in CHRIST; or else it would have been superfluous to have preached, or explained it, to them. ii. 40; x. 48; xiv. 28; xv. 32. *Bp. Beveridge*.

33 *The same hour of the night.*—*Impetu quodam et impulso erumpunt bona opera*, good works (the fruits of a lively faith) do burst forth with a kind of natural power and vehemency. ix. 20; S. Mark i. 31. *Luther*.

O! how quick in its course is the Word of GOD's wisdom: and, when He is teacher, how soon do we learn our lessons! No need of an interpreter, to make us hear; nor of habit, to confirm our practice; nor of time, to perfect our studies! ix. 20; Ps. xxix. 4. *S. Leo*. (Serm. i. de Pœnit.)

Faith makes such a change in a man, that he is directly contrary to what he was. So the jailor rudely "thrust" S. Paul and Silas into the prison, and made fast their feet; but when

he came to believe he took them into his house, and set meat before them. Gal. i. 23 ; 2 Cor. v. 17. *Wm. Bridge.*

He washed them from their stripes ; himself was washed from his sins : he fed them, and was fed. *S. Chrysostom.*

The woman, "that had been a sinner," washed with her tears those Blessed feet, which her sins nailed to the accursed tree. The jailor washed these gory stripes, with the same hands, which had scourged the living members of the Body of CHRIST. Should we not hasten with them to repair every injury, we have done, with a tender hand, with a feeling heart, with penitent sorrow, with Love unfeigned ? S. Matt. v. 23, 24 ; xxv. 45. *J. F.*

34 The Christian sees plainly, that GOD has so framed the nature of man, that neither the great, nor the lesser societies, neither Kingdoms nor families, can be happy, nor indeed at all subsist, without Religion ; by this necessary dependance on Him, and continual intercourse between Him and us, preserving a perpetual memory of Himself among us. Convinced and fortified with this observation, the truly Christian Master of a family takes care that Religion be well known, and GOD constantly worshipped, *in his house*. That his children may be sensible of his authority over them and pay him the obedience, due to a parent, he backs his authority with that of GOD, the Universal Parent. That his servants may be dutiful, industrious, and honest, he teaches them to fear the great Master, the LORD of Lords, and Governor of the world, from whom all power and authority, and his in particular, are derived. That every member of his little society may acquit himself properly in his station, and contribute to the good of the whole, he gives him a principle to do it on, and a motive, strong enough to induce him ; that is, he teaches him the doctrines, the duties, and motives of Religion. Eph. v., vi. ; Col. iii., iv. *P. Skelton.* (Serm. Joshua xxiv. 14.)

With all his house.—Let every *Pater familias* recognise under this title the *fatherly* love he owes to his household for CHRIST's sake, and because of Eternal Life. Let him caution, teach, advise, reprove all, who belong to him, cherishing them with kindness, forming them by discipline. In a certain sense, he

must be their Bishop. Gen. vi. 9 ; vii. 1 ; viii. 20 ; xviii. 19. xx. 28. *S. Augustine.*

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison ; and now do they thrust us out privily ? nay verily ; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates : and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia : and when they had seen the brethren, they comforted them, and departed.

37 Nothing was further here from the mind of S. Paul, than to consult his own private advantage : he did this, in order to secure some relief afterwards to the brethren, and to prevent the magistrates from proceeding against them with such unrestrained fury. *Calvin.*

He requires this, lest the Name of the LORD should be blasphemed on their account ; seeing that they had been carried before the Magistrates under a charge of crime. 2 Cor. vi. 3. *Clarius.*

The Apostles acted with firmness ; but there is nothing like resistance, in what they did. They had been punished openly and uncondemned, against the privilege of citizens. They required therefore a formal liberation open and public, as their punish-

ment had been, instead of a clandestine dismissal. It was something like a discharge in open Court, after an accusation withdrawn or disproved. xxv. 11; Rom. xiv. 1, 2. *Davison*. (Dialogue, &c.)

- S. Paul refused to come out of the prison, till the Magistrate, whose *mittimus* had sent him thither, should come to fetch him out. The case is the same here. CHRIST was raised by the FATHER by way of acquittance and discharge: the FATHER sent an Angel purposely to "roll away the stone from the sepulchre" and to discharge and release the prisoner; "sitting" upon the very stone, to tell those so, that came to inquire what was become of Him. S. Matt. xxviii. 2. *Dr. Littleton*. (Serm. S. Luke xxiv. 34.)

If the LORD did not distinguish S. Paul's release from prison by the presence of an Angel, it was in order to bestow upon him something infinitely more precious, than any miraculous deliverance; that is, the faith and conversion of the jailor. Thus GOD acted differently toward the two chiefs of His Church. One calmly "slept" in the prison. The other in the prison "sang hymns to GOD." GOD *then*, as He does now, ordered all things for the welfare of His Church and the edification of His saints. *M. de Singlin*. (Instruct. Chrétiennes. Fête de S. Pierre aux liens.)

- S. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24); for, though he might have pleaded his privilege, as a Roman, to the Jews he became, as a Jew, observing their ceremonies, and submitting to their Law. (Ref. xiv. 21. *J. F.*) *W. J. Humphry*. (Commentary on the Acts.)

It is both a wise and merciful act sometimes to speak in a high tone to such persons, as nothing but a sense of fear will prevail upon to cease from doing evil. viii. 20—23; xiii. 10, 41; Titus i. 13. *Quesnel*.

- 40 *Entered into the house of Lydia*.—What greater proof could Lydia give of the noble daring of her faith? "Whom Jason hath *received*!" xvii. 7. Here was a capital offence; calling up all the city and popular fury against him. But observe how *faith* and *humility* grow up together, and keep pace with each other in the soul. Lydia "constrains them," verse 15, to abide in

her house; not merely to enter it, but to “abide” in it: but then she humbly checks the warmth of her welcome, “*If ye have judged me to be faithful to the LORD.*” She deemed herself unworthy of such high distinction; she meekly submitted her spiritual state to be tried and allowed by God’s Ministers, though she was, at the time, giving the most unanswerable proof of the sincerity and strength of her belief. Now these are the sort of Christians to be depended on in times of persecution; the humble, the unassuming; those, who submit to others in authority, while they distrust themselves. In all such, though they be frail women, the strength of God is perfected: for on that strength they rely. In the mean time, it is often seen how “the children of Ephraim, being harnessed and carrying bows, turn themselves back in the day of battle.” Verse 34; viii. 36, 37; S. Matt. viii. 8—10. *J. F.*

When they had seen the brethren, they comforted them.—You meet it everywhere, in the Epistles of the New Testament, that such, as professed to obey the Gospel, were called *the brethren*. One is the mother of us all, in our natural being, the earth; one mother of our Spiritual connection, the Church; one common father of our flesh, Adam; one Father of our Regeneration, the HOLY GHOST. But certainly charity was the special scope in this appellation; for no relation of love is so complete in all respects as between brother and brother. The love between husband and wife is not born with them. The love between father and son is not level and reciprocal, because it is not between persons, that are equal; the love between friend and friend is of our own choice, not of necessary duty: only the love of brothers is from the womb, from instinct of nature, stands upon equal conditions, and is underpropped with all circumstances, that engender affection. And to give Charity the pre-eminence, this was the first precious ointment, that was poured upon our head; we were called *brethren*. xi. 29; xv. 32, 36; xviii. 18; xxi. 7; 1 S. Pet. ii. 17. *Bp. Hacket.* (Serm. Acts xi. 26.)

CHAPTER XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews :

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that CHRIST must needs have suffered, and risen again from the dead ; and that this JESUS, whom I preach unto you, is CHRIST.

4 And some of them believed, and consorted with Paul and Silas : and of the devout Greeks a great multitude, and of the chief women not a few.

2 *As his manner was.*—The holy Apostles, after the Resurrection and Ascension of CHRIST, preached the Gospel in *Synagogues* upon the *Sabbath-days*, not to signify the perpetual morality of the seventh-day sabbath, but to the end, that they, complying with Jews and Proselytes in this observance, might obtain familiar access and gain opportunity to instruct them in the Christian faith, and by little and little to teach them the cessation of the old Law. Neither did they deal thus in the matter of the Sabbath only, but for a time they condescended unto them in the use of some other Legal observances. . . . S. Augustine renders another reason, for which the Apostles observed some Legal rites and ceremonies for a time ; namely to signify the difference betwixt Legal rites and heathenish superstition ; God Himself being the Author of the one, and Satan of the other : and he addeth, that because God Himself was the Author of all the Legal ordinances the holy Apostles were will-

ing to yield unto them an honourable Funeral, after the time that their obligation was fully expired in CHRIST. *Bp. White.* (A treatise of the Sabbath-Day. Pp. 68, 69. Edit. 1635.)

Albeit the Spirit lead us into all truth, and direct us in all goodness, yet, because these workings of the Spirit in us are so privy and secret, we therefore stand on plainer ground, when we gather by *reason* from the quality of things, believed or done, that the Spirit of GOD hath directed us in both, than if we settle ourselves to believe, or do, any certain particular thing, as being moved thereto by the Spirit. . . . Because the sentences, which are by the Apostles recited out of the Psalms to prove the Resurrection of JESUS CHRIST, did not prove it, if so be the prophet David meant them of himself (ii. 34; xiii. 36; viii. 34), this exposition therefore they plainly disprove, and show by manifold reason that of David the words of David could not possibly be meant. Exclude the use of natural reasoning about the sense and meaning of Holy Scripture, concerning the Articles of our Faith; and then that the Scripture doth concern the Articles of our Faith, who can assure us? That, which by right exposition buildeth up Christian Faith, being misconstrued breedeth error; between true and false construction, the difference, *reason* must show. xv. 7; xix. 8; S. Matt. xxii. 43; 1 S. Pet. iii. 15. *Hooker.* (Eccl. Pol. B. iii. s. 8.)

- 3 The custom of the Jews was to treat of nothing in their Synagogues, but the Scriptures: hence had S. Paul treated of any else, and particularly had he at once plainly and directly spoken of CHRIST crucified, the Jews would have turned him out. S. Paul's subject therefore was the Scripture; yet he so handled it, that by the choice of fit passages he intimated, as the sequel here shows, the doctrine of CHRIST. Mark his prudence and good tact, how ingeniously he introduces CHRIST, whilst seeming to be intent on something else, and notwithstanding the ill-will and aversion of the Jews to the subject. vi. 9, 10; xiii. 14—39. *Corn. à Lapide.* (in loco.)

S. Peter, out of a Synagogue, at once, without any preface, preaches CHRIST; and then confirms his doctrine by Scripture, iii. 12—18. S. Paul, in a Synagogue, first states the doctrine of

Scripture; and then preaches CHRIST, as its fulfilment. One seems to take his text from the Old Testament; the other from the New. J. F.

Christ must needs have suffered.—It was Sin, O man, even thy sin, that caused CHRIST, the only SON of GOD, to be crucified in the flesh, and to suffer the most vile and slanderous death upon the cross. If thou hadst kept thyself upright, if thou hadst observed the commandments, if thou hadst not presumed to transgress the will of GOD in thy first father, Adam, then CHRIST “being in the form of GOD,” needed not to have taken upon Him the shape of a servant: being immortal in heaven, He needed not to become mortal on earth: being the true bread of the soul, He needeth not to hunger: being the healthful water of Life, He needeth not to thirst: being Life itself, He needed not to have suffered death. Canst thou think of this, O sinful man, and not tremble within thyself? Canst thou hear it quietly, without remorse of conscience and sorrow of heart? Did CHRIST suffer His Passion for thee; and wilt thou show no compassion towards Him? While CHRIST was yet hanging on the cross, and yielding up the ghost, the Scripture witnesseth that “the veil of the Temple did rend in twain, and the earth did quake, and the stones clave asunder, that the graves did open, and the dead bodies rise.” And shall the heart of man be nothing moved to remember how grievously and cruelly He was handled of the Jews for our sins? Shall man show himself to be more hardhearted than stones? to have less compassion than dead bodies? . . . Call to mind, O! sinful creature, and set before thine eyes CHRIST crucified; think thou seest His Body, stretched out in length upon the cross, His head crowned with sharp thorns, His hands and His feet pierced with nails, His heart opened with a long spear, His flesh rent and torn with whips, His brows sweating water and blood. Think, thou hearest Him now crying in an intolerable agony to His FATHER, and saying, “My GOD, My GOD, why hast Thou forsaken Me?” Couldst thou behold this wonderful sight, or hear this mournful voice, without tears, considering, that He suffered all this, not for any desert of His own, but only for the grievousness of Thy sins? O! that mankind

should put the everlasting SON of GOD to such pains! O! that we should be the occasion of His death, and the only cause of His condemnation! May we not justly cry, "Woe worth the time, that ever we sinned!" O! my brethren, let this image of CHRIST crucified be always printed in our hearts; let it stir us up to the hatred of sin, and provoke our minds to the earnest love of Almighty GOD. *Homilies*. (Serm. on the Passion, p. 2.)

- 4 As it would facilitate the future preaching of the Apostles among the Gentiles, that some preliminary tidings of the light that had arisen, should be carried to those, who were then "sitting in darkness," it appears probable, that the discourse of our LORD (see S. John xii. 20—22) was delivered (to these *Greeks*) either as they were approaching, or actually in His presence. This would give them an opportunity of improving the hint of the gracious intention of the Redeemer of Abraham's seed in their favour. They would be telling something of the good news of salvation in their own land. . . . Titus was a *Greek*; and Timothy himself, one of the most active agents in the promulgation of Christianity, was also a *Greek* by his father's side. Gal. ii. 3; Acts xvi. 1. It is also particularly recorded, that at Iconium and at Thessalonica, there were among the number of believers, of *the devout Greeks a great multitude*. xiv. 1. *Antioch* was a city of the country, to which the Syro-phœnician woman (S. Mark vii. 27) belonged: and the news, she would carry of her benefactor, might perhaps have been Providentially designed to contribute to the subsequent success of S. Paul and S. Barnabas in that place. *Bp. Sumner*. (On the Ministerial character of CHRIST. Ch. v. s. 1.)

I observe throughout the whole tenor of Josephus's history, that the Romans treated with respect what the Jews held sacred; and whoever was distinguished by any religious thoughtfulness from others, such a one found nothing to suit him in Gentile rites, but preferred the worship of the Jews. *The devout Greeks*, converted at Thessalonica, were of this class; and this is not the first instance we have seen of the LORD's preparing persons, by an attention to a more imperfect light, for the Sun of Righteousness. viii. 27; x. 1, 2; xiii. 48; xvi. 14; Zech. viii. 21—23. *J. Milner*. (Church History, Cent. i., ch. 9.)

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another King, *one* JESUS.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of the men, not a few.

5 These *lewd fellows of the baser sort*, who were bent on riot, uproar, and mischief, were the last persons surely in the world, who ought to have accused other men of *turning the world upside down*. See how blind we are to our own faults, when we rise in judgment against our neighbours. The worst characters are soon made tools in the hands of designing men, if a cry

about religion is to be got up. It is then that *they* seem to be most zealous in the cause of God, who really know and care the least about Him: but nothing inflicts more harm on religion, than an appeal, made to the bad passions of the populace, than the use of such "carnal weapons" on hypocritical pretences, and for private ends. xiv. 19; xxi. 27; xxiv. 27; xxv. 9; S. Matt. vii. 1—6; xxvii. 20. *J. F.*

- 6 The Apostles, having received the Spirit, were, as men made all of fire, running through the world and burning it up. ii. 3; 1 Sam. v. 11. *W. Dell.* (Serm. Acts i. 8.)

That we must not sin against God for the sake of peace, is no more than to say, that we must not sin on any consideration whatsoever; which is very true, and the contrary would be absurd: but still the greater question of all remains undecided, namely, when it is a sin or no sin, when lawful or unlawful, to offend against peace; and this only can be determined in many cases by considering which is the greater good, or which the greater charity; to leave men easy and quiet, or to molest and disturb them in such particular circumstances. . . . Now the Apostles of our LORD did by their preaching occasion many tumults and disturbances, and were censured, as men, that had *turned the world upside down*, by reason of the riots and confusions, which were everywhere raised upon their coming; yet what they did was for the everlasting benefit of mankind, and therefore of far greater moment than a short and false peace. If they had resolved to offend nobody, but to have lived peaceably and quietly, in a strict sense, Paganism and idolatry had remained still, and Christianity had made small progress in the world. But this would have been valuing peace against the very end and design of it, and betraying the cause of CHRIST to the ruin of their own and other men's souls. iv. 19, 20; xvi. 20; S. Matt. x. 34—36. *Dr. Waterland.* (Serm. Rom. xii. 18.)

These, that have turned the world upside down.—Sirs, what is it, that we are exhorting you unto? Is it to dig down mountains? Is it to exhaust the sea? Is it to pull down the sun from his orb? Is it to reverse the course of nature? Is it to work miracles? Is it to unhinge the earth, or to stop the flux and reflux of the ocean? One would think by the earnestness and

vehemency of expressions, we are forced to use, that it must be something beyond the power of man: but no; all, that we keep this stir for, is only, that you would consent to be happy, contrive how to inherit an incorruptible crown, and think seriously, how to escape your own torment: and needs there any intreaty for this? One would think you should run to us, break down the doors of our habitations, pull us out of our studies, interrupt us, though we were never so busy, and importune us, as that widow did the judge, and follow us day and night to be satisfied—the thing is of that importance. And oh! did you but believe an Eternity, you would do so. ii. 40; xx. 31; S. Luke xiv. 23; 2 Tim. iv. 1, 2. *Dr. Horneck.* (The Great Law of Consideration, ch. 7.)

- 7 *Whom Jason hath received.*—If the fury of tyrants (against the Primitive Christians) abated, or remitted at any time, and the imprisoned and afflicted believers got leave to return home again, some wounded, some bruised, some with disjointed bones, some half burnt, some maimed, some with one arm, some with one eye, some with one leg only, their friends would run out to them, and strive who should first receive them into their houses. Happy the man, that could kiss their wounds, and refresh them with necessaries and conveniences; and the longer any man could harbour such a Christian at his house, the happier he thought himself to be. And such men, as had thus suffered for CHRIST, they honoured for the future, and esteemed them equal with their Pastors and Presidents. Indeed, out of these they chose their Bishops, thinking those fittest to serve at CHRIST's Altar, who had already made themselves a sacrifice for Him. Thus men purchased the degree of Pastors by their holiness; and their eminent Sanctity, which pressed even through wounds and tortures for the Name of CHRIST, prepared them for that function. Men, that were strong to suffer, they justly thought might be fittest to labour in God's Church; and they, that had been such champions for the truth, they looked upon, as the properest instruments to defend it to their death. xvi. 25, 33; xxviii. 7; Gal. iv. 14, 15; 2 Tim. i. 16; 3 S. John 8. *Dr. Horneck.* (A letter to a person of quality concerning the heavenly lives of the Primitive Christians.)

Let those, who say, that Christianity hinders the common weal, give us an army of such soldiers, as the doctrine of CHRIST forms; let them give such dwellers in the midst of us, such husbands, such wives, such parents, such sons, such masters, such servants, such kings, such magistrates, such creditors, such collectors of the tribute, as the Christian religion prescribes: and then let them dare to say, that Christianity hinders the common weal. 1 S. Pet. iii. 16. *S. Augustine.*

Saying.—The least consideration will inform us, how easy it is to put an ill-natured construction on a word, and what perverse terms and expressions spring from an evil temper. Nothing can be explained to him, that will not understand; nor will anything appear right to the unreasonable. “Everything in life,” says one of the ancients, (Epictetus,) “has two handles;” but it must be a bad disposition indeed, which will ever be seizing the wrong one. vi. 14; S. Mark xiv. 58; S. John ii. 19; S. Matt. xxvi. 61. *R. Cecil.*

This false charge seems to have been founded on S. Paul’s preaching much at Thessalonica concerning the *kingdom* of CHRIST. This appears again and again in his two Epistles, see 1 Thess. i. 10; ii. 19, &c., and particularly 2 Thess. ii. 5, when he refers to his having often told them of “these things,” that is, the course and destruction of Antichrist, by whom these Jews might perhaps misrepresent S. Paul, as designating Cæsar. Ps. lvi. 5. *Alford.*

Cæsar now sat supreme at the helm of the government of the world. To speak of *another king*, and, much more, to transfer allegiance and tribute to that other King, was nothing less than to *turn the world upside down*. Here we may observe, that the enemies of the Gospel bear indirect and undesigned witness to its universal success and prevalence; and therefore to the completion of Prophecy; and therefore to the truth of Christianity. xxiv. 5; xxviii. 22; Col. i. 6. *J. F.*

Another King.—This King came not into the world to subdue kings by fighting, but to win them by dying. Verse 3; S. Matt. xxi. 5. *Fulgentius.*

11 The country town of Berea was more zealous and religious, than the rich and stately city of Thessalonica. xx. 4. *E. Leigh.*

They are the truly *noble* souls, which are inclinable to the things of God. viii. 27, 28; Ps. cxlix. 9. *Bengel*.

They *searched*, but for confirmation, and not upon suspicion. . . .

Though we require not an implicit faith in you, that you believe, because we say it, yet we require a holy *nobleness* in you, a religious good nature, a conscientious ingenuity, that you remember from whom we come, from the King of Heaven, and in what quality, as His ambassadors; and so be apt to believe, that, since we must return to Him, that sent us, and give Him a relation of our negotiations, we dare not transgress our Commission. xx. 26, 27; 1 Cor. ix. 16; Heb. xiv. 17. *Dr. Donne*. (Serm. Acts xx. 25.)

Daily.—*Scriptura semper habet aliquid relegendibus*. They, who read the Scripture again and again, will always find in it something new. xiii. 42. *Tertullian*.

Because there is a numerous party in the Christian world, which doth not only forbid the people to *search the Scriptures*, but represents it, as a practice of very dangerous consequence, it is hereby become necessary, that we should not only assert, but prove their obligation to it; which otherwise would be very needless, there being nothing more plain and evident in itself. Now, to prove that the people are obliged to search and read the Scriptures, I shall, as briefly as I can, argue the point from the following topics. 1. From the obligations, which the Jews were under, to read and search the Scriptures of the Old Testament. 2. From our SAVIOUR's and His Apostles' approbation of their practice, in pursuance of this their obligation. 3. From the great design and intention of writing the Scriptures. 4. From the direction of these Holy writings to the people. 5. From the great concernment of the people in the matters, contained in them. 6. From the universal sense of the Primitive Church in this matter. Ps. xix., cxix. *Dr. J. Scott*. (Discourse, S. John v. 39.)

Only *search* with an humble spirit; ask in continual prayer; seek with purity of life; knock with perpetual perseverance; and cry to the good Spirit of CHRIST, the Comforter: and surely to every such asker it shall be given; such searchers must needs find; to them it will be opened. CHRIST Himself will open

the sense of Scripture, not to the proud, or the wise of the world, but to the lowly and contrite in heart: for "He hath the key of David, who opens, and no man shuts, who shuts, and no man opens." Prov. ii. 1—6. *Abp. Parker.*

Perlegis? An mundi curæ nugæque repugnant?

Perlege; Divinâ sunt ea scripta manu:

Perlege; sed videas quâ mente animoque legatur,

Nam benè ceu prosunt, sic malè lecta nocent:

Perlege; sed precibus prius ad Cœlestia fuis

Limina, lecturum ut præparet Ipse Deus.

F. Kilvert. (Bibliis SS. inscriptum.)

12 *Many believed.*—This does not refer to the clause immediately preceding, as if the persons, just mentioned, then began to believe, a certain selection from among them being made, *delectu habito*: this would be absurd: but S. Luke's meaning is, that, because many became converts through their example, the Church was enlarged in that city. xi. 24. *Calvin.*

It speaks the mind of S. Paul, with whom S. Luke travelled, that he took it well too (that with this intent they searched the Scriptures.). Gal. i. 8. *Dr. Lightfoot.* (Exposition of three select Articles of the Creed, 2.)

What a contrast between the effects of the same Gospel dispensed to the illiterate Macedonians, and the philosophical Athenians! Yet there want not many professing Christians, who, while they stigmatize men of the former sort with the name of barbarians, bestow on the latter the appellation of enlightened Philosophers. xxviii. 2; S. Matt. xi. 25, 26. *J. Milner.* (Church History. Cent. i. ch. 10.)

Is there any repugnancy in the thing, that Scripture should be received first on the account of Tradition, and yet afterwards men resolve their faith into the Scripture itself? May not a man very probably believe, that a diamond is sent him from a friend, upon the testimony of the messenger, who brings it, and yet be firmly persuaded of it by discerning the sparklings of it? S. John iv. 42. *Bp. Stillingfleet.*

13 But when the Jews of Thessalonica had know-

ledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

15 S. Paul had been at *Athens*, and had, through his conflicts therewith, become acquainted with that wisdom of man, which affecteth the Truth and corrupteth it; itself also being divided many ways into its own heresies by the variety of sects opposing each other. What then hath Athens to do with Jerusalem? what the Academy with the Church? what heretics with Christians? Our school is the porch of Solomon, who himself also hath delivered unto us, that we must "in simplicity of heart seek the LORD." Away with those, who have put forward a Stoic, a Platonic, and a Dialectic Christianity! iii. 11; 1 Cor. i.; 1 Tim. i. 4; 2 Tim. ii. 17; Titus iii. 9; Col. ii. 8. *Tertullian*. (De Præscr. s. 7.)

If by chance any scraps or shreds of knowledge were ever scattered among the Gentiles, they certainly fell from the Chaldæan's table (i.e., from Abraham); from whence in time the poor beggarly world gathered such baskets full, that they began to feed full, and be in good liking; and Athens at last begins to set up,

as the only University in the world. *Dr. Hammond.* (Serm. S. John vii. 48.)

A mind, fortified by constant recourse to the Scriptures, the fountain of all spiritual strength, comes to the study of human knowledge, with a matchless superiority over all other men, and is enabled to derive from it incalculably greater advantages. Why should we leave science, and politics, and literature, only in the possession of unbelievers? In the hands of Christians, they each hold their proper place, and are made to teach lessons of true wisdom. *Dr. Arnold.*

Plurima quid varias per sæcula profuit artes
 Rimari, ô miseri ? rerum quid noscere causas
 Profuit, et vitæ rectam quid discere legem ?
 Summa tamen vis nulla boni est inventa ; nec Ipse
 Cognitus Autor adhuc. Vobis sapientia frustra est
 Tempore tam longo terras quæsita per omnes,
 Sincerâ veri sine religione Tonantis.
 Quin agite, et læti felicia discite dona,
 Quæ tulit optatum felix cum legibus ævum :
 Mortalis fieri superâ miseratus ab arce
 Et perferre necem voluit, rursumque reverti
 Ad vitam Deus ; astra volens ut pandat, et æquo
 Maxima Cœlestis generi det munera Vitæ !

Rossetus. (Lib. v. De Paulo.)

The proud think they can stand alone : the humble Minister of CHRIST, though he be a second S. Paul, feels his constant need of some brotherly help. iii. 11 ; 2 Tim. iv. 9, 11, 21. *Quesnel.* (Conf. 1 Thess. iii. 1, 2, 6.) So careful was S. Paul for that house, which he had built ; for the fire, which he had kindled ; for the grafts, which he had planted ; and for the children which he begot among the Thessalonians. xv. 36 ; 1 Thess. i. 7, 8 ; 3 S. John 1—6 ; Gal. iv. 11. *Bp. Jewel.* (Expos. of 1 Ep. Thess.)

16 It is observable, that, through all successions of men, there never was any society, any collective body of Atheists—a single one perhaps might here or there be found, as we sometimes see monsters and illshapen births—but, for the generality, they had always such instincts of a Deity, that they never thought they

came far enough from Atheism ; but rather chose to multiply their gods, to have too many, than none at all. Ps. xiv. 1. *Palmer.* (Aphorisms, 834.)

What man of us is not, in some kind, guilty of this highest crime, idolatry ? Some of them took the brain to be sacred . . . and so many of us deify our own brains, and adore every thing, that comes out of them. Again, who is there, that hath not some pleasure in his heart, which takes place of God there ? The heathens had their sun and moon, most glorious creatures, their heroes, whose virtues had even deified their memory ; and silly men they admired, and could not choose but worship. . . . But how basely have we outgone their vilest worships ? How have we outstripped them ! Let but one appearance of gain, like that golden calf of the Israelites—a beautiful woman, like that Venus of the heathen—nay, in brief, whatever image, or representation of delight, thy own lust can propose thee, let it but glance, or glide, by thee and *Quis non incurvavit*, (who hath not bowed himself down ?) Show me a man, that hath not, at some time or other, fallen down and worshipped. In some, all the lower part of the soul, or carnal affections, are but a picture of the city of Athens, *wholly given to idolatry*. Wisdom iii. 13. (Refer S. Matt. xix. 25. *Skelton.*) *Dr. Hammond.* (Serm. Rom. i. 26.) Wealth is the goddess, *whom all the world worshippeth*. There is many a city in our Empire, of which with an eye of apostolical discernment it may be seen, that it is almost *wholly given over to idolatry*. If a man looks no higher, than to his money for his enjoyment, then money is his god. It is the god of his dependence, and the god, upon whom his heart is stayed. Or if, apart from other enjoyments, it by some magical power of its own has gotten the ascendancy, then still it is followed after, as the Supreme good ; and there is an actual supplanting of the Living God. He is robbed of the gratitude, that we owe Him for our daily sustenance ; for, instead of receiving it, as if it came direct out of His hand, we receive it, as if it came from the hand of a secondary agent, to whom we ascribe all the stability and independence of God. Job xxxi. 24 ; Col. iii. 5. *Dr. Chalmers.* (Discourses on the application of Christianity to the commercial and ordinary affairs of life. Disc. 8.)

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

18 Place then before your eyes the *Epicureans*, the *Stoics*, and the Apostles. . . . What say ye, Epicureans? What thing makes a happy life? They answer; "the pleasure of the body." What say ye, Stoics? what thing makes a happy life? They answer; "the virtue of the mind." Give heed with me, beloved, we are Christians: we are disputing with the philosophers. See ye, why those two sects only are procured to confer with the Apostles? There is nothing in man, that appertains to his substance and nature, besides body and soul. In one of these two, that is, in the body, the Epicureans placed the happy life: in the other, that is, in the soul, the Stoics placed the happy life. As far as appertains to man, if his happy life is from himself, nothing remains besides the body and soul. Either the body is the cause of a happy life; or the soul is the cause of a happy life: if thou seek for any thing further, thou gettest out of man. . . . Having now the three, set before our eyes, the Epicurean, the Stoic, and the Christian, let us ask each; Say, Epicurean, what thing maketh happy? He answers; "The pleasure of the body:" Say, Stoic; "The virtue of the soul:" Say, Christian; "The Gift of God." S.

John iii. 16; iv. 14; vii. 37—39; Ps. iv. 6. *S. Augustine.*
(Homilies on the New Testament. c. s. 5, 8.)

GOD in His wisdom manifests a way to man, to know the Creator by the creature, that “the invisible things of Him might be seen by the visible.” And this gracious and wise purpose of GOD took not effect, because man, being brought to the contemplation of the creature, rested and dwelt upon the beauty and dignity of that, and did not pass by the creature to the Creator. And then GOD’s wisdom was farther expressed in a second way, when GOD manifested Himself to man by His Word, in the Law, and in the Prophets: and then man, resting in the letter of the Law, and going no farther, and resting in the outside of the Prophets, and going no farther, not discerning the sacrifices of the Law to be types of the Death of CHRIST JESUS, nor the purpose of the Prophets to be to direct us unto that Messiah, that Redeemer, *Ipsa, quæ per Prophetas locuta est, sapientia*, says S. Clement, the wisdom of GOD in the mouths of the Prophets, could not save man. And then, when the wisdom of nature and the wisdom of the Law, the wisdom of the philosophers, and the wisdom of the scribes became defective and insufficient by man’s perverseness, GOD repaired and supplied it by a new way, but a strange way, by “the foolishness of preaching:” for it is not only to the subject, to the matter, to the doctrine, which they were to preach (but to the act of preaching itself) that this foolishness is referred. Job xxxiv. 14; Hosea viii. 12; 1 Cor. i. *Dr. Donne.* (Serm. S. Mark xvi. 16.)

Epicureans—Stoics—strange gods.

Pythagoras olim quid senserit, aut quid acutus
Chrysippus, vel quid priscus Anaxagoras;
Scire etiam quid Protagoras, Zenoque, Platoque,
Tradiderint, et quid magnus Aristoteles;
Scire etiam quotnam fuerint Bacchique, Jovesque,
Inscitum scire est, et sine fruge, voco.
Longè alia est multò et melior doctrina piorum;
Num lachrymas* imo pectore gignit eis.

Billius. (Anthol. Sacra, lxxxviii.)

* i.e. fletum contritionis.

Σπερμολόγος, *seminiverbius*, this *sower of words*. Some think it an allusion to little birds, that pick up the seed sown; yet are troublesome with their continual chirping. S. Matt. xiii. 4. *E. Leigh.*

Quibus, inquit, ab oris
Verborum fluit iste *sator*? Plebs nescia Paulum
 Semina ferre vocat, fruiturque errore magistro
 Vera loquens.

Arator. (In Acta Apost. Lib. ii.)

You imagine, that I am preaching up some new Deity, some strange dæmon: no; I find you have Deity and dæmons enough, and too many, already. xiv. 11; xviii. 26; Jer. xi. 13; xvi. 19—21. *M. Mead.*

Novelty, it is a contradiction to a Deity. *Quis novus Deus, nisi falsus?* any innovation in religion is odious and dangerous. *Quod utilitati prodest, novitate perturbat*, saith S. Augustine. But a new GOD! It is an impossible contradiction. GOD can neither be old nor new. *Novus Deus non fuit; vetus Deus non erit*, saith Tertullian. Judg. v. 8; Zech. xiv. 9. *Bp. Brownrig.* (Serm. 2 Sam. vi. 12.)

Si quid enim de principiis felicibus illi
 Et vitâ exilii superest prudenter agendâ,
 Hoc sanum, et quo nil fuerit sublimius in se
 Credit, amatque suum mundi sapientia sensum,
 Innumeras sese claram mirata per artes;
 Quòd conjecturis sublimibus abdita quærit,
 Quòd meminit rectè, sapit acriter, æstimat aptè,
 Quòd studium fandi excoluit, quòd legibus urbes
 Instituit, moresque feros ratione recidit,
 Ut pœnæ metus officio certarit amoris.*
 Jam cum exercetur numeris ad sidera cœli
 Per cursus noscenda suos, et scire videtur

* The sense of this obscure line is well given in the anonymous French Translation (Paris, 1752), attributed to the celebrated M. Le Maître de Sacy, of the Port Royal, where we have

a very full paraphrase of the whole poem.

“ Et s’il n’a par l’amour inspiré les vertus,
 Qu’il a par la terreur les vices abattus.”

Defectus solis varios, lunæque labores,
 Quàm spatiosa sibi est, et quàm vanescit in ipsis!
 Quæ licèt ex primo naturæ habeantur honore,
 Non tamen ad veram possunt perducere Vitam.
 Denique ab his præceps in multas religiones
 Decidit, et factis hæsit Factore relicto.

Prosper. (Carmen de ingratis. P. iv.)

19 *May we know, &c.*—He, who cometh to seek after knowledge with a mind to scorn and censure, shall be sure to find enough matter for his humour, but no matter for his instruction. . . . There is no greater confusion, than the confounding of jest and earnest. The Majesty of religion and the contempt and deformity of things ridiculous are things as distinct, as things may be. Two principal causes have I ever known of Atheism; curious controversies and profane scoffing: now these two are joined in one, no doubt that sect will make no small progression. Verse 32; ii. 13; Gal. vi. 7; Jer. xx. 7; Job xii. 4. *Lord Bacon.*

As antiquity cannot prejudice a mistake, so novelty cannot prejudice Truth. vi. 14; x. 34; xxvi. 9. *Sir T. P. Blount.*

Men in ancient times, who cultivated literature, became what were called "Sophists;" that is, men, who wrote elegantly and talked eloquently on any subject whatever, whether right or wrong. S. Luke perhaps might have been such a Sophist, had he not been a Christian. *J. H. Newman.* (Serm. Ex. xxxi. 6.)

Nothing breeds more Atheists among us than this, the first spawn of sin, curiosity. Rom. i. 22, 23. *Ch. Herle.*

"*Curiositas,*" ipso "*curæ*" nomine, inimica securitati. The very name of *curiosity* shows it to be adverse to peace of mind. Ps. xlv. 10. *S. Augustine.*

He, that desires to hear much news, is never devoid of passions, secular desires, and adherences to the world. 1 Tim. v. 13. *Bp. J. Taylor.*

Be not "hearers only:" many persons go from Sermon to Sermon, from one place of worship to another, and hear much, digest little, and do nothing. xiii. 27; 2 Tim. iii. 7. *Manton.*

20 Here the thing noted is, that, though always occupied in this

telling and hearing, yet they thought these things strange things, which they had never heard. Things, which now the most ordinary persons know, these the Athenians and the wise men of the Athenians knew not. ii. 11 ; xiii. 12 ; 1 Cor. ii. 8, 9.

S. Chrysostom.

21 All other things are foreign to us ; nothing is properly ours, but *time*. Job vii. 1 ; xiv. 14, "*my time*." *S. Bernard.*

Ab hoc momento pendet Eternitas. Surely our prodigality in the expense of time argues we have but little sense of Great Eternity. 2 Cor. iv. 18. *Flavel.*

Our life here is short ; but the art of living well is long, difficult, and hard to be learned. It is true the just and righteous, the good and merciful GOD requires no more of us, in order to our Eternal happiness hereafter, than what He gives us time and power, opportunity and ability, to perform here. But, as we, through our own folly, generally order the matter, our time proves too short for our work. Deduct the time we spend in sleeping, eating, and drinking, which commonly amounts to at least one half of our time, the time, required to the necessary works of our calling, the time, we spend in recreation, in unnecessary visits, and compliments, in idle company, *vel nihil agendo, vel male agendo*, in doing either nothing, or that, which is worse than nothing, and the remainder will appear to be a very slender portion of time ; too little, I fear, for the work and business of religion, the main end, for which GOD made us, and sent us into this world. xxiv. 25 ; 1 S. Pet. iv. 3 ; Ps. xc. 12. *Bp. Bull.* (Serm. Ps. xxxix. 4.)

Whereas the devil's greatest business is to tempt other men, the idle man's only business is to tempt the devil. S. Mark xiv. 67. *Bp. Sanderson.*

If the eager love of *novelty* and the conceit of useful knowledge are tempers, very dangerous to be encouraged, tending to make people, more or less ashamed of CHRIST, and weary of the Gospel, surely the men of this age and country are in very great danger ; since there never was a time, nor a people, as far as we know since the world began, more abounding in new things, or more eagerly set upon them. There never was a time, nor a people, among whom the conceit of knowledge and understand-

ing on every subject had more to encourage it. Accordingly, it is found every day, that the plain truths of the Creed and Catechism, such truths, as S. Paul would have taught the Athenians, are presented in vain to men's eyes and ears. They are so taken up with looking and listening after *something* quite *new*, so delighted with their own skill in contriving something, for which they expect to be admired, or at least in finding fault with former contrivances, that they will not pay any attention to the message, sent them by their SAVIOUR, from Heaven. Above all things, they stop their ears against the Doctrine of a Judgment to come. "It is the old story," they say; "we know it all beforehand:" and they turn their minds as quick, as they can, to something, or other, which they love better to think on. Dan. xii. 4; Hosea viii. 12; 2 S. Pet. ii. 18, 19. *Dr. Pusey.* (Serm. Acts xvii. 32—34.)

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.

24 God that made the world and all things therein, seeing that He is LORD of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the LORD, if haply they

might feel after Him, and find Him, though He be not far from every one of us :

28 For in Him we live, and move, and have our being ; as certain also of your own poets have said, For we are also His offspring.

22 *Superstition* imports an overtimorous and dreadful apprehension of the Deity, and therefore, with *Hesychius*, *Δεισιδαιμονία* and *φοβοθεία* are all one. It arises from a false opinion, that renders the Deity dreadful and terrible, as being rigorous, and imperious ; which represents Him, as austere and apt to be angry, but yet impotent, and easy to be appeased again with some flattering devotions, especially if performed with sanctimonious shows and a solemn sadness of mind. . . . It destroys all free and cheerful converse with Him, and begets instead thereof a forced and dry devotion, void of inward life and love. Micah vi. 7 ; S. Matt. vi. 16 ; xxv. 24, 25. *J. Smith*. (Select Discourses, ii. and viii. c. 4.)

Superstitio quasi *supra statutum* ; more than is appointed by the Law of God. Col. ii. 23 ; S. Luke xvii. 10. *Isidore of Seville*. Men, not contented with the plain and simple truths, God hath vouchsafed to mankind, are strangely tickled with new things. . . . Hence rose the various idolatries in the world, that it became as modish to invent new gods, as it was to invent new fashions in clothes. Adam no doubt delivered the notion of One, Eternal, and Invisible God, Creator of heaven and earth, and the decent worship of Him to his posterity. This notion, being become common and stale, the succeeding ages thought themselves obliged to invent something new, and counted it more gay and glorious to worship the Creator in the creature ; and seeing the sun, moon, and stars, that they were the brightest monuments of God's power, they easily fell into the worship of those luminaries, till the more brutish among the people adored them, as gods indeed ; and this novelty, once broached, one god brought in another ; and, as men were still fond of novelties, so they went on and fell a worshipping deceased heroes and princes, in whom the image of the Supreme Deity

resided, and who had been famous for some notable exploits or benefits; and from hence they still went on, even to the worshipping of trees, herbs, plants, beasts, crocodiles, fishes, and creeping things; one age still thinking to out-do the other in new inventions of objects of worship, till it came to pass, that those were counted most religious, that worshipped the greatest number of gods. vii. 42; Gen. xxxi. 30; Ex. xxxii. 1; Isa. ii. 8, 9, 18—20; Rom. i. 21—25. *Dr. Horneck.* (The Crucified JESUS. Ch. v. s. 2, 1.)

23 A remarkable instance of S. Paul's using the best methods, that prudence could suggest, to escape danger and avoid persecution, appears in this conduct among the Athenians. There was at Athens a Law, which made it capital to introduce or teach any new gods in their state. Therefore, when S. Paul was *preaching JESUS and the Resurrection* to the Athenians, some of them carried him before the Court of Areopagus, the ordinary Judges of criminal matters, and, in a particular manner, entrusted with the care of Religion, as having broken this Law, and being *a setter forth of strange gods*. Now, in this case, an impostor would have retracted his doctrine to save his life; and an enthusiast would have lost his life without trying to save it by innocent means. S. Paul did neither the one, nor the other: he availed himself of an altar, which he had found in the city inscribed, "*To the unknown God*," and pleaded, that he did not propose to them the worship of any new God, but only explained to them one, whom their government had already received. *Whom therefore ye ignorantly worship, Him declare I unto you.* By this he avoided the Law, and escaped being condemned by the Areopagus, without departing in the least from the truth of the Gospel, or violating the honour of God; an admirable proof in my opinion of the good sense, with which he acted, and one, that shows there was no mixture of fanaticism in his religion. xxiii. 6; xxvi. 25; 1 Cor. x. 32. *Lord Lyttleton.* (Observations on the Conversion and Apostleship of S. Paul, p. 74, ed. 1777.)

This was the happy use the primitive learned Christians made of all those passages, concerning the Divine nature and the Immortality of the souls of men, which they found in the heathen

writers; thereby to evidence to the world that the main *postulata*, or suppositions of Christian Religion, were granted by their own most admired men, and that Christianity did not rase out, but only build upon, those common foundations, which were entertained by all, who had any name for reason. 2 Cor. i. 13. *Bp. Stillingfleet.* (Orig. Sacrae. B. i. c. i.)

S. Paul acted upon the little of rectitude, the mere shadow of a shade of truth, that he found amongst the Athenians. He *viewed their devotions*, before he attempted to reform their principles; and though in all he saw, he saw but one object, which was not wretchedly wrong, he passed by the accumulated heaps of error to make a gentle and conciliatory use of that solitary atom of a better element. You see too he had acquainted himself with what was good in their poets, and seizes the opportunity of meeting them on their common ground. Let the zealous Protestants of this day act only towards their fellow Christians, as S. Paul acted, in this celebrated instance, toward Pagans. . . Headlong attempts, as if our natives (Irish Roman Catholic,) and Hindoos, or Caffres, stood on the same ground in religious matters, I would repress. xix. 37; xxviii. 18; 2 Thess. iii. 15. *Alex. Knox.* (Unfinished letter to J. Butterworth, Esq.)

What is God? I should be God myself, if I knew. He is higher, than the heavens, deeper than hell, broader than the earth, wider than the sea. He is no where, and every where. S. Matt. xi. 27; 2 Tim. vi. 15, 16. *S. Bernard.*

In not finding fault with their *devotions*, before he had *beheld* them, S. Paul trod in the steps of His Divine Master; who, though he was the Omniscient Judge of all, yet, as man, in the days of His flesh, sought proof and evidence, before He condemned. "JESUS entered into the Temple, and *when He had looked round about upon all things* He went out, &c." S. Mark xi. 11. How calm, deliberate, and dignified was this conduct: indeed He not only examined, before He spake; but even "held His tongue and spake nothing," waiting and forbearing, till the following day, when, on His return to Jerusalem, He pronounced judgment against its Temple and worshippers. How contrary all this to the violent, rash, unkind, and unjust

verdicts of men, when actuated by their own bad passions, or by the prejudices of a party, lacking the Spirit of CHRIST—the Wisdom and Charity, which are from above. xxiii. 2; Gen. iii. 8—11; S. James i. 19, 20. *J. F.*

24 A remarkable reminiscence of the dying speech of S. Stephen. vii. 48; xxii. 20. *Alford.*

S. Paul here seems to have taken his Missionary instructions from the very lips of David; but it was by the same Spirit; in the Psalmist, predicting, and in the Apostle, fulfilling; “Tell it out among the heathen that the LORD is King: and that it is He, that hath *made the round world* so fast, that it cannot be moved; and how that He *shall judge the people* righteously.” xiv. 15; Ps. xvi. 10. *J. F.*

No wonder that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of Creation. The true doctrine of Creation is the proper refutation of all idolatry. xiv. 15. *Roos.* (Quoted by *Alford*, at xvii. 24.)

25 GOD is every where in all His fulness, yet included in no place. He comes to us, but does not recede from where He is; nor, when He withdraws, does He forsake the place, to which He came. He is within all things, yet not shut up; He is without all things, yet not excluded: He is above all things, yet not exalted; and He is below all things, yet not depressed. 1 Kings viii. 27; Ps. cxxxix. 7; Jer. xxiii. 24. *S. Augustine.*

GOD is a sphere or circle, whose centre is every where, and circumference no where. Eph. i. 23. *Hermes Trismegistus.*

4 We must always live to Him, by whom we always live. xxvii. 23; Rom. xiv. 7—9. *M. Henry.*

Dicite, qui colitis picti ludibria trunci,
Aut ebur, in varias aut saxa excisa figuras,
Ecquis in æthereo rerum moderatur Olympo
Fræna alius Dominus? Quis terræ temperet orbem
Alter, et invictâ quæ vult facit omnia dextrâ?

Buchanan. (Ps. xviii.)

26 We are but several streams, issuing from one primitive source; several branches, sprouting from the same stock; several stones, hewed out of the same quarry; one substance, by miraculous

efficacy of the Divine Benediction, Gen. i. 26, diffused and multiplied. One element affords us matter, and one fire actuates it, kindled at first by the breath of GOD. *One blood* flows in all our veins; one nourishment repairs our decayed bodies, and one common air refreshes our languishing spirits . . . so that what Aristotle said of a friend is applicable to every man: every man is *ἄλλος αὐτὸς*, “another ourself.” . . . When we use our fellow-creature well, we are kind to ourselves; when we yield him courteous regard, we bear respect to our own nature; when we feed and comfort him, we sustain and cherish a member of our own body: but, when we are cruel and harsh to him, we abuse ourselves; when we scorn him, we lay disparagement and disgrace on mankind itself; when we withhold succour or sustenance from him, we do, as the prophet speaketh, “hide ourselves from our own flesh;” we starve a part of our own body, and wither a branch of our stock: immoderate selfishness so blindeth us, that we oversee and forget ourselves. It is in this, as in other good senses, true, what the wise man saith, “The merciful man doeth good to his own soul; but he, that is cruel, troubleth his own flesh.” vii. 26; Isa. lviii. 7; Prov. xi. 17. *Dr. Barrow.* (Serm. Rom. xii. 18 and Ps. cxii. 9.)

We may take notice of a remarkable difference between nature and grace: for nature of *one* makes many; for we all, who are many among ourselves, even a whole world of men, were but one in Adam—*omnes eramus ille unus homo*: but Grace makes of many one; for the HOLY GHOST, which is, as fire, melts all the faithful into one mass or lump, and makes of many “one Body,” one thing; yea, it makes them one in the Unity of GOD. iv. 32; S. John xvii. 21; 1 Cor. x. 17. *Wm. Dell.* (Serm. Acts i. 8.)

In two things all are alike; we come in, and go out of the world alike; as one is not made of finer earth, so not resolved into purer dust. Job i. 21; Ps. xlix. 17. *Gurnall.*

If we would trace our descents, we should find all slaves to come from Princes, and all Princes from slaves. *Seneca.*

You might have fallen into the same land, in which your habitation now is, and yet have no advantage by it, as to Salvation, if He, who chose “the bounds of your *habitation*,” had not also

graciously determined *the times* for you. . . But such hath been the special care of Providence towards us, that our turn to be brought upon the stage of this world was graciously reserved for better days ; so that, if we had had our own option, we could not have chosen for ourselves, as Providence hath. S. Matt. xiii. 16, 17 ; Deut. i. 33 ; xxxii. 8. *Flavel*. (Divine conduct. Sermon. Ps. lvii. 2.)

Omnibus his genitis, animal rationis amicum
Formatur virtute Dei, limatur in artus,
Ut dominator eat moderatior omnibus unus,
Naturæ jussu, quæ protulit omnia princeps.
Ast hominem non terra parit, non pontus ab undis,
Non cælum, non astra creant, non purior aer ;
Sed dominatorum Dominator Summus, et Auctor
Limavit per membra virum de pulvere factum ;
Limus adhuc deformis erat, membratur in artus
Corporea species hominis, cœlestis Imago.
Conspicitur nova forma viri, sine mente parumper,
Spiritus infusus subito per membra cucurrit,
Et calefacta rubens tenuit præcordia sanguis ;
Mox rubuere genæ ; totus rubor inficit artus ;
Jam cutis est, qui pulvis erat ; jam terra medullas
Ossibus includit, surgunt in messe capilli,
Orbe micant gemino gemmantia lumina visu,
Et vocem compago dedit ; nova machina surgens
Auctorem laudare suum, gavisâ quod esset.

Dracontius. (Hexameron, seu de
opere sex dierum.)

27 I have only studied three Books ; the Bible, my own heart, and the beauties of Nature. *F. Neff*.

The human mind, however stunned and weakened by so dreadful a fall, still retains some faint idea, some confused and obscure notions of the good it has lost, and some remaining seeds of its Heavenly Original, *cognata semina Cœli*. Rom. viii. 19—22. *Abp. Leighton*.

The idea of God in the mind of man is the one unanswerable evidence of the existence of God. xiv. 11 ; xxviii. 26. *Anselm*.

The patient investigators of Truth, who in ancient times turned their researches, in the spirit of the best philosophers, to the question of a future immortal state, often to be honoured for their sincerity and admired for their genius, have yet failed, we know how much, in making any clear discovery of the object of their inquiry. But their failure has proved, not so much their want of skill in the research, as the infelicity of their condition. For the immortal life, which they sought, was a forfeited inheritance. The right and title to it were gone. It is not surprising, therefore, that they failed in adjusting the evidence of it. Isa. xxv. 8. *Davison*. (On Prophecy, p. ii. Disc. 4.)

¶ *If haply they might find Him*.—When I renounced and left myself, then I found God: and when I found myself, then I lost Him. Job xlii. 5, 6; S. Luke ii. 49; S. John vi. 26. *Dr. John Tauler*.

Let us seek the LORD, that He may be found; let us seek Him, where He is found: He is hidden in secret, that by seeking, He may be found; He is Infinite, that, when found, He may still be sought. Sol. Song i. 7; Ps. lxiii. 1, 2; 1 S. John v. 13; Job xi. 7. *S. Augustine*. (Tract. in Joan. 63.)

Quid cœlo, mea Lux, terræ marivæ reponam?

Nec cœlum, sine Te, terra, nec unda placet.

Non equidem ignoro quæ quantaque gaudia cœlum

Terraque quas fundat, condât et æquor opes:

Sed sine Te, mea Lux, mala sunt, quæcunque vel æther,

Vel tellus gremio, vel tegit unda salo.

O cœlum! O tellus! O cœrula marmora, ponti!

O tria deliciis regna superba suis!

Delicias cumulus vestras licet aggerat unus,

Non sint deliciæ, si meus absit Amor . . .

Tu mihi terra, Deus; mihi Tu mare; Tu mihi cœlum:

Denique cuncta mihi es: Te sine, cuncta nihil.

Ps. lxxiii. 25. *H. Hugo*. (Pia desideria,

Suspiria animæ amantis, c. vi.)

✓ 28 *In Patre sumus, in Filio vivimus, in Spiritu Sancto movemur et proficimus*. We have our *being* in the FATHER, we *live* in the SON, we *move* and *grow* in the SPIRIT. 1 Cor. xvi. 23. *S. Cyprian*.

GOD, it seems, is the foundation, as well as the efficient cause, of our existence; and the soul has her being *in* GOD, as well as *from* GOD. As GOD penetrates and pervades her, so she dwells and subsists in GOD, who is the place of spirits, as space is of bodies. . . . He is *not far from us* signifies as much, as that He is very near to us, and that we are most intimately united to Him. But how does the Apostle prove this, our intimate union with Him? Why, because *in Him we live and move and have our being*. . . . GOD penetrates our being, and contains us; and we dwell in Him. He is our place; that, which supports us, and pervades every part of us; according to another very remarkable expression of the same Apostle concerning GOD, that “He is above all, and through all, and in us all;” than which nothing could have been said more expressive of GOD’s Essential Presence to us . . . and of that strict union of the soul with GOD, who indeed is more intimately united with His creatures, than they are, or can be, with one another. Eph. iv. 6; 1 Cor. viii. 5—7. *Norris*. (Discourse on Ps. lxxiii. 28.)

As GOD, desiring the salvation of the Jews, gave them the prophets, so He separated from among the common mass the most approved among the Gentiles; raising up to them peculiar prophets, in their own languages, according to their capacity of receiving this heavenly benefit. *S. Clem. Alex.* (Strom. Lib. vi. s. 5.)

If then we hold some opinions, near of kin to poets and philosophers in greatest repute among you, and others of a Diviner strain and far above out of their sight, and have demonstration on our side into the bargain, why are we to be thus unjustly hated and to stand distinguished in misery, above the rest of mankind? For in saying, that all things were made in this beautiful order by GOD, what do we seem to say more, than Plato? When we teach a general conflagration, what do we teach more, than the Stoics? When we assert departed souls to be in a state of sensibility, and the wicked to be in torments, but the good free from pain and in a blissful condition, we assert no more, than your poets and philosophers. By opposing the worship of the work of men’s hands, we concur with Menander the Comedian, and such as affirm the workman to be greater, than

his work; and by declaring the *Logos*, the First-Begotten of GOD, our Master JESUS CHRIST, to be "born of a Virgin" without any human mixture, and to be crucified, and dead, and to have risen again, and ascended into heaven, we say no more, than this, than what you say of those, whom you style "the sons of Jove." xxiv. 15; xxvi. 22. *Justin Martyr*. (Apology, s. 28.)

Hic dies postremus natalis est Æterni is the word, that I admire more than any other, that ever dropped from the mouth of any heathen. Rom. viii. 21, 22; 1 S. Pet. i. 3, 4. *Abp. Leighton*.

Since I have known GOD in a saving manner, Poetry, Painting, and Music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful. *H. Martyn*. (Memoir, by Sargent.)

Theology and Poesie have in all ages of the world gone hand in hand, nor is there really such a disparity between their natures, as is generally, though without any reason, imagined. For, if one has been looked on, as containing the will and pleasure, the other no less has been reckoned the style and language of heaven. . . . If we consider Poesie, in her first institution, before she became a common prostitute to lust, flattery, ignorance, and ambition, we shall find her alone acknowledged, as the Sovereign Mistress of the civilised world, and behold her from her throne giving Laws, not only to their religion and policy, but also to their manners. Her Court was esteemed the proper and only school of virtue, to which the greatest Princes formed theirs; and under her custody was kept sealed that fountain, whence all the profitable instructions of life were to be drawn. Ex. xv. 1; Numb. xxi. 17, 18; Deut. xxxii. *Dr. Sam. Woodford*. (A Paraphrase upon the Psalms of David. Preface. Second Edit. 1678.)

Cur magis oblectant lauri, felicior arbos

Si Crux Divini pignus Amoris habet?

Orphea cur canimus penetrantem ad tartara, Victor

Si spolians Erebum Jesus ad astra redit?

Te species mutata trahit? Spectacula Lucis

Et nivis in Christo dat tibi mira Thabor.

O ! mihi, quæ prosint, liceat diffundere cantu,
Sectanti veteres quæ cecinere Patres.

Card. Barberini.

Poesis, probis et piis ornata documentis,
primævo decori restituenda.)

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at ; but now commandeth all men every where to repent.

31 Because He hath appointed a day, in the which He will judge the world in righteousness by *that* man whom He hath ordained, *whereof* He hath given assurance unto all *men*, in that He hath raised Him from the dead.

29 Man was an abstract, or model, or brief story of the Universal ; in whom God concluded the Creation and work of the world, and whom He made the last and most excellent of His creatures. God vouchsafed unto man both the intellectual of Angels, the sensitive of beasts, and the proper rational, belonging unto man ; and therefore, saith S. Gregory Nazianzen, *Homo est utriusque naturæ vinculum*, man is the connecting link of each nature. 1 Th. v. 23. *Sir W. Raleigh.* (History of the World. Ch. ii. s. 5.) Without a due apprehension of the Divine excellency and perfection, the mere belief of the Being of God will contribute little to a true state of Religion. A man may have such unworthy notions of a Deity, that it would in some respects be as good, nay, much better, to be without a God, than to have such a one, as he may frame. "It would be better," saith a great author (Lord Bacon) "to have no opinion of God, than such a one, as is unworthy of Him : the one is but mere unbelief ; the other is contumely." Amos ii. 4 ; Rom. i. 25. *Bp. Wilkins.* (Of the Principles of Natural Religion. Ch. viii.)

Sin formare Deum tantus te possidet ardor,
 Hâc lege depingas licet :
 Majestate Suâ radiantem pinge, Supremi
 Qualem obstupescant Angeli ;
 Monstra Invisibilem, Immensum describe, carentem
 Effinge, sodes, partium ;
 Munificum, Justum, Sapientemque exprime, suprâ
 Mens assequatur quàm tua ;
 Verbum cuncta Creans line, dextram cuncta tenentem,
 Oculumque cuncti Providum :
 Sic veniam, fortè et laudem, merearis ; Apellem
 Nec Ipse respuet Suum !

Dr. Barrow.

(Sparsa quædam Poemata. Anno 1668.)

Si Deus est animus, nobis ut carmina dicunt,
 Hic tibi præcipuè sit purâ mente colendus.

Cato.

30 He calls those times, wherein CHRIST was unknown to them, *the times of their ignorance*. Though the stars shine never so bright, and the moon with them in its full, yet they do not, altogether, make it day : still it is night, till the Sun appear. *Abp. Leighton.* (Commentary 1 S. Pet. i.)

CHRIST is now offered to you, as a "JESUS:" the times and sins of your heathenism and unbelief GOD *winketh at*. The Spirit proclaims all this by the Word to your hearts : and *now* (God knows, if ever again) *commands all men everywhere to repent*. Oh that there were such a Spirit in our hearts, such a zeal to our Eternal bliss, and indignation at hell, that we would give one heave and spring, before we die ; that we would but answer those invitations of mercy, those desires of GOD that we should live, with an inclination, with a breath, with a sigh towards heaven ! Deut. v. 29 ; xxxii. 29 ; 2 Cor. vi. 1, 2. *Dr. Hammond.* (Serm. Ezek. xviii. 31.)

Some people do not like to hear much of repentance : but I think it so necessary, that, if I should die in the pulpit, I would desire to die, preaching repentance ; as, if, out of the pulpit, I would desire to die, practising it. xx. 21 ; S. Luke xiii. 3, 5. *P. Henry.* (Life by M. Henry. Ch. vi.)

The command saith, "*Now repent.*" The Imperative hath no future tense. xxiv. 25. *Gurnall.*

31 There are two things, which seem reasonably to excuse in human actions: the first is, *want of light*, whereby to know that, which we are to do. The second is, *want of motives* to set us about the doing of that, which we know: for it is not enough for me to know, that this, or that, is fit to be done; I must likewise know of what importance it will be to me, if I do it, or if I let it alone. . . . Till such time, as GOD had manifested His decree of a future *Judgment*, and given *an assurance of it by raising CHRIST JESUS from the dead*, till that time, GOD had *winked at their ignorance*; not their ignorance of what they ought to do; for therein their notions were excellently good; but their ignorance of the Resurrection, upon which depends all the life of human endeavours: but now, says the Apostle, after the Revelation of this, *Now He commands all men every where to repent.* S. Luke xii. 48. *Dean Young.* (Serm. S. John xv. 22.)

While all, that is contained in this Book of the Acts, is worthy of admiration, so especially is the way the Apostles have of coming down to the wants of their hearers, a condescension, suggested by the Spirit; which has so ordered it, that the subject, on which they chiefly dwell, is that, which pertains to CHRIST, as Man. For so it is, that, while they discoursed so much about CHRIST, they have spoken but little concerning His Godhead: it was mostly of the Manhood, that they discoursed, and of the Passion, and the Resurrection, and the Ascension. For the thing, required in the first instance, was this; that it should be believed, that He was risen and ascended into heaven. As then the point, on which CHRIST Himself most insisted, was to have it known that He was come from the FATHER, so is it this writer's principal object to declare, that CHRIST was risen from the dead, and was received up into Heaven, and that He "went to GOD" and "came from GOD." For, if the fact of His coming from GOD were not first believed, much more, with the Resurrection and Ascension added thereto, would the Jews have found the entire doctrine incredible. Wherefore gently and by degrees He leads them on to higher truths. . . . For if, when CHRIST Himself spoke of His equality with the FATHER, they

often attempted to stone Him, and called Him a blasphemer for this reason, it was little to be expected, that they would receive this doctrine from the fishermen, and that too with the Cross coming before it. ii. 22; iii. 13, 20, 26; iv. 10; ix. 20; x. 38—42; S. Mark iv. 33; S. John xvi. 12. *S. Chrysostom.* (Note, ch. i. 1.)

That Eternal "Word," "by whom all things were made," by Him all shall be judged; and so He shall be the Word in that last act of time, as in the first. He shall judicially pronounce that great and final sentence, which shall stand unalterable in Eternity; and, not only, as the Eternal SON of GOD, but withal as the Son of Man; and so shall He sit as King, and invested with "all power in heaven and earth." The powers of the world and of hell are combined against His throne: therefore they shall be His footstool, sitting on that throne. And the crown, which He hath purchased for believers, He shall set it on their heads with His own hand. This shall be exceeding joy and comfort to all, that have believed on Him, that their Redeemer shall be their Judge. He, who was judged for them, shall judge them, and pass sentence, according to that Covenant of Grace, which holds in Him, pronouncing them free from the wrath, which He Himself endured for them, and heirs of that life, which He bought with His dearest Blood. i. 11; S. Matt. xxiv. 30; Ps. ii. 10—12; 2 Thess. i. 7. *Abp. Leighton.* (Expos. of the Creed.)

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

32 The doctrine of the Resurrection was the best intelligence, ever brought into the world. It was published at Athens, a

seat of learning, by as great an orator, as ever spoke, and upon unquestionable authority: all nature suggests and confirms the truth of it: but philosophers, through wisdom, neither believed, nor understood it. . . . It was wisely and piously observed by the great Lord Verulam, that, "if we believe only what is agreeable to our own apprehension of things, we give consent to the matter, and not to the Author; which is no more, than we should allow to a suspected or discredited witness; but that faith, which was accounted to Abraham for righteousness, was of such a point, as whereat Sarah 'laughed;' who therein was an image of natural reason." iv. 2; xxiv. 21; 1 Cor. xv. 12, 35; 2 Tim. ii. 18. *W. Jones.* (A letter to one, intended for Holy Orders.)

The Athenians would not have sneered at S. Paul for preaching the doctrine of the Resurrection, in case he had maintained a mere Resurrection of the soul; since that was a doctrine, with which they were quite familiar. xxiii. 8. *Tertullian.* (De Resur. c. xxxix.)

Sharpness of wit hath commonly with it two ill companions, Pride and Levity. By the first, it comes to pass that men know not how to yield to another man's reasonable positions; by the second, they know not how to keep themselves constant to their own. 1 Cor. i. 22, 23. *J. Hales.* (Serm. 2 S. Pet. iii. 16.)

Sneering is the natural fault of the predominance of the mere intellect, unaccompanied by a corresponding growth and liveliness of the moral affections, particularly that of admiration and love of moral excellence; just as superstition arises, where it is honest, from the undue predominance of the affections, without the strengthening power of the intellects advancing in proportion. xiv. 11—13; xxviii. 6; Gen. iii. 1. *Dr. Arnold.*

Beware of him, who jests at every thing. Such men disparage by some ludicrous association all objects, which are presented to their thoughts, and thereby render themselves incapable of any emotion, which can either elevate or soften them; they bring upon their moral being an influence, more withering than the blasts of the desert. 2 S. Pet. iii. 3; Prov. xiv. 6. *Dr. Southey.*

33 *Paul departed from among them.*—Let not philosophy any more take up our life, so as to leave us no leisure to prepare

for death, and study a science, which shall most benefit us in another world, and which alone will do so there. No; we may visit *Athens*; but we should dwell at Jerusalem. We may take some turns on Parnassus, but should more frequent Mount Calvary; and must never so busy ourselves about those "many things," as to forget that *Unum necessarium*, "that good part, which shall not be taken away from us." S. John i. 38, 39; vi. 66—69. *Hon. R. Boyle*. (Occasional Reflections, &c., s. v. c. 10.)

Philosophy should submit itself to Theology, as Hagar to Sarah; should allow itself to be advised: but if it be unwilling to become obedient, "cast out the handmaid." Gal. iv. 30. *S. Clemens Alex.*

It is thus, that while we stand deliberating, the opportunities of salvation slip from us. We neglect to take advantage of the society and advice of a servant of God; he is taken from us; he returns no more to us: and so we die, unprepared to meet our God. vii. 29; xiii. 46, 47; xviii. 6, 7; xxviii. 25, 29; 1 Sam. xv. 35; S. John xii. 35, 36. *Quesnel*.

It is a mercy toward hardened sinners to be silent before them; because all arguments and disputings with them do but harden them the more, and administer to them occasion of greater sin. This is an useful caution, and not a little comfortable to pious persons, whose souls are daily vexed with the evil conversation of the wicked, and have often been perplexed in conscience, whether they ought not always to enter into dispute with such profane scoffers of religion, or rather "keep silence, even from good words, and open not their mouth," while the ungodly is in their sight, although it be "pain and grief" to forbear. It seems safer and wiser to avoid, than to engage in, such "doubtful disputations." xix. 9; Isa. xxxv. 21; Ps. xxxix. 3; S. Matt. vii. 6. *Wogan*. (On the Lessons. Whitsunday.)

34 *Si formidaret iridentes non perveniret ad credentes*. If S. Paul had been afraid of the *mockers*, he would not have reached the *believers*; just as if that sower of the Gospel, whom the LORD makes mention of (for doubtless this was S. Paul) had hesitated to cast in the seed, lest some should "fall by the wayside," other some "among thorns," other into "stony places,"

the seed could never have got also into the "good ground." So let *us* sow, let us scatter: do *ye* prepare your hearts; do ye yield fruit. ii. 13—15; xxvi. 25; Ezek ii. 4, 5; 2 Cor. vi. 8. *S. Augustine.* (Homil. on the N. Testament, 100.)

That the Apostles did *de facto* ordain with their own hands several Bishops to preside over several Churches is most certain, if any credit may be given to Ecclesiastical History, which assures us that they ordained *Dionysius the Areopagite*, Bishop of Athens; Caius, of Thessalonica; Archippus, of Colosse; Onesimus, of Ephesus; Antipas, of Pergamos; Euphroditus, of Philippi; Crescens, of the Gauls; Erastus, of Macedonia; Trophimus, of Arles; Jason, of Tarsus; Titus, of Corinth; Onesiphorus, of Colophon; Quartus, of Berytus; Paul the Proconsul, of Narbona. (See at xx. 4.) *Dr. J. Scott.* (Christian Life. Part ii. c. 7.)

This is the *Dionysius*, who, on the historical testimony of Suidas, is reported, when he observed in Egypt the eclipse at the time of our LORD's crucifixion, to have exclaimed, "Either the Deity suffers, or the whole fabric of the world is being dissolved!" Tradition also records, that he was the builder of the altar with the inscription to the "*unknown God*" (verse 23;) which was erected by him in commemoration of the above miraculous event. Through the preaching of S. Paul, he has now been brought to believe and confess the Deity, who suffered; and the true God is made *known* unto him in the Gospel of His Redeemer. S. John xvii. 3; 1 S. John v. 19—21. *J. F.*

Viderat ista procul Dionysius Attide terrâ,
Atque ait: "Aut mundus finem casumque minatur;
Aut mala naturæ patitur Deus ultima: nam nec
Sponte suâ tantos cogit natura labores."
O! Divinum animi lumen, mentemque beatam,
Quæ potuit causam insoliti cognoscere motûs!

Eobanus Hessus. (In Hymno Paschali.)

CHAPTER XVIII.

AFTER these things Paul departed from Athens, and came to Corinth ;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought : for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* JESUS *was* CHRIST.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads ; I *am* clean : from henceforth I will go unto the Gentiles.

2 *His wife Priscilla.*—It is scarcely to be calculated, what an influence the spirit of a Minister's wife will have on his own, and all his ministerial affairs. If she come not up to the full standard, she will so far impede him, derange him, unsanctify him. . . . If she assist him not in urging forward the machine (i.e. his ministry), she will hang, as a dead weight, on its wheels. Rom. xvi. 3—5 ; 1 Tim. iii. 11. *R. Cecil.* (Remains.)

The government of a Minister's family is an important trust, and may be considered as comprehensive of his pastoral duties. Parishes are composed of families ; a nation of parishes. How

extensive then is the influence even of one domestic circle! Let me be diligent in promoting family religion in every shape. . . . Let me remember my solemn promise to "fashion my own life and the lives of my family with all diligence, according to the doctrine of CHRIST." *J. Brewster*. (Practical observ. on the Ordination services, &c.)

The houses of Ministers should be the schools of virtue, little emblems of a Church, and patterns for all their parishioners of peace and good order, sobriety and devotion. *Dean Comber*. (A discourse on the Office for making Deacons. Ch. iii. s. 12.) Happy exile, which brings us into acquaintance with a man of God! Philemon 7. *Quesnel*.

3 It has ever been the practice of the Jewish nation to teach their children some trade, even though they might be destined to learning and sacred offices. Many of their most respected Rabbis have been even surnamed, according to their civil professions, as "Rabbi Judah, the baker," "Rabbi Isaac, the smith," "Rabbi Johanan, the shoemaker," &c. Nor was it ever imputed to S. Paul or to Aquila by their enemies, as any thing degrading, that, besides their Ministerial office, they were *tent makers*. That the "sons of the prophets" carried on such occupations is evident from 2 Kings vi. 4; where we find them with the axe and tools, cheerfully engaged in constructing their dwellings. *Krummacher*. (Elijah the Tishbite, ch. 21.)

Tent makers.—He, who teaches not his son a trade, teaches him to be a thief. S. Luke xvi. 3. *Jewish Proverb*.

Making these tents was a very lucrative employment. They were much required for the use of the soldiers in war. Was war, then, in the judgment of S. Paul, absolutely a sin and unchristian? So far it would appear, certainly not. Grotius draws the same inference from xxiii. 23. 1 Cor. vii. 17—20; Titus iii. 14. *J. F.*

How unnatural a thing is it, for that creature to be idle, who alone, of all creatures, stands condemned to labour! Gen. iii. 17; as S. Ambrose observes (Pref. in Luc.): upon which consideration S. Basil doubts not to brand this vice with the infamous character of a sin against nature: because there is nothing in the whole frame of nature idle or inactive. Our Blessed SAVIOUR

testifies of the Godhead itself, "My FATHER worketh hitherto; and I work." S. John v. 17. All the Hierarchs of Angels, as one assures us, who had been in the third heaven, are "ministering spirits." (Heb. i. 14.) The prophet declares, they "have no rest day or night;" but incessantly pour forth their harmonious acclamations, "Holy, Holy, Holy, LORD GOD of Sabaoth!" And, what I should have mentioned before, the Sacred Humanity of CHRIST "came not to be ministered unto, but to minister." The celestial orbs have never had any respite from their perpetual motion. All things below are in a continual tide, a regular succession of causes and effects. . . . If man would but take the measure of his moral actions from the observation of his natural, the continual working of the heart, circulation of the blood, respiration of the lungs, pulse of the arteries, and activity of the fancy would teach him assiduity in the exercise of those nobler faculties, whose actions depend upon the liberty of his will; how constant and regular his motion ought to be in the service of GOD; and that his soul is as much dead, when it is idle, and surceases from doing well, as the body will be, when all these vital operations are at an end. xvii. 21; Eccl. i. 4—8; 1 Tim. v. 6. *Phil. Ellis.* (Serm. Eph. v. 16.)

Remember S. Paul, a poor *tent maker*, and yet no less holy in his shop among his *tents*, than in his study among his books and parchments; and by his example learn, how thy shop may be used, even as an Oratory, or place of greatest devotion. Never tell me thy handy labours abstract thy mind from heavenly meditations. Paul, a *tent maker*, working with his hands, could yet say, "Our conversation is in heaven." Never complain of the pinches of poverty, that they lay thee open to the devil's temptations. Who ever richer, than Adam, in Paradise? Who ever poorer, than Job, on the dunghill? Yet in Paradise Satan foiled Adam: on the dunghill Job foiled Satan. xx. 34; Phil. iii. 20; S. Matt. xi. 5. *Dr. Dyke.* (On the mystery of self-deceiving, ch. 13.)

An unemployed life is a burden to itself; a heart, not exercised in some honest labour, works trouble out of itself. xvii. 21; Prov. vi. 10, 11. *Dr. Sibbes.*

4 In S. Paul's several apologies for himself and his Gospel, recorded in the Acts, and throughout his Epistles, sent to the several Churches he planted, we find him continually *reasoning*; not merely proposing doctrines in an authoritative manner, by virtue of his Apostleship and commission from God, but proving and making good what he proposes by inference and argument. This he frequently did, and by so doing has sanctioned reason to the purposes of religion, and showed us, that one sort, indeed the best sort, of good preaching consists in good arguing. Verse 19, 28; xvii. 2; xxiv. 25; 1 Cor. xv. 12—19. *Bp. Atterbury.* (Serm. Acts xxiv. 25.)

5 He was impelled with greater vehemence, freely and openly, to speak of CHRIST. Hence we see, that S. Paul did not declare everything at once, nor at the same time; but that he tempered his doctrine as opportunity served. And, since the same moderation is profitable now, it becomes faithful teachers prudently to consider how to open their doctrine, lest a premature and confused statement should stand in the way of its orderly progress. Rom. iii. i—26; ii. 4; iv. 29. *Calvin.*

6 There is no surer mark of spiritual decay, than a low esteem of the Sacred function. Contempt for God and Salvation first appears in contempt for His appointed Ministers and servants. *Bp. D. Wilson.* (Charge, Calcutta, 1838.)

Your blood be, &c.—It means this, that whosoever departs from CHRIST, who is "The Life," is the procurer of his own death; he passes from life to death, and seems to pour out his own blood on himself, in an act of suicide. v. 28; xx. 26. *Clarius.*

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the LORD with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the LORD to Paul in the night by a

vision, Be not afraid, but speak, and hold not thy peace :

10 For I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

7 The same reason, which induced the Apostle invariably to visit first the Synagogue, that he might take occasion from the reading of the Law and the prophets to preach JESUS, may have inclined him, when driven by opposition from the Synagogue, to *enter*, and most probably to abide in, a *house hard to it*. He would not altogether depart from his brethren, "his kinsmen according to the flesh ;" he would be still nigh at hand, "if by any means he might save some ;" for he had "great heaviness and continual sorrow of heart for them ;" yea, "his heart's desire and prayer to God for Israel" was, "that they might be saved." xiii. 14, 27, 42 ; xv. 21 ; xvii. 1 ; Rom. ix. 1—5 ; x. 1 ; 2 Cor. xii. 15. *J. F.*

8 After the Three Divine Persons, principally concurring and co-operating in man's Justification, we may next pass on to the subordinate instruments : and here come in the Ministry, the Word, and the Sacraments, but, more particularly, the Sacrament of Baptism. . . . According to the natural order of precedence, the authorized Ministry is first in consideration ; the Word next ; then *hearing and believing* with a penitent heart ; and lively faith ; after that, Baptism, and therein the first solemn reception of Justification, which is afterwards continued by the same lively faith, and the use of the Word and the other Sacrament. Eph. i. 13, 14. *Dr. Waterland*. (A summary view of the doctrine of Justification, s. 4.)

There was so little space often between the Apostles' *preaching* and *baptizing*, that the converts could not be taught more than this, that JESUS was the Messiah or CHRIST, that was expected, and that all must be obedient to Him. . . . In the words of our LORD'S Commission, S. Matt. xxviii. 19, 20, there are two teachings ; the one before, the other after Baptism : the first

can be no more than a persuasion of them to become the disciples of CHRIST and put themselves into His school, because He was the SON of GOD ; and then, after they were Baptized, follows a more accurate and full instruction of them in all the parts of their duty ; which is meant by those words *Διδάσκοντες αὐτοὺς* “teaching them to observe all things, whatsoever I have commanded you ;” where the word for “teaching” is different from that in the former verse, *μαθητεύσατε*, and signifies a larger knowledge of CHRIST’S Doctrine, which they had engaged themselves to observe, being assured the SON of GOD could teach them nothing but the Truth. And this I take to be the reason, why so many fell off again from this profession, when the displeasing Doctrines of CHRIST came to be practised. They had not considered, what it would cost them to be Christians ; but only, as I said, were in general convinced, that He was GOD’S SON, and that they must be His disciples ; and so they liked no longer to be His followers, when their carnal interests came to be touched, and when they saw that He was such a Master, as would not let them have their own way, nor enjoy this present world, nor, in one word, “serve two masters,” GOD and their Mammon too. Though they did in gross profess to forsake their sins and lead a holy life, yet, when they came to be informed in the particulars of self-denial and such hard lessons, they returned rather “with the dog to the vomit, and the washed sow to the wallowing into the mire.” ii. 41, 42 ; ix. 42, 43 ; x. 48 ; xvi. 32. *Bp. Patrick.* (A Discourse concerning Baptism, entitled *Aqua Genitalis*.)

10 *I am with thee.*—As JESUS personally revealed His Gospel to S. Paul, and ordained him to be a Preacher of it, so here He assures him of His own Divine Presence and Blessing, to make the Gospel effectual through S. Paul’s administration. Thus, though called irregularly and, as it were out of season, the great Apostle of the Gentiles in nothing fell short of the chiefest Apostles. CHRIST said to them collectively, “*Lo I am with you always*,” even unto the end of the world ;” and now He says to S. Paul, singly and individually, “*I am with thee !*” Gal. i. 12 ; ii. 2 ; 1 Cor. ix. 1 ; xi. 23 ; xv. 3 ; 2 Cor. xi. 5. *J. F.*

CHRIST’S being with S. Paul was his chief security ; S. Paul’s

being with CHRIST was S. Paul's supreme happiness. Ps. lxxiii. 23; S. Luke xxiii. 43; S. John xvii. 24. *S. Bernard.*

There is a GOD in the midst of us, *portans, implens, protegens*; bearing with, and supporting, our weakness; filling our emptiness and repairing our decays; covering us with His wings, and defending us from our enemies. Deut. xx. 4; Isa. iv. 6. *S. Augustine.*

Our privacy perhaps may sit down in peace; but never man did attempt a common good without opposition. It is a sign, that both the work is holy, and the agent faithful, when we meet with strong opposition. 1 Cor. xvi. 9. *Bp. Hall.*

I have much people in this city.—The designs of Providence in ordering the removes and governing the motions of Ministers from place to place, in order unto the conversion of souls, is very remarkable and wonderful. Thus oftentimes it carries them, where they intended not to go; GOD having, unknown to them, some elect vessels there, who must be called by the Gospel. viii. 26—29; S. John iv. 2. *Flavel.* (Divine Conduct. Serm. Ps. lvii. 2.)

11 *He continued there, &c.*—It was accounted the honour of these Primitive Churches to have some Apostle, or other, to be their Founder; and the more eminent the Apostle was, the greater was the honour of the Church he planted. Now, in this respect, *Corinth* was inferior unto none, as being founded by S. Paul, the great Apostle of the Gentiles; one, who is sometimes styled by the ancients Prince of the Apostles, and who, in that modest character, which he has left of himself in 2 Cor. xi. 5, tells us expressly, that he was “not a whit behind the very chiefest Apostles.” The honour, therefore, of the Church of Corinth could not but be great, since it was planted by this great Apostle, S. Paul; and the honour of it will appear yet greater, if we add the observation of a learned author, *Super hac Ecclesiâ maximè triumphat Paulus*; “S. Paul” (saith he,) “though he converted several other nations, and planted several other Churches, yet he seems to glory most, yea, even triumph, in the conversion of the Corinthians.” These, he calls, his “special work in the LORD,” and the very “seal of his Apostleship,” ch. ix. 1, 2. And, as the Church of Corinth had the

honour to be planted by the labours of S. Paul, so it had also the happiness to be watered by the eloquence of *Apollos*, and the powerful preachings of *S. Peter*. Now one would have thought a Church, thus happily planted and watered, might, if any in the world, have promised itself an immunity from schisms and divisions; at least so long, as these Infallible Apostles and unerring guides were still alive. But alas, even Infallibility itself is so far from proving an antidote against schisms, that it was a great means of raising and promoting them here at Corinth: for in the first chapter of this Epistle we find them crying out, "I am of *Paul*, I am of *Apollos*, I am of *Cephas*;" and, besides these schisms, which took their rise from the eminency of their teachers, we find in this eleventh chapter several other divisions about the Sacraments. Unity is indeed a signal blessing; yet such, as the best of Churches may not always enjoy. 1 Cor. ii. 9; ix. 1, 2; Eph. ii. 20. *March*. (Serm. 1 Cor. xi. 19.)

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

13 Several of the leading doctrines, taught by JESUS and His

followers are such, as could not be expected to originate from Jews. This appears on the surface. The Messiah, desired by the Jews, was conspicuous and powerful: the Christian Messiah was humble and unknown. The Jewish religion was national and exclusive: the Christian religion was open and universal. The characteristic of the Jewish religion was its ceremonial strictness: the characteristic of the Christian religion its spirituality. The Jews adored their city: Jesus foretold its destruction. So that Christianity cannot be said to have grown up out of Judaism, though it was grafted upon a Jewish stock. Its character was entirely new, and as much opposed to the common principles, existing among Jews, as to the habits of polytheism. vi. 14; S. John i. 17; iv. 21—24; 1 Cor. i. 22. *Abp. Sumner.* (The evidence of Christianity, &c. Ch. 3.)

15 How much, my brethren, have we turned aside from that original simplicity of Christians! The Apostolic Catechism consisted of but six heads: but the theology of the present day (such is the curiosity of men's minds) is like any quantity either in mathematics or physics, which is infinitely divisible. Erasmus indeed has truly said, "that this never ending mass of *questions*, every where arising, and of decisions, has stirred up whatever disturbances now exist in the Church of God." Nor would I hesitate to use the words of Festus to some of the schoolmen and send them together to Anticyra:* for an excess of learning has reduced them to the worst kind of "madness." xxvi. 24; Prov. xviii. 1; S. Matt. xxii. 46. *Bp. Hall.* (Sermon before the Synod of Dort.)

S. Paul asserted JESUS to be the CHRIST; which the Jews denied: this to a Roman would be a question of *names*. *Alford.*

The frequent repetition of the sacred *Name* of GOD, as used in the Form of Baptism, may have drawn unusual attention to this particular. ii. 38; xix. 13; S. James ii. 7. *J. F.*

We have lost the substance of religion by changing it into opinion. viii. 37; Heb. xi. 1. *Abp. Laud.*

* Anticyra, a town where hellebore, a plant, used in the cure of madness, grew in great abundance.

Theology must always suffer, when it is studied, as a science. 1 Tim. vi. 3; 2 Tim. iii. 7. *Heurtley*.

Our controversies about religion have brought at last even religion itself into controversy. The schoolmen have spun the thread too fine, and made Christianity look, more like a course of philosophy, than a system of faith and supernatural Revelation: so that the spirit of it evaporates into niceties and exercises of the brain; and the contention is not for Truth, but victory. 2 Cor. xi. 3. *Palmer*. (Aphorisms. 1460.)

The first thing they charge upon us, and for which they cannot embrace the Christian faith, is the diversities of opinions and sects, that are among us; whereas there were various sects and parties among the Jews and the heathen philosophers; yet this did not hinder any man from adhering to the Jewish ceremonies and discipline, nor from studying the philosophy of the Gentiles. . . . The traveller will not be discouraged from going his journey, because there are many cross ways, that thwart the common road, but will rather inquire which is the plain and King's highway: neither will the husbandman refuse to till his ground, because weeds grow up together with the plants. And, therefore, those differences should make us more carefully examine truth from falsehood, and realities from pretensions, that, escaping the snares which are plausibly laid, we may attain to that, which is really Truth indeed, and which is not hard to be found of them, that sincerely seek it. xx. 30; S. Matt. xiii. 25; 1 Cor. xi. 19. *S. Clemens Alex.* (Quoted by Dr. Cave in his life of S. Irenæus.)

17 Here Gallio departed from his own principles: for the multitude did that, which, according to his own acknowledgment (Verse 14) fell under his cognizance, a violent, a criminal act, yet he suffered it to pass unpunished: nay, they did it to his face, *before the judgment seat*; yet he did not interfere. His professions then were hollow. . . . Men find it expedient to profess principles of equity, of liberality, of impartiality; but not always to act upon them. True liberality and true equity will not be met with among those, whose views of religious truth are wavering and indefinite. (See note at xxv. 20.) *T. Boys*. (Note in loco.)

Pure and unstained religion ought to be the highest of all cares, appertaining to public regimen, as well in regard of that aid and protection, which they, who faithfully serve GOD, confess they receive at His merciful hands, as also for the force, which religion hath to qualify all sorts of men, and to make them in public affairs the more serviceable; Governors the apter to rule with conscience; inferiors, for conscience' sake, the willinger to obey. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed by how much more the men are religious, from whose abilities the same proceed. For if the course of politic affairs cannot in any good sort go forward without fit instruments, and that, which fitteth them, be their virtues, let Polity acknowledge itself indebted to Religion; godliness being the chiefest top and well-spring of all virtues, even as GOD is of all good things. *Hooker.* (Eccl. Pol. B. v. c. i. s. 2.)

Gallio cared, &c.—Persons, taken up with their toilet and looking glass, who would much sooner have the Commonwealth out of order, than their own head-dress, *Turbari malunt rempublicam, quàm comam. Seneca.**

We treat sensible and present things, as realities; and future and eternal things, as fables: whereas the reverse should be the case. Isa. v. 20. *R. Cecil.*

The exemption from persecution of the people of Corinth under Gallio, and their state of ease and prosperity, so uncommon with other Churches, in a great measure account for the little spirituality, which they manifested. Perhaps no Church was so numerous, and none less holy in the Apostolic age. And it may teach us, not to repine at the want of the miraculous operations of the HOLY SPIRIT, when we consider, that these Corinthians abounded in them. 1 Cor. i. 4, 5; xii. 31; xv. 12, 33, 34. *J. Milner.* (Church Hist. Cent. i. ch. 11.)

* In connection with this note, it is interesting to bear in mind that the famous philosopher Seneca was brother to Gallio; and the character he gives him, is, as Alford observes, “ in

exact accordance with that which we may infer from this narrative ” *Nemo mortalium mihi tam dulcis est, quàm hic omnibus*—a good easy man, and universal favourite.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

18 The religion of vows was not only hallowed by the example of Jacob at Bethel, of Hannah praying for a child and God hearing her, of David vowing a temple to God, and made regular and safe by the rules and cautions in Moses' Law; but left by our Blessed SAVIOUR in the same constitution He found it; He having innovated nothing in the matter of vows; and it was practised accordingly in the instance of S. Paul at Cenchrea. vii. 46; xxi. 23, 24. *Bp. J. Taylor.* (Life of CHRIST. Part ii.)

19 Our *reason* has a large field to move in, in order to direct and guide us, what religion to be of, or what Church to join ourselves to. But the use of reason is more special, in stating and clearing the particular doctrines of Christianity. Christians of all sorts, however divided in opinions, yet plead the

same *Scriptures* commonly in defence of them, each abounding in their own sense, and resolutely adhering to their own construction or interpretation. And what can give us any light, or what can lead us to the truth among the contending parties, but the laying together and considering with all sincerity and impartiality the reasons, offered here or there respectively? . . . Here the office of reason is various and manifold, according as Scripture, or the matters, it treats of, are more or less clear and positive. In some points Scripture is very plain and clear, and the reason of the thing too; as in the Moral doctrines of Christianity. In such a case reason proceeds upon double evidence, extrinsic and intrinsic; either of which might stand single and be a sufficient proof of the thing: but both together make it the more indisputable; and our assent rests fast and firm upon a twofold foundation. Sometimes Scripture is very clear and express, but the reason of the thing dark and obscure; as in the venerable Mysteries of our faith. Here reason proceeds only upon extrinsic evidence, the authority of the Revealer and the proofs, brought to show, that this is revealed, and this the sense of it; not pretending to say, how or why those things are, but that they really are, because God has declared them. In other points, Scripture may be obscure and silent; but the reason of the thing (taking in what Scripture has elsewhere asserted) very clear and manifest; as in the case of Infant Baptism. The use of reason in this, and other the like cases, is to show, what by analogy, or consequence, though not directly, Scripture either allows, commands, or condemns. . . . When by the careful observance of these rules we have done our parts in "proving all things;" then we are to remember also the other precept, which is to "hold fast that, which is good." Verse 4; xvii. 2; xxiv. 25. *Dr. Waterland*. (Serm. 1 Thess. v. 21.)

- 21 Let every preacher in his parish take care to explicate to the people the Mysteries of the great *Festivals*, as of Christmas, Easter, Ascension-day, Whitsunday, Trinity Sunday, the Annunciation of the Blessed Virgin Mary; because these Feasts, containing in them the great fundamentals of our faith, will with most advantage convey the Mysteries to the people, and

fix them in their memories by the solemnities and circumstances of the Day. 1 Cor. v. 7, 8; Gal. iii. 1. *Bp. J. Taylor.* (Advice to his Clergy. S. 61.)

Well to celebrate these religious and sacred Days is to spend the flower of our time happily. They are the splendour and outward dignity of our religion; forcible witnesses of ancient Truth, provocations to the exercises of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials; wherein they, which cannot be drawn to hearken unto what we teach, may only, by looking upon what we do, in a manner read whatsoever we believe. xx. 16; Ps. xlii. 5. *Hooker.* (Eccl. Pol. B. v. s. 71.)

LORD, when in any writing I have occasion to insert these passages, "GOD *willing*," "GOD *lending me life, &c.*," I observe, LORD, that I can scarce hold my hand from encircling these words in a parenthesis, as if they were not essential to the sentence, but may as well be left out, as put in . . . whereas, indeed, without them all the rest is nothing. Wherefore hereafter I will write these words fully and fairly, without any enclosure about them. Let critics sentence it for bad grammar; I am sure it is good Divinity. xxi. 14; xxvi. 22; S. James iv. 13, 15. *Th. Fuller.* (Good thoughts in bad times. S. 17.)

S. Bernard expresseth the subjection of our wills to the will of God in three particulars. We must, 1, *velle omnino quod certum est Deum velle*, absolutely and entirely will what we certainly know GOD wills; not opposing our *nay* to His *Yea*: 2, *nolle omnino et execrari quod certum est Deum nolle*, absolutely nill and execrate what GOD nills and dislikes; not opposing our *yea* to His *Nay*: 3, *neque velle ex toto, neque penitus non velle, quod incertum est, utrum Deus velit aut nolit*, to be indifferent, or, at least, very moderate, not peremptory and eager, in those things, concerning which the will of GOD is dubious and uncertain; but to suspend our *yea* and *nay*, till GOD have expressed His. And then are we, in any of these ways, out of order, as S. Austin says, "when we rather labour to bend GOD's will to ours, than amend ours by His." S. Matt. vi. 10; xvi. 23; Acts ix. 9; Ps. lxxxv. 8. *Simon Ford.* (Serm. Acts xxi. 14. Preached at the Funeral of Lady Elizabeth Langham. A.D. 1664.)

22 The word *Ecclesia* is noted to signify—1. An assembly, called together by a Superior. 2. Any multitude, gathered into one place. 3. According to the use of the Holy Scripture, a certain multitude, that retain the name, as well when they are apart, as when they are met together. . . . The word *Church* is the English of *Ecclesia*, in its appropriated signification; and it is taken divers ways, but all agreeing in the aforesaid notion. (1.) For the whole company of God's Elect, comprising the uncalled, and the militant, and the Triumphant. Eph. v. 25, 26. (2.) For the whole Company of the faithful, both militant and Triumphant. Col. i. 18; Heb. xii. 23. (3.) For all professors of the Faith of CHRIST, or visible Christians. Acts v. 11; viii. 3; xii. 1. (4.) For the Catholic visible Church, as a political society. 1 Cor. xii. 28. (5.) For the particular Churches, parts of the Catholic, as comprising the Church officers, and the people or Community of the faithful; as the Church at Corinth, 1 Cor. i. 2; the Churches of Galatia, Gal. i. 2; and in many other places. (6.) For the members of the Church, or Community of the faithful, as distinct from their Spiritual Rulers. Acts xv. 4, 22. (7.) For the Governors of the Church, as distinct from the governed. S. Matt. xviii. 17—19. (8.) For a Church assembly, come together for Divine Worship. 1 Cor. xi. 22; xiv. 19, 34. (9.) For the faithful in some one family, Rom. xvi. 5, Philemon 2, if it do not signify a Church, meeting in those houses. These several acceptions of the word agree in the said common notion of a number of people, associated in a peculiar and spiritual relation to God; yet the said notion is more noble and complete in some of them, than in others. xv. 4. *J. Corbet.* (Remains, ch. i.)

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the LORD; and being fervent in the spirit, he spake and taught diligently the things of the LORD, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace :

28 For he mightily convinced the Jews, *and that* publicly, showing by the scriptures that JESUS was CHRIST.

24 We see, in the Providential calling of *Apollos* to the Ministry, an instance of adaptation of the workman to the work. A masterly exposition of the *Scriptures* by a learned Hellenist of *Alexandria* formed the most appropriate “watering” (1 Cor. iii. 6) for those, who had been planted by the pupil of Gamaliel. vi. 9 ; 2 Tim. ii. 15. *Alford*.

The apparition to the shepherds (S. Luke ii.) was no sooner over, than this Star (the guide of the educated and learned) appeared presently, if not the very same hour ; that is, both at once. In like manner, CHRIST, at first, to show the glory of His Greatness, took and employed fishermen, such as had no bringing up in schools. But it was not long after, that learned men came in apace, learned men of all sorts : *Zenas*, in Law (Titus iii. 13) ; *S. Luke*, in Physic (1 Tim. iv. 11) ; *Apollos*, with his *eloquence* ; *Dionyse*, with his philosophy (Acts xvii. 34) ; *S. Paul*, with his “much learning” (which he had at Tharsus, as famous an University in Asia, as Athens was for Greece) ; which learning (for all Festus’s fancy, xxvi. 24) turned not his brains, nor did them any hurt at all. vii. 22 ; 1 Kings iii. 30 ; Dan. i. 4. *Bp. Andrewes*. (Serm. S. Matt. ii. 1, 2.)

25 *Instructed* (*Catechised*, Gr.)—The way to be *mighty in the Scriptures* and even *fervent in the Spirit* (men being zealous for the science they best understand) is to be early thoroughly well *Catechised*. “The neglect of catechising,” declared Archbishop

Usher, in his sermon on Eph. iv. 13, before King James I., "is the frustrating of the whole work of the Ministry: for let us preach never so many Sermons unto the people, our labour is but lost, as long as the foundation is unlaied, and the first principles untaught, upon which all other doctrine must be taught." To prevent such neglect and all its sad consequences, that excellent Prelate has left behind him what will be found a most useful enlargement of our Church Catechism; namely, his work entitled, "A Body of Divinity, or the sum and substance of Christian Religion, Catechistically propounded in the way of question and answer, methodically and familiarly handled for the use of families." Rom. xvi. 17, 18; Eph. iv. 12—14. *J. F.*

The difference of *Catechising* from preaching is in three things.

1. Preaching is the dilating of one member of religion; catechising is a contraction of the whole.
2. Catechising is to be delivered to the young and ignorant; preaching to all.
3. Preaching exacteth no repetition; catechising requireth repetition. . . . Hegesippus testifies, that by the diligent instructing of the Church in this way there was no known commonwealth in any part of the world inhabited, but within forty years after CHRIST'S Passion received a great shaking off of heathenish religion. The same may be seen in the most wicked Julian, the Apostate, the subtillest enemy, that ever the Church had; who, the easier to root out religion, suppressed all Christian schools, places of catechising, &c. *Bp. Andrewes.* (Pref. to The Moral Law expounded, &c.)

As out of Eden into Paradise went a great river, so doth there out of GOD'S Book into the Catechism, which breaks itself into four heads, Pishon, Gihon, Hiddekel, and Perat (Gen. ii. 10); the Creed, the Commandments, the LORD'S Prayer, and the Sacraments. These far excel those. The first had only gold, and bdellium, and the onyx stone. These all are in all these. And their streams, like David's river in the Psalms, "make glad the City of GOD," water GOD'S garden. *Dr. Rd. Clerke.* (Serm. upon the last Question in the Catechism.)

Ecce *Catechistes* humili sermone tenellis
 Os balbum format pueris animosque, docetque
 Et sapere et fari. Sacro de codice sumpta

Dogmata proponens, digitoque notante, sequaces
 Attrahit inculcans oculos : stat parvula pubes
 Expectans monitus, pendetque docentis ab ore,
 Præscriptas iterans voces et non sua verba. . .
 O ! quantum est teneræ pietatis semina menti
 Indere, Christi adumque futuram condere gentem ?

O ! ego qualis eram ? Vitam mihi redde priorem,
 O ! Pater, infantemque novato corde refinge,
 Quà licet, immunem culpæ : sic itur ad astra !

Joan. Burton.

(Sacerdos Parœcialis rusticus.)

Knowing only.—Hence we gather the true use of the Sacraments, that they initiate us into some particular doctrine, or that they establish that faith, that we have embraced. . . . In order to a right administration of the Sacraments, it is requisite that the sound of heavenly doctrine should go forth from them. S. John vi. 63 ; Rom. vi. 3—7. *Calvin.*

26 As the Baptist submitted to CHRIST, so must the Baptist's followers submit to CHRIST's followers, Apollos to the Church . . . now that the Church was set up. i. 5 ; xix. 1—5. *J. H. Newman.* (Serm. S. Mark ix. 38, 39.)

It will be good to try and examine every conclusion, which we have made our rule ; to let one day teach another ; and maturity oversee and judge our greener years ; and the wisdom of age correct the easiness of our youth ; reason recognise our education ; consideration control custom ; judgment censure our delight ; and the new man crucify the old : in a word, to think that we may have erred, and not to be so wise as, because we are deceived, to be so for ever. x. 34 ; xxvi. 9, 10. *Farindon.*

How beautifully is the Christian grace of humility here seen in the mutual bearing of Apollos and Aquila towards each other. Apollos with all his knowledge, fervour, unction of soul, eloquence and diligence in preaching, meekly submits to Aquila. Aquila in *expounding to him the way of GOD more perfectly* has no selfish fears in his mind, lest he should now be eclipsed by his more accomplished pupil and fellow labourer ; he looks simply to the Glory of GOD in the more effectual preaching of

CHRIST'S Gospel. xi. 18, 23 ; 1 Cor. iii. 1—7 ; xv. 11 ; Phil. i. 18. *J. F.*

Is not every true Christian a member of the Body, and therefore partaketh of the blessings of the whole and of each particular member thereof ? And doth not every man owe thanks to God for his brethren's gifts, not only as having himself a part in them, as the foot hath the benefit of the guidance of the eye, but also because his own ends may be attained by his brethren's gifts, as well as by his own ? For if the glory of God and the Church's felicity be not his end, he is not a Christian. Numb. xi. 29 ; Col. iii. 17. *R. Baxter.* (Gildas Salvianus. Ch. iii. s. 3.)

27 *Through grace.*—It is the Spirit, that gives true light, and likewise gives it reception. xvi. 14 ; Ps. cxix. 18 ; 1 Cor. iii. 6. *Dr. Waterland.* (Serm. Rom. viii. 14.)

Without the *grace* of God you can “do nothing ;” you can neither feel the burden of your sins, nor seek to be eased of them, nor perceive, when they are forgiven : you cannot rend your heart, and set apart from you the vanities and lusts of the flesh, which doth evermore fight against the soul ; you cannot discern the Word of God, and by it enter the way to everlasting Life : you cannot “abhor that, which is evil, and cleave unto that, which is good :” without the grace of God you cannot continue stedfast and constant in faith, and in hope of the mercies of God through our SAVIOUR JESUS CHRIST. xvi. 14 ; S. John xv. 1—5 ; 1 S. Pet. v. 10. *Bp. Jewel.* (Exposition of 1 Ep. Thess.)

28 It were impossible He should be our JESUS, except He were the CHRIST. For He could not reveal the way of Salvation, except He were a Prophet ; He could not work out our Salvation revealed, except He were a Priest ; He could not confer that Salvation upon us, except He were a King ; He could not be Prophet, Priest, and King, except He were the CHRIST. This was the fundamental Doctrine, which the Apostles not only testified, as they did that of the Resurrection, but argued, proved, and demonstrated out of the Law and the Prophets. . . . This was the touchstone, by which all men at first were tried, whether they were Christian, or Antichristian. For “whosoever believeth,” saith S. John, “that JESUS is CHRIST is born of

GOD." What greater commendation of the assertion of this Truth! "Who is a liar?" says the same Apostle, "but he, that denieth that JESUS is the CHRIST? This is the Antichrist, that denieth the FATHER and the SON." What higher condemnation of the negation of it? Verse 5; xvii. 2, 3. *Bp. Pearson.* (Expos. of the Creed. Art. ii.)

CHAPTER XIX.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the HOLY GHOST since ye believed? And they said unto him, We have not so much as heard whether there be any HOLY GHOST.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on CHRIST JESUS.

2 That the HOLY GHOST was taken away from Israel, was so notorious in experience, that when S. Paul meets disciples at Ephesus, and asks them, *if they have received the HOLY GHOST*; whether at their Baptism the Spirit came down on them, as He did then on others? they answer, *We have not so much as heard whether there be any HOLY GHOST*, any extraordinary effusions of the Spirit; whether He does come down in gifts and afflations, such as we know were usual in the first Jewish Temple, but have

not been for a long time, and we have not yet heard they are restored: for of this pouring out of the HOLY GHOST they must needs mean, not of Himself; of whom they could not doubt: nothing was more known in the Jewish Church. i. 5; ii. 17; Hagg. ii. 9; S. John vii. 39. *Dr. Allestry.* (Serm. Acts xiii. 2.) As an absolute necessity there is that we receive *the Spirit*, else can we not live the life of nature; so no less absolute that we receive *the HOLY SPIRIT*, else we cannot live the life of Grace; and so, consequently, never come to the Life of Glory. *Recepistis Spiritum* gives the life natural (Gen. ii. 7; 1 Cor. xv. 45). *Recepistis Spiritum Sanctum* gives the life Spiritual. . . . If the HOLY SPIRIT be in us, as the natural spirit doth, at the heart it will beat; at the mouth it will breathe; at the pulse it will be felt. Some one of them may, but all these will not, deceive us. Ezek. xxxvi. 26; Rom. v. 5; 2 Cor. iv. 13; Rom. x. 9, 10; Eph. iv. 31. The pulse is the head, the work; inquire of that. The HOLY GHOST was first given and received by the breath inward, for the heart (S. John xx. 22): then by fiery tongues for the speech: but ever after, and here in this place, the HOLY GHOST, we know, was given and received by "laying on of hands;" and that to admonish us that by *imposito* and *admotu manu*, by lifting up and laying to our hands we may know we have received Him: we have had laying on of hands, if we use laying or putting our hands to any good work. Lam. iii. 41; 1 Thess. i. 3; Gal. v. 6; S. James ii. 18, 24. *Bp. Andrews.* (Serm. on text.)

It seems that the great question, which we should be anxious to be able to answer in the affirmative, is this; *Are we receiving the HOLY GHOST, since we believed? Since we believed*; whether we choose to carry back the date of our first belief to the very time of our Baptism, when grace was given to us—we know not to what degree, nor how—yet given to us, as being then received into CHRIST's flock; or, whether we go back only to that time, when we can ourselves remember ourselves to have believed, and so can remember, that GOD's grace was given to us. Have we been ever since, and are we still, *receiving the HOLY GHOST*? O Blessed above all Blessedness, if we can say, that this is true of us! O Blessed with a Blessedness most

complete, if we only do not too entirely abandon ourselves to enjoy it! Elect of GOD, holy and beloved, justified and sanctified, there is nothing in all the world, that could impair or destroy such happiness, except we ourselves in an evil hour believed it to be out of the reach of danger. Rom. viii. 9; Col. ii. 6. *Dr. Arnold.* (Serm. on text.)

Even in the case of those, who may be decent in their lives, who are enough instructed in what is called morality, nay, and would take it ill to be thought wanting in a competent share of religious knowledge, a discourse on the elements of the faith may not be altogether unseasonable. For there are of these, who exclude religion from their scheme of morality; or Christianity from their scheme of religion; or who, professing Christianity, scarce know what Redemption means; who are yet to learn with what awful yet filial piety they are to look up to GOD, the FATHER; who reflect not, what transcendent honour is due from them to GOD, the SON; and who have scarce perhaps heard, or have little regarded, *whether there be any HOLY GHOST.* xvii. 23; S. John xiv. 17. *Bp. Hurd.* (Serm. S. Matt. xiii. 51, 52.)

How is it possible to receive the seal without feeling the impression? Rom. viii. 16; 2 Cor. xiii. 5. *Bp. Downhame.* (Christian warfare.)

An Deus in nobis? Quid nos mortalibus oris
Sevocat, O! nostrasque rapit super æthera mentes?
Non ea vis opis humanæ, non pectoris hujus:
Desuper extimulat Numen. Deus insidet Ipse;
Intus agit Deus, et nostro se pectore versat.
Hoc duce mortales fines transcendimus, aptis
Cognatisque animis cœli super alta tenentes:
Hoc sine prostratique solo in tenebrisque voluti
Jactamur, nec mens nobis ignobilis altum
Quicquam agitat: quicquid recti sanctique movemus
Hâc manat de fonte: boni hinc fluit omnis origo . . .
Hoc uno afflati præcordia ab igne calemus.

M. H. Vida. (Hymn. Spiritui Sancto.)

4 S. John Baptized half a year, before he knew the person of the Messiah: "I knew Him not." S. John i. 31. So, those bap-

tized by S. John, knew not JESUS, yet were baptized into the Messias. . . . By their Baptism they took the badge of owning the Messias, but knew not His person. xi. 19; xviii. 25. *Dr. Lightfoot.* (Serm. S. Matt. xxviii. 19.)

The Baptism of CHRIST doth exceed the Baptism of S. John.

I will name five distinctions, 1. *In formâ verborum*, ii. 38. 2. *In amplitudine nationum*, x. 35. 3. *In varietate personarum*, ii. 39. 4. *In gradibus efficaciz*, i. 5. 5. *In modo necessitatis*, ii. 47. *Bp. Hacket.* (Serm. S. Matt. iii. 13.)

What the LORD did not as yet bestow, His servant surely would not be able to give. S. John xvi. 7. *Tertullian.* (De Bap. c. 10.)

The Baptism of *repentance*, not of forgiveness. *S. Chrysostom.*

S. John baptized without, CHRIST within. S. Luke iii. 9. *Bp. Hall.*

5 When they heard *this*, they were baptized in the name of the LORD JESUS.

6 And when Paul had laid *his* hands upon them, the HOLY GHOST came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

5 It must be acknowledged, that being *baptized into the Name of* these Three Persons (S. Matt. xxviii. 19), is no where expressly mentioned, except in this text. But then the more usual phrase of being "Baptized into CHRIST," or into "His Name," amounts to just the same thing. For by bearing the name of Christians we declare ourselves believers, not in CHRIST alone, but in the FATHER, of whom, to use the Apostle's words, "the whole family in heaven and earth is named;" and in the HOLY SPIRIT also, whose Name appears evidently never to have been omitted in Baptism, from that remarkable passage, where some professors of the Gospel, owning, that they were entirely ignorant concerning the HOLY GHOST, S. Paul asks them, *Unto what then were ye baptized?* And, finding it was only unto the baptism of John, commands them to be now *Baptized into the Name of*

the LORD JESUS. So it is expressed: but the foregoing question fully proves, that the Name of the HOLY GHOST was used likewise; from whence it follows that the expression "Baptizing into the Name of CHRIST," wherever we find it in Scripture, is only put for shortness; and that the original Form of Baptism was, "In the Name of the FATHER, and of the SON, and of the HOLY GHOST;" which accordingly was the constant one in the primitive Church. v. 3—5; S. James ii. 7. *Abp. Secker.* (Serm. S. Matt. xxviii. 19, 20.)

S. Peter, finding that the household of Cornelius, the Gentile, had received the HOLY GHOST, regarded it, as a certain direction for him to admit them into the Church of CHRIST: which he did by the initiatory rite of water-baptism, x. 47. S. Paul, in his travels through lesser Asia, finding some of the Jewish converts, who had never heard of the HOLY GHOST, and on inquiry understanding they had been only baptized by water unto John's baptism, thought fit to *Baptize* them with water *in the Name of the* LORD JESUS; that is, to admit them into the Church, and then *laying his hands upon them the HOLY GHOST came upon them, and they spake with tongues and prophesied.* In spite of these two memorable transactions, some have, notwithstanding rejected water-baptism. What is the pretence? Water-baptism (it seems) is John's baptism, and only a type of Baptism by the HOLY GHOST, or by fire; so that, when this last came in use, the former ceased and was abolished. Yet, in the two histories given above, both these fancies are reprov'd, and in such a manner, as if the stories had been recorded for no other purpose. For, in the adventure of S. Paul, the water-baptism of JESUS is expressly distinguished from the water-baptism of John: and, in that of S. Peter, it appears that water-baptism was necessary for admittance into the Church of CHRIST, even after the ministration of Baptism by fire, or the communicated power of the HOLY GHOST. It is further observable, that these two heads of the Mission to the two great divisions of mankind, the Jews and Gentiles, here acted in one another's province; S. Peter, the Apostle of the Jews, administering Baptism to the Gentile household of Cornelius; and S. Paul, the Apostle of the Gentiles, administering the

same rite to the Jewish converts. And why was this crossing of hands, but to obviate that silly evasion, that water-baptism was only partial or temporary? *Bp. Warburton*. (Divine Legislation. B. vi. s. 1.)

John's baptism was rebaptized. S. John iii. 30. *Dr. Littleton*. (Serm. S. John v. 8.)

Cornelius and his household had received, previous to Baptism, enlightening, converting and miraculous grace; but not that regenerating grace, which engrafts into the Body of CHRIST. The converts at Samaria, being Baptized, had received regenerating grace; but not its confirmation. Here, at Ephesus, converting grace unto repentance had been bestowed; but they received no regenerating grace nor miraculous spiritual endowment, until they were *Baptized in the Name of the LORD JESUS*. How important it is to distinguish between the diversities of gifts and operations, as proceeding from the same Spirit, that we may learn to restrict to each its proper theological term. What confusion, yea, what strife among brethren, has arisen from the neglect of this rule. x. 47; viii. 15—17; 1 Cor. xii. 4—6. *J. F.*

6 Thus (see Acts ii. 3) the HOLY GHOST appeared; but only once. In the effect of tongues indeed, but not in the appearance of them, He twice afterwards fell upon some disciples; upon the centurion and his company, the first fruits of the Gentiles, x. 46; and upon those disciples at Ephesus, who knew nothing, but John's baptism; that so, they might sensibly find the difference of John's baptism and CHRIST's. They both, as soon as they were baptized, "spake with tongues," says the text; the one so honoured to teach this truth, that "In all nations whoever doth righteousness shall be accepted;" the Gentiles now in CHRIST, as well accepted as the Jews: the other so highly favoured, that imperfect Christians might be encouraged to go on, and not be dismayed to see so many glorious professors so exceedingly transcend them. These comings were miraculous; only to found Christianity, and settle an Article of faith, the Article of the HOLY GHOST, never distinctly known to the world, till Christianity arose. CHRIST Himself was fain to confirm His Divinity by signs and miracles; and

the Godhead of the HOLY GHOST can be persuaded by no less. But, this once done, He was to lead us by an ordinary track ; no longer now by sight, but faith ; that salvation might be through faith, 1 S. Pet. i. 5, and the Blessing upon them, who have “not seen, and yet have believed.” S. John xx. 29 ; 1 Cor. xiii. 8—13. *Dr. Mark Frank.* (Serm. S. John xvi. 13.)

As the Spirit immediately proposed the Divine light to their minds, so He also illuminated their minds to discern and comprehend it ; He raised and exalted their intellectual faculties, and, as a vital form to the light of their reason, did actuate, and, thereby enable it, to comprehend His revelations. . . . The effect of these persons receiving the HOLY GHOST was *prophecy*, that is, a clear understanding of, and ability to explain the mysteries of religion (1 Cor. xiii. 2) : a plain evidence how effectually He taught them ; in that they no sooner became His scholars, but they were fit to be the teachers of the world. S. John xiv. 12, 20 ; xvi. 12, 13. *Dr. J. Scott.* (Of the Christian life, p. ii. ch. 7.)

Prophesied.—(See one of its meanings, Ex. xv. 20 ; 1 Sam. x. 5, 6 ; S. Luke i. 67, 68.) When the rays of the sun fall on the surface of a material object, part of those rays are absorbed ; part of them are reflected back in straight lines ; and part of them refracted, this way and that, in various directions. When the HOLY GHOST shines upon our souls, part of the grace He inspires is absorbed, to our own particular comfort ; part of it is reflected back in acts of love, and joy, and prayer, and praise ; and part of it is refracted every way, in acts of benevolence, beneficence, and all moral and social duty. i. 46, 47 ; iv. 24 ; xiii. 52 ; xi. 24. *Toplady.* (Observations. Posthumous works, p. 225.)

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he

departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the LORD JESUS, both Jews and Greeks.

11 And GOD wrought special miracles by the hands of Paul.

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

8 The union of these two completes the qualification of the Minister—the head to *dispute*, the heart to *persuade* ; knowledge and sound discretion in the one, zeal and tender love in the other ; the man disputing, the Christian persuading ; “ the wisdom of the serpent,” combined with the meekness and harmlessness of the dove. xxviii. 23 ; 2 Tim. i. 13. *J. F.*

The design of his sermons was to show reasons for what he spake ; and with these reasons such a kind of rhetoric, as did rather convince and *persuade*, than frighten men to piety ; studying not so much for matter (which he never wanted), as for apt illustrations to inform and teach his unlearned people by familiar examples, and then make them better by familiar applications ; never labouring by hard words, and then by needless distinctions and subdistinctions, to amuse his hearers and get glory to himself, but glory to GOD only : which intention, he would often say, was as discernible in a preacher, as an artificial from a natural beauty. Eccl. xii. 9—11. *I. Walton.* (Life of Hooker.)

9 It is called a *hard* heart, which is neither rent with compunction, nor softened with pity, nor moved with entreaties ; which yieldeth not to threatenings, is rendered callous by stripes ; in benefits unthankful, in councils unfaithful, in judgment cruel, in base things shameless, in dangers fearless, in things humane inhuman, in things Divine daring, forgetful of the past, negligent of the present, blind to the future. (Refer to Illustr. S. Mark iii. 5.) *S. Bernard.* (De Consideratione.)

After three months' ineffectual trial, not a private ordinary person, but an Apostle (who had an immediate vocation and commission, an infallible inspiration, an universal jurisdiction) quitted obdurate obstinate Jews, who undermined the foundation, who blasted the superstruction of Christian religion, who were branded for notorious scandalous blasphemy, infidelity, impenitency. In this exigency S. Paul *withdrew the disciples* from a Synagogue to the *school of Tyrannus* (a sort of seminary of piety and literature, according to *Maimonides*), a private Collegiate academy for the prophets and the prophets' sons: what will you hence infer? Therefore, you ought to separate from professed Christian believers for their practical defaultances. The proof fits the conclusion, as well as Goliath's armour did David's body, or Elisha's dimensions, stretched upon the child. xiii. 51; xvii. 33; Heb. x. 25; S. Jude 19; Ps. cxxii., cxxxiii. *Bp. Thomas.* (Apology for the Church of England, in point of separation from it.)

So long as a Church makes no separation from CHRIST, we must make no separation from it; and, when it separates from CHRIST, we may separate from it. In two cases there is warrant of separation. The one is, when the Worship of GOD is corrupt in substance (2 Chron. xi. 14; 2 Cor. xvi. 14): the second is, when the Doctrine of religion is corrupt in substance (2 Tim. vi. 3, 5.) . . . As for the corruptions, that be in the manners of men, that be of the Church, they are no sufficient warrant of separation, unless it be from private company. (Ps. xvii. 4; xxvi. 4, 5; 1 Cor. v. 11; 2 S. Pet. ii. 8.) Hence it appears, that the practice of such, as make separation from us, is very bad and schismatical, considering our Churches fail not, either in the substance of Doctrine, or in the substance of the true Worship of GOD. *W. Perkins.* (Exposition of the Creed; Art. the Church.)

It is observable that the Apostle, at Rom. xvi. 17, and 1 Cor. iii. 4, is not here charging them with any heretical opinions, but merely with the sin of party spirit and schism. Heresy indeed and schism usually go together; but they are in themselves two distinct offences: and of this it is the more necessary to remind you, because there are not a few, who think very lightly

of the guilt of schism, and who seem to imagine, that, provided a man adheres to the right faith, his union with or separation from the Church is a matter of very little moment, and may be determined, according to his own taste or convenience; a notion, which if we consult the Bible, we shall find to be utterly unwarrantable. . . . Doctrines indeed and practices, contrary to the word of God, we are bound to resist, by whatever Church they may be enjoined; but when no reason of this kind can be alleged, we are no less bound to conformity. All separation must either be a duty, or a sin. ii. 1, 42, 46; S. John xvii. 11; Eph. iv. 1—6; Gal. v. 20. *Bp. Copleston.* (Bosworth Lectures. Lect. 10.)

10 In no place does the word of God seem to have triumphed so much, as at Ephesus. No less numerous than those of Corinth, the believers were much more spiritual. The work of conversion was deep, vigorous, and soul-transforming to a great degree. Verses 18—20; Eph. i. 13—16. *J. Milner.* (Church History. Cent. i. ch. 14.)

11 When shall I in terms suitable declare the marvellous deeds, wrought by the operation of the HOLY GHOST in the Name of CHRIST? those, wrought in Cyprus upon Elymas the Sorcerer, and in Lystra at the healing of the cripple, and those done in Cilicia, and Phrygia, and Galatia, and Mysia, and Macedonia? or those at Philippi, the preaching, I mean, and the driving out of the unclean spirit in the Name of CHRIST, and the salvation by Baptism of the jailor with his whole house at night after the earthquake? or the events at Thessalonica, or the address at Areopagus, in the midst of the Athenians; or the instructions at Corinth, and in all Achaia? How shall I worthily recount the mighty deeds which at Ephesus, by the hands of S. Paul, were wrought by the HOLY GHOST? . . . who, in unison with the FATHER and the SON, has established the New Testament in the Church Catholic, and set us free from the grievous burdens of the Law? Ps. cvi. 2. *S. Cyril.* (Catech. Lectures, xvii. s. 30.)

The Old Testament affords us the same historical evidence of the miracles of Moses and of the prophets, as of the common civil history of Moses and the kings of Israel, or as of the affairs of

the Jewish nation. And the Gospel and the Acts afford us the same historical evidence of the miracles of CHRIST and the Apostles, as of the common matters, related in them. This indeed could not have been affirmed by any reasonable man, if the authors of these Books, like many other historians, had appeared to make an entertaining manner of writing their aim, though they had interspersed miracles in their works at proper distances and upon proper occasions. . . . But the facts, both miraculous and natural in Scripture, are related in plain unadorned narratives, and both of them appear in all respects to stand upon the same footing of historical evidence. xxvi. 25 ; 2 Cor. ii. 17. *Bp. Butler.* (Analogy. P. ii. c. 7.)

12 Let some one be brought forward here before your judgment-seats, who it is agreed is possessed of a demon. When commanded by any Christian to speak, that spirit shall as truly declare itself demon, as elsewhere, falsely, a god. In like manner, let some one be brought forward of those, who are believed to be acted upon by a god, who, breathing over the altar, conceive the deity from its savour, who are relieved by vomiting wind, and prelude their prayer with sobs : *numen de nidore concipiunt, qui ructando curantur, qui anhelando præfantur.* That very virgin Cœlestis herself, who promiseth rains, that very Esculapius, that discovereth medicines that supplied life . . . unless these confess themselves to be demons, not daring to lie unto a Christian, there shed upon the spot the blood of that most insulting Christian. What can be plainer than this fact ? what more reliable than this proof ? The simplicity of Truth is before you ; her own virtue supporteth her cause. Here will be no room for suspicion. Will ye say, that it is done by magic, or some cheat of that sort ? Why, so do, if your own eyes and ears will permit you. 1 Kings xviii. 24 ; Deut. xxxii. 31 ; S. Mark xvi. 17. *Tertullian.* (Apolog. Ch. xxiii.)

Do you ask, Who are they, that shall judge the wicked Angels (1 Cor. vi. 3) ? *The evil spirits went out of them.* xvi. 18 ; S. Mark xvi. 17. *Dr. Lightfoot.* (Concio ad Clerum. 1674.)

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil

spirits the name of the LORD JESUS, saying, We adjure you by JESUS whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, JESUS I know, and Paul I know ; but who are ye ?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the LORD JESUS was magnified.

13 *Took upon them.*—For private men, upon a pretence of being gifted, to take upon them the public Ministry, it cannot be from the SPIRIT of GOD ; for the Spirit keeps men within their bounds. The Spirit puts men upon the doing of good in their place and calling ; but the devil doth not. 1 Cor. vii. 20, 24 ; 2 Cor. x. 16. *Chr. Love.*

It behoveth, generally, all sorts of men to keep themselves within the limits of their own vocation ; and, seeing GOD, from whom men's several degrees and pre-eminences do proceed, hath appointed them in His Church, at whose hands His pleasure is, that we should receive both Baptism and all other public medicinable helps of soul, perhaps thereby the more to settle our hearts in the love of our ghostly superiors, they have small cause to hope, that with Him their voluntary services will be accepted, who thrust themselves into functions either above their capacity, or besides their place, and over-boldly intermeddle with duties, whereof no charge was ever given to them. They, that in any thing exceed the compass of their own order, do as much as in them lies to dissolve that order, which is the harmony of GOD's Church. Numb. xvi. 10 ; 1 Sam. xiii. 11 ; 2 Sam. vi. 6 ; 2 Chron. xxvi. 18 ; Heb. v. 4, 5. *Hooker.* (Eccl. Pol. B. v. s. 62.)

Merely to use *the Name of JESUS* is not enough to constitute what Scripture means by "speaking in the Name of the LORD;" we must look for that Sacred Name, where He has lodged it. Ever since His Resurrection, His Church has existed and borne His Name. Ex. xxiii. 20, 21; Deut. xii. 5, 8, 9; Mal. i. 11. *J. H. Newman.* (Serm. S. Mark ix. 38, 39.)

"God's *Name* is fearful," David saith. . . . How does the wicked swearer name it? not vainly only; GOD will punish that; but falsely often. How fears he not, lest, as in the law the harlot, drinking of the cursed water, her thigh rotted and her belly burst, so his profane tongue, at the pronouncing of that Name, should swell and cleave to the roof of his mouth. Thou profane man, if thou fear not GOD, then name not GOD. If thou fear not Him, as a son his father, fear Him, as a felon does his judge. Name not His Wounds, lest the fiend wound thee, as he did the sons of Sceva; nor His Heart, lest a dart from heaven pierce thy heart, as it did Julian's; nor His Soul, lest Satan enter thy soul, as he did Judas's, and "fill thee full of iniquity and bring thee to destruction both of body and soul." Thy unclean mouth defiles His Holy Name. S. Matt. vii. 22; Rom. ii. 24; Ps. xevi. 8. *Dr. Rd. Clerke.* (Serm. 2 Tim. ii. 19.)

14 *Seven sons of one Sceva, a Jew.*—As in Egypt, Satan raised up Jannes and Jambres, and other magicians, to contend with Moses in working of miracles, so, in the primitive times of Christianity, he raised up several conjurors and magicians . . . to confront the miracles, and invalidate the authority of the Apostles, and confirm this anti-Christian doctrine, which was a contradiction to their Gospel, that JESUS was not CHRIST. . . . GOD, therefore, in compassion to the state of the primitive Church, inspired the governments in all places with a supernatural sagacity to discern these satanical spirits, and distinguish their works from those of the Spirit of GOD. One of the principal rules, which the discerners of spirits gave to the Church, whereby to try the spirits, was this; that every spirit, which wrought miracles to prove that JESUS was the CHRIST, was "of GOD;" but every spirit, that wrought wonders to prove that He was not CHRIST, or that another was the CHRIST, was "a lying spirit," that spirit of antichrist, which our SAVIOUR foretold His disciples

should come, and which was in the world in the time of S. John, as you may read in his 2 Ep. 7. viii. 9; xiii. 6; Rev. xiii. 14; xvi. 14; 1 S. John iv. 6; 1 Cor. xiv. 37. *Dr. Hickes.* (Serm. 1 Cor. xii. 4.)

- 15 This gracious knowledge of CHRIST doth not consist in mere speculation, such as reason and external revelation can furnish us with, under the common illuminations of the HOLY SPIRIT. *The evil Spirit said, JESUS I know.* "The devils believe and tremble," though they cannot love: their capacities are larger, activity greater, time and experience longer, than our's are: therefore it may be reasonably supposed they have more of this speculative knowledge, than we; yet they do not *know* CHRIST in a gracious manner. . . . Many have had this barren speculative knowledge, who have been shut out of the kingdom. viii. 13; S. John x. 14; Eph. i. 17. *Hurriou.* (Sermons on the knowledge of CHRIST Crucified. 1.)

To heretics it may be justly said, *Who are ye?* when and whence came ye? Not being mine, what do ye in that, which is mine? By what right dost thou, Marcion, cut down my wood (by mutilating the Scriptures)? By what licence dost thou, Valentinus, turn the course of my waters (by perverting the Scriptures)? By what power dost thou, Apelles, remove my landmarks (by introducing novelties)? This is my possession; why do ye, the rest, sow and feed here at your own pleasure? It is my possession. I have held it of old. I held it first. I have a sure title down from the first owners themselves, whose the estate was. I am the heir of the Apostles. As they provided by their own Testament, so they committed it in trust, as they have adjured (1 Tim. vi. 13; 2 Tim. ii. 14; and iv. 1—4): so I hold it. You assuredly they have ever disinherited and renounced, as aliens and enemies. iv. 7; Isa. i. 12; S. Matt. xxv. 13. *Tertullian.* (De Præscr.)

- 16 Careless men are apt to think, what is a mere name or word, even although it be the most holy of all words (xviii. 15)? But Scripture tells us, that the way, in which we use this dreadful Name is all in all to us; it is that, which we need pray for first and above all things: the very Name hath power, if rightly used, for all good; if not reverentially used, for perdition. It

is not used for nothing : if it casts not out evil spirits, the evil spirits will *overcome and prevail*. iii. 6 ; iv. 30. *I. Williams*. (Serm. Ezek. xxxvi. 22, 23.)

Nothing makes worse sense, than the oracles of God, when they are perverted. . . . The devil himself was not afraid of the Name of JESUS, when it is not rightly used. The Holy incense was to be offered up in the LORD's censer ; so the Scripture hath a right savour in it, when it is offered up with the meaning of the HOLY GHOST. 2 S. Pet. iii. 16 ; i. 20, 21. *Bp. Hacket*. (Serm. S. Matt. iv. 6.)

Look what judgments befall men ; mark well the time and circumstances thereof, it shall be found that they are cast upon them by the hand of God, when they are forth of their callings (verse 13), which God hath prescribed them to keep. Therefore this must always be remembered and practised carefully, that we take nothing in hand, unless we have first ranged ourselves within the precincts of our calling. Judg. xiii. 5 ; 1 Sam. xv. 23 ; Jonah i. 3, 4 ; S. Luke xxii. 54—56. *W. Perkins*. (A treatise of callings, 1 Cor. vii. 10.)

17 *This was known, &c.*—Ephesus was one of the most noted cities in Asia Minor, large and populous, had a good port, and a great trade. The things related are spoken as publicly done, and *known* to all. They were also of such a nature, as must necessarily excite men's curiosity and attention, beget much talk, and spread themselves wide. And they fell out not above seven or eight years before the Acts of the Apostles was published. Is it possible to conceive that the Christian Church at Ephesus could receive a book, relating such events, had they not been well known facts ? ix. 36. *R. Biscoe*. (History of the Acts, &c. Ch. 16.)

Things good, things noble, things sacred may become to us idols ; x. 25, 26. . . . Where can we find a *Name* so holy, as that we may surrender our whole souls to it ; before which obedience, reverence without measure, intense humility, most unreserved admiration, may all be duly rendered ? One Name there is, and one only ; one alone in heaven and in earth ; not truth, not justice, not benevolence, not CHRIST's mother, nor His holiest servants, nor His Blessed Sacraments, nor His very Mystical

Body, the Church, but Himself only, who died for us, and rose again, JESUS CHRIST both GOD and Man. Ps. cxxxviii. 2 ; lii.

10. *Dr. Arnold.* (Serm. Ezek. xiii. 22.)

O *Nomen* prædulce mihi ! lux, et decus, et spes,
 Præsidiumque meum ! requies O certa laborum !
 Blandus in ore sapor, fragrans odor, irriguus fons,
 Castus amor, pulchra species, sincera voluptas.
 Si gens surda negat sibi tot præconia de Te,
 Tam multas rerum voces, elementaque tantæ
 Nuntia lætitiæ stolidas intrare per aures ;
 Audiat insanum bacchantis energima monstri,
 Quod ravidus clamat capta inter viscera dæmon,
 Et credat miseranda suis : torquatur Apollo
 Nomine percussus Christi, nec fulmina Verbi
 Ferre potest : agitant miserum tot verbera linguæ,
 Quot laudata Dei resonant miracula Christi.

Prudentius. (Apotheosis.)

18 And many that believed, came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men* : and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

18 When S. Peter and S. John preached in the streets "the people marvelled (iv. 13). Why? for they had understood, that they were "unlearned:" but "beholding also the man, that was healed, standing by, they had nothing to say." The insufficiency of the instrument makes a man wonder naturally ; but the accomplishing of some great work brings them to a necessary acknowledgment of a greater power, working in that weak instrument. . . . For all S. Paul's learning (though he were very learned) never brought any of the conjurors to burn his books, or to renounce his art : but when GOD wrought ex-

traordinary works by S. Paul, that sicknesses were cured by his napkins, and his handkerchiefs (in which cures S. Paul's learning had no more concurrence, no more co-operation, than the ignorance of any of the fishermen Apostles); and, when the world saw, that these exorcists, which went about to do miracles in the Name of JESUS, because S. Paul did so, could not do it, because that JESUS had not promised to work in them, as in S. Paul; then the conjurors *came*, and *burnt their books* in the sight of all the world. It was not learning, but it was the calling of the world to an apprehension of a greater power by seeing great things, done by weak instruments, that reduced them, that convinced them. S. Peter's and S. John's preaching did not half the good then, as the presenting of one man, which had been recovered by them, did. Twenty of our sermons edify not so much, as if the congregation see one man, converted by us. Any one of you might out-preach us. That one man, that would leave his beloved sin, that one man, that would restore his ill-gotten goods, had made a better sermon, than ever I shall, and should gain more souls by his act, than all our words (as they are our's) can do. viii. 13, 19; xi. 24; Ex. viii. 19; S. John xvii. 23. *Dr. Donne.* (Serm. S. Matt. iv. 18—20.)

- 19 The devil and his agents have many *curious arts*, whereby they draw away and delude the unwary. They have also the policy to adapt them to the tastes and passions of mankind. What else are lewd songs, immodest pictures, immoral plays, wicked books, profane wit, and most of our pleasurable diversions, but so many *arts* to allure and betray men into the service of Satan? And this no doubt is one kind of witchcraft, though not considered or believed, until we come to believe and relish the Word of God. Then the soul with the utmost detestation and abhorrence perceives the hellish charm, and will make haste to "escape, as a bird out of the hand of the fowler." Be the *price* ever so great, the true penitent not only parts with them freely, but destroys them utterly, casting them away into the fire (of Divine Love) as "an accursed thing," to be burnt and consumed. And no whole burnt-offering can be more acceptable to God. Isa. ii. 12—21; Hosea xiv. 8; Rom. vi. 21; Rev. xviii. 11—19. *Wogan.* (On the Lessons. Whitsunday.)

What hath not the fond heart of man dared to arrogate to itself?

All figure-casters, palmisters, physiognomers, fortune-tellers, alchemists, fantastic projectors, and all the rabble of professors of those *περίεργα*, not so much *curious*, as *idle* arts, have their word given them by the Apostles—"deceiving and being deceived." Ps. cxxvi. 29; Eccles. vii. 29; 2 Thess. viii. 8—12.

Bp. Hall.

These men suffered the loss of all things. If their books were of such value, of what profit to them was their employment? They burned their books, and wholly disabled themselves ever after to use such ways of gain and advantage. Ex. xxxii. 20; 2 Kings xviii. 4. *Dr. Whichcote.* (Serm. Phil. iii. 7, 8.)

It was said of Bonaventure, that he would rather lose all his Philosophy, than one article of his Faith. . . . These men were not losers by *burning* their books; for they had got acquaintance with one Book, that was worth them all. Ps. xix. 10; S. Matt. xiii. 46. *Gurnall.* (On Christian Armour. Eph. vi. 19, 20. Ch. 8.)

This was a better course to take than selling them, even though the price had been "given to the poor." xx. 33; S. Matt. xxvi. 9. *Bengel.*

20 *So mightily, &c.*—There is something arousing, as the note of a trumpet, breaking through softer music, in the occasional occurrence of these declarations of the progress of CHRIST'S Kingdom, amidst the even flow of Apostolic narrative. It seems, as if at these times the inspired actors in this scene of wonders had paused for a moment, as though to take breath in their work; and, as they surveyed what GOD was doing by them, the marvel of its Greatness broke suddenly upon their consciousness, and overwhelmed their own souls with astonishment. vi. 7; xii. 24; Ps. cxviii. 23; xli. 8. *Bp. Wilberforce.* (Sermon before the Society for the Propagation of the Gospel, &c. 1850.)

Mightily indeed! when it enabled these men at once to cast off the most oppressive dominion of "the love of money." Observe throughout the Acts the frequent reference to this "root of all evil." Verse 25; viii. 18; xvi. 19; xix. 33; xx. 33; xxiv. 26. Some, who practised magic, were converted; but none, it would

appear, of the mercenary money-making traffickers in "the silver shrines made for Diana." Verses 24, 25, 38. *J. F.*

Every thing was an argument for the truth of CHRIST's Resurrection, and improved it: no objection could hinder it; no enemies destroy it: whatsoever was for them, it made the religion to increase; whatsoever was against them made it increase: sunshine and storms, fair weather and foul, it was all one, as to the event of things: for they were instruments in the hand of GOD, who could make what Himself should choose to be the product of any cause; so that, if the Christians had peace, they went abroad and brought in converts; if they had no peace, but persecution, the converts came in to them. In prosperity, they allured and enticed the world by the beauty of holiness; in affliction and trouble they amazed all men with the splendour of their innocence and the glories of their patience. . . . By their Sermons and their actions, by their public Offices and discourses, by Festivals and Eucharists, by arguments of experience and sense, by reason and religion, by persuading rational men and establishing believing Christians, by their living in the obedience of JESUS, and dying for the testimony of JESUS, they greatly advanced His Kingdom, and His Power, and His Glory, into which He entered, after His Resurrection from the dead. viii. 3, 4; ix. 31; 2 Cor. ii. 14. *Bp. J. Taylor.* (Serm. preached at the Funeral of Abp. Bramhall.)

There are four things, that chiefly conduce to the spreading of any new doctrine, and most remarkably make way for its reception in the world. 1. If the principles of it be suited to the lusts, the interests, the wishes of those, among whom it is to be propagated. 2. If it be supported and countenanced by persons in power and authority, of great name and note; if it be either forcibly obtruded upon men by sanguinary laws and edicts, or more indirectly advanced by art and management, and the methods of worldly prudence. 3. If it be first brought into the world in dark and barbarous ages, when men are either too rude and illiterate to be able to weigh and dispute the truth of it, or too much sunk in sloth and vice to be willing to do it. 4. If it be not proposed to men all at once, but be insinuated into them by degrees, secretly and insensibly. . . . The Christian

religion was utterly destitute of every one of these advantages ; and yet nevertheless did prevail. xxiv. 25 ; xxviii. 22 ; xvii. 18, 22 ; xix. 21 ; v. 20 ; xx. 27 ; 2 Cor. x. 4 ; 1 Cor. ii. 4. *Bp. Atterbury.* (Serm. Isa. lx. 22.)

Spiritus postquàm Sacer Ille summo
Missus à cœlo, calefecit igni
Intimas mentes, et Apostolorum
Corda novavit.

Vanitas ingens veterum sophorum
Tum redarguta est, et ineptus error ;
Tum suis Phœbus dare verba Delphis
Desiit augur.

Tum Libys mutus quoque factus Ammon,
Atque Cyrrhæi tripodes, Clarosque,
Nec specus quicquam blaterat Trophoni,
Amphilochusque.

Jure nimirum, veniente quando
Sole et Eoas jaculante flammæ,
Ejus obscuram radiis decebat
Cedere noctem . . .

Ergo solennes sine fine Christo
Sint Deo laudes hominique, qui nos
A malis tutos Geniis nefandi
Asserit Orci.

Qui docet, quæ sint sacra grata Patri
Maximo, nobis sit et ambulandum
Quâ viâ, ut tandem redeamus, unde
Venimus olim.

Salm. Macrinus. (Hymn. Lib. iii.)

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus ; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen ;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands ;

27 So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

21 *Rome*.—As he was sent to the Gentiles, he saw that the great Metropolis of the Gentile world was the legitimate centre of his Apostolic working. Rom. i. 15 ; xv. 23—28. *Alford*.

S. Paul had already reduced *Ephesus* and *Asia* to “the obedience of CHRIST.” He had already brought *Macedonia* and *Achaia* into subjection to the Gospel. He had long ago erected the standard and spread the triumphs of Christianity in the regions of *Arabia*. Yet, as if he had hitherto achieved nothing, he bends his forces towards *Jerusalem* ; then he marks out *Rome* for the seat of his spiritual warfare. After this, he forms the same beneficent design upon *Spain*, including in his comprehensive plan the Metropolis and the boundaries of the known world. The Universe is but just large enough to be the scene of his activity and zeal. He never discontinues the charitable campaign, but with the last breath of his life ; and he speaks of this unintermitted course of arduous and dangerous services,

as if he was only going to make some friendly visit, or join in a party of innocent pleasure,* *After I have been at Jerusalem, I must also see Rome.* . . . If we consider the nature of the Apostle's enterprise, that it was nothing less, than an open attack on the empire of Satan, a declared war against the whole idolatrous world; all which was to commence in reproach and persecution, was to be attended with bonds and afflictions, was to end in martyrdom and death; if we consider this, I believe, nothing will appear at once so humble and so exalted, so modest, yet so magnanimous, as the turn and air of his expression, *After I have been at Jerusalem, I must also see Rome.* xx. 22, 23; 2 Cor. xii. 11. *J. Hervey.* (Theron and Aspasio. Letter xi.)

- 24 The use of *images* in religious worship is idolatry; yea, therefore idolatry, because a trust and confidence is placed in them, as helps and instruments of religion; which GOD hath no where appointed, but rather expressly forbidden. . . . To ascribe to pictures and images such effects, as proceed only from the HOLY GHOST, and are conveyed by those means only, which He hath Sanctified and Ordained, is that species of idolatry, which is more immediately committed against the HOLY GHOST, or the Third Person in the ever blessed Trinity; whereas the worshipping of Angels and Saints, and making intercessors of them, is an act of idolatry, more directly and immediately against GOD the SON, and substituting creatures into His office of Mediator between GOD and man. Isa. xlv. 20. *Wogan.* (On the Lessons. First Sunday after Epiphany.)

The Providence of GOD, with respect to our worldly callings, may be seen in ordering you to such employments, as are not only lawful in themselves, but most suitable to you. There are many persons, employed in sinful trades and acts, merely to furnish other men's lusts; they do not only sin in their employments,

* The author is quite aware that this passage from the Rev. J. Hervey is more fanciful than sound; but he inserts it, as giving a true description of the noble character, generally, of the Apostle. The necessity of S. Paul's

visiting Rome was probably made known to him by a special revelation, subsequently confirmed in express terms. xxiii. 11. Thus, he expressed a knowledge of future events in two particulars. See xx. 25, 29.

but their very employments are sinful: they trade for hell, and are factors for the devil. . . . To have an honest lawful calling, wherein you do not dishonour God in benefiting yourselves, is no small mercy. Rev. xviii. 11; 1 Tim. v. 22. *Flavel*. (Divine conduct. Sermon. Ps. lvii. 2.)

It is not right, that silver and gold, though unshaped into statuary, should still be doing in this enlightened land, what the images of Paganism once did. It is not right that they should thus supplant the deference, which is owing to the God and Governor of all things; or that each man amongst us should in the secret homage of trust and satisfaction, which he renders to his bills, and his deposits, and his deeds of property and possession, endow these various articles with the same moral ascendancy over his heart, as the household gods of antiquity; making them, as effectually usurp the place of the Divinity, and dethrone the one Monarch of heaven and earth from that pre-eminence of trust and affection, that belongs to Him. vii. 41; xvii. 16; Isa. ii. 8; Job xxxi. 24; Dan. iii. 5. *Dr. Chalmers*. (Discourses on the application of Christianity to Commercial Life, &c. Discourse 8.)

25 Adventure not on any course without good assurance, that it be in itself lawful. The ground of this rule is plain and evident: for it cannot be, that God, who hateth, and forbiddeth, and punisheth every sin in every man, should call any man to the practice of any sin. "Let him that stole, steal no more," saith S. Paul, "but rather let him labour with his hands the thing, that is good." Ephes. iv. If it be not something, that is good, it is good for him to hold his hands off; let him be sure God never called him to labour in that; and he were as good hold to his old trade, and steal still, as labour with his hands the thing, that is not good. If *Diana of Ephesus* be an idol, *Demetrius' occupation* must down: he must make no more silver shrines for *Diana*, though by that craft he has his wealth. . . . Let this first rule be remembered of us in every choice and trial of our callings—no unlawful thing can be a lawful calling. Deut. xviii. 10—12; 1 Sam. xxviii. 9. *Bp. Sanderson*. (Sermon. 1 Cor. vii. 24.)

26 *This Paul*.—If you meddle with *Diana of the Ephesians*, you

must expect to lose the friendship of *Demetrius*. Gal. iv. 16.
Jer. Collier. (Essays.)

When we smite, we must strike home. It is S. Paul's rule. "I so fight, not as one, beating the air" (1 Cor. ix. 26). Here is not a blow lost; *non verberat ictibus auras*. How doth he cut the throat of the Ephesian beast, idolatry, while he argues, *They be no Gods which are made with hands!* All the silver-smiths of Diana cannot hammer out a reply to this charge. It is no flourishing, when we come to this charge. Weak proofs betray good causes. Demonstrations must have place here, not probabilities. S. Mark xii. 16, 17, 24—27, 34; 1 Cor. x. 20.
Bp. Hall. (Serm. 1 Cor. xv. 32.)

27 "That which is born of the flesh, is flesh." Take covetousness and ambition, the proper and natural issues of the flesh, and, as the Apostle joins it every where, with uncleanness, so may we with hatred and persecution; for these make that desolation upon earth, the only incendiaries in a Church or Commonwealth, and great troublers of the peace of Israel. . . . For what did the husbandmen set upon the Lord of the vineyard (S. Matt. xxi.) but to gain the inheritance? What set the whole city of Ephesus in an uproar, but Demetrius his rhetoric? . . . *from this craft have we our gain*. Look back upon every age of the Church; was there ever rent, or schism, which these made not? Was there ever a heresy, which these coined not? Was there ever fire, which they kindled not? Was there ever torment, which these invented not? Was there ever "evil in the city," which these have not done? S. James iv. 1—3; 3 S. John 9, 10; 2 S. Pet. ii. 1—3. *Farindon*. (Serm. Gal. iv. 39.)

Nothing less than being present at the different scenes, which attended the propagation of Christianity, would give us a perfect conception of this interesting subject. We should *see* the *magnificence* of the heathen temples, the fine workmanship of the statues, the priests, the victims superbly adorned, the attendant youths of both sexes, &c., &c. We should observe how every part of religion was contrived to captivate and allure: we should see how all men were attached to it, not only the lower ranks, but the most improved and the best informed: for we, in our improved times, are apt to think Jupiter, Apollo, and Venus

so absurd, as deities, that we have no idea or feeling of the attachment of the heathens to their gods. xiv. 13. *Dr. Hey.* (Lectures. B. i. ch. 18. s. 6.)

A man may much more rationally worship himself, than a creature of his own making. xvii. 28; Isa. xlv. 20. *Bp. Ken.*

Whom all Asia, &c.—Here is the specious pretence so often put forward, in the defence of falsehood in doctrine or of licentiousness in living—Universality. xxi. 36; S. Luke xiv. 18; 2 Chron. xviii. 12, 13. *J. F.*

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

28 *Full of wrath*.—A mechanic kind of malice, like that of Demetrius or Alexander (2 Tim. iv. 14); the one a silversmith, and the other a coppersmith; and both blacksmiths, as to their covetous souls, and malicious spirits against the Gospel and true Apostles. *Bp. Gauden*. (Serm. preached at the Funeral of Bp. Brownrig.)

1. Some out of superstition *dare not* examine the doctrine of religion; but blindly refer themselves to other men (xix. 28.)
 2. Some, out of design, *will not* examine what they profess; because they practise upon Religion, and it is not Truth, but interest, that is intended by them (xix. 24).
 3. Some, out of idleness and self-neglect, *do not* examine their religion; all their care being to be denominated by it (S. Luke iii. 8). xvii. 32.
- Dr. Whichcote*. (Aphor. Cent. ix. 833.)

Error, according to Bacon's comparison, may originate in ourselves or without us: outward objects may not communicate a faithful image to us; or our own minds, like a broken or uneven mirror, may distort the image presented to them. Truth may not be found, or we may be in no fit condition to receive it. What then are the hindrances in our own minds to receiving truth? Bacon divides them into three principal classes, which he calls "the spectres" or "phantoms" of "the race," of "the den," and of "the market place." The fancifulness of these names is characteristic of the man; but their meaning is not the less admirable. The phantoms of "the race" are those prejudices or tendencies to error, which are common to the whole race of mankind; the phantoms of "the den" are those, which grow out of the peculiar weakness of each man's individual mind; and those of "the market place" are such, as arise from our communication with other men, from the vaguenesses and ambiguities of language. *Dr. Arnold*. (Lecture on the divisions and mutual relations of knowledge.)

Not Thou, O LORD, but my own error was my God. *S. Augustine*. (Confessions.)

- 29 *Ubi plures erant, omnes fuere*, as Tacitus saith; where the most are, there will soon be many more; and all will join with the many. And shall ambition and covetousness, shall malice and envy, and even folly itself, have such force, as to master multi-

tudes, and shall Religion and CHRIST have so thin and poor a retinue? 1 Kings viii. 22; Exod. xxiii. 2. *Farindon*. (Serm. Ps. cxxii. 1.)

The common people, like brute beasts, if one foolishly rush into danger or tumult, all the rest follow; observing, who leads; not, whither. v. 36, 37; xxi. 38; S. John vii. 48. *Lord Capel*. (Contemplations. 184.)

We prefer plays before the Churches of GOD; we despise the Altars and honour the *theatres*; we love them all, we respect them all: it is only GOD Almighty, who seems little to us, in comparison of them all If at any time it chances, which it often does, that on the same day there is a Church Festival and public plays, I desire to ask of every man's conscience, which of the two places has the greater congregation of Christians in it? the seats of the public play, or the Court of GOD? and whether all rather follow the Temple or the theatre? and whether they love the words of the Gospel more, or those of the players; the Words of Life, or the words of death? the words of CHRIST, or the words of a mimical actor? For on every day of these deadly sports, if there happen to be any Feasts of the Church, they, who call themselves Christians, do not only not come to Church, but if by chance, not having heard of any such thing, they have come, as soon as ever they hear there are plays, they presently leave the Church. The Church of GOD is despised, that they may haste to the play house: the Church is emptied, and the cirque filled. Jer. ii. 11—13; Rom. xii. 1, 2. *Salvianus*.* (A treatise of GOD's government, b. v. s. 7.)

It is an undeniable fact, for the truth of which we may safely appeal to every age and nation, that the situation of performers, (on the stage of the theatre) particularly those of the female sex, is remarkably unfavourable to the maintenance and growth of the religious and moral principle. . . . That man would be deemed, and justly deemed, of an inhuman temper, who, in these days, was to seek his amusement in the combat of gladiators, and prize fighters: yet Christians appear conscious of no inconsistency, in finding their pleasures in spectacles, maintained at the risk, at least, if not the ruin, of the Eternal

* *Salvianus*, Presbyter of Marseilles. A.D. 440.

happiness of those, who perform in them. 1 Cor. viii. 11; 1 S. Pet. iv. 7. *Wilberforce*. (Practical Christianity, ch. iv. s. 5.)

At our theatres and stages, profaneness and vice is thought to be indeed satirically whipped, and presented, that it might be hated; but it is rather so personated and acted, as people become more in love with it. S. Matt. vi. 13. *Dr. Temple*. (Serm. Parl. 1642.)

30 His zeal seems not void of rashness; but it was the rashness of a hero, vexed to the soul to think that Gaius and Aristarchus, his two friends, were likely to suffer in his absence. Now I apprehend was the season of extreme distress, which he felt in Asia, and which he describes so pathetically in his Epistle to the Corinthians. 2 Cor. i. 8—10; 2 Sam. xxiii. *J. Milner*. (Church History. Cent. i. c. 14.)

Even those, who are most under the care of God, and are led by His Spirit, fail not sometimes to stand in need of human restraint. xvii. 15. *Quesnel*.

31 When things in their own nature evidently tend to corrupt and debauch men's manners, they are capable of no defence. Whatever exposes or renders religion contemptible, whatever serves to make virtue and piety ridiculous, to make vice glorious, to give lust the dominion over reason, or to heighten the appetite after sinful pleasures, is of this kind. These considerations have carried many wise and good men unto an utter condemnation of the employments of the Stage, as unlawful means of maintenance. And whatever may be said of the representations of the *Theatre* in general, yet, when they transgress the bounds of decency, and employ their wit and art to make virtue, and sobriety, and chastity, ridiculous; when they treat the Sacred Laws of marriage with contempt, and paint out the villain, who betrays his friend, breaks the laws of hospitality, and brings to ruin unguarded innocence, as an accomplished character and fit for imitation, there can be no doubt but the employment is extremely wicked. And, whenever the Stage is so employed, every good man, every good Christian, must condemn it. Poets were anciently instructors of mankind, and teachers of morality; and virtue never went off the stage without applause, nor vice without contempt. Thus heathen Poets wrote. Josh. xxiv. 14, 15. *Bp. Sherlock*. (Discourse. Eph. iv. 28, p. 2.)

32 He can never speak well, that can never hold his tongue. It is one thing to speak much, and another to speak pertinently. Much tongue and much judgment seldom go together: for talking and thinking are two quite different faculties: and there is commonly more depth, where there is less noise. Prov. xv. 2; S. James i. 19; iii. 1—6. *Palmer*. (Aphorisms. 1527.)

33 This person seems to have been the very “Alexander the coppersmith,” mentioned 2 Tim. iv. 14, well known to Demetrius, because of his skill in this craft. *Bengel*.

Every suffering for CHRIST is not suffering, as a Christian. For a man may suffer for CHRIST, for that profession of religion, that is upon him. The world hates the show of religion. Times may come, when it may cost a man as dear to wear the livery of CHRIST, as to wear CHRIST Himself. *Alexander* had like to have lost his life for the Gospel’s sake: yet he was that *Alexander*, as is generally judged, that afterwards made “shipwreck of faith,” and greatly opposed S. Paul’s ministry. S. Matt. v. 11; 1 Tim. i. 19, 20; iv. 14. *M. Meade*. (The almost Christian discovered, p. 113. Edit. 29th.)

34 *All with one voice.*—*Ut est Dei una Ecclesia, sic est Diaboli una Babylon.* As GOD has His one Church, so the devil has his one Babylon. iv. 27; vi. 9; xviii. 12; Ps. lxxxiii. 1—5. *S. Augustine*.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

35 *Fell down, &c.*—Therefore, he might have intended them to infer, *not made with hands*, and so, not coming under the indictment of the Apostle. Verse 26. The whole speech is wonderfully to the point, and ingenious. *J. F.*

Do not imagine any form to be in God; lest thou limit or circumscribe Him in thy own mind too. 1 Tim. vi. 15, 16. *S. Basil.* Did the heathen make so much account of the voice of their gods, which in truth were no gods; and shall we neglect the precious benefit of conference with those Oracles of the true and living God, whereof so great store is left to the Church, and whereunto there is so free, so plain, so easy an access to all men? xvii. 23; S. Matt. xii. 42. *Hooker.*

The fifth cover (of sin from the sight of God) is hypocrisy. This was Absalom's cloak for his rebellion. Such covers were Cain's sacrifice, Esau's tears, Jezebel's fast, the Pharisee's alms, the harlot's vow, the traitor's kiss: the world is full of such jugglers and mountebanks in religion, of all sects, who cry, *Great is Diana!* and magnify *the Image, that fell down from Jupiter*, meaning nothing, but their profit; who cry aloud, "LORD, LORD," and mutter to themselves "*Da mihi fallere, da justum sanctumque videri,*" "Give me grace to cheat and to delude the eyes of the world;" painted sepulchres, very glow-worms, which have a counterfeit light without any heat; pictures with double prospectives; that, to the light, presents an Angel, the other,

from the light, a devil : we have pulled down other pictures, to set these up in our Churches. Nothing is more odious unto GOD, than to make a stalking-horse of Religion. CHRIST throws out seven great woes against hypocrites. Other sinners may be converted ; the hypocrite hardly : because he hath converted conversion itself into sin. Such as “devour widows’ houses,” under a colour of “long prayers” shall “receive the greater damnation.” 2 Sam. xv. 1—6 ; Gen. iv. 3 ; xxvii. 34 ; Heb. xii. 17 ; 1 Kings xxi. 9 ; S. Matt. vi. 2, &c. ; Prov. vii. 14 ; S. Matt. xxvi. 47 ; vii. 21 ; xxiii. 27. *Abp. Bramhall.* (Serm. Prov. xxviii. 13.)

What man is there, &c.—S. Paul would be an exception : but the speech of the townclerk is ambiguous, and he might from motives of expediency, or even from his own conviction thus speak. At verse 37 he says “*your goddess,*” not our’s. *Bengel.*

36 We may suppose Patience in the soul, to be as the *Town-clerk* in Ephesus. He comes and appeases the multitude. . . . So Patience comes in, when wrongs and injuries are offered us. It moderates, and says, *You should do nothing rashly.* Passion is rash ; but Patience is advised and discreet. And next, *the Law is open* ; the ears of GOD are open to receive your complaints, if they be rendered to Him in a religious way ; and He will right you : for He is “the GOD, to whom vengeance belongeth.” Lastly, it saith, thou art *in danger* of GOD’s displeasure by this day’s impatience : and so it *sends away* these mutinous thoughts, as it did the multitude, and makes the heart to yield to GOD, and it causeth a man to lay his hand upon his mouth, and become dumb. Eph. iv. 31, 32 ; Rom. xv. 5. *T. Valentine.* (Serm. Zeph. iii. 8. Before Parl. 1642.)

“The peace of GOD” is thus beautifully personified at Col. iii. 15, as “ruling” and presiding in men’s hearts, sitting there, as an umpire, holding the balances between conflicting parties, and suppressing every unkind and rebellious thought. We desire to have such a Judge to rule over us. O ! for “the Unity of the Spirit in the bond of Peace !” Phil. iv. 7 ; S. Matt. v. 9. *J. F.*

But the men (Christian and Hopeful) being patient, and “not rendering railing for railing, but contrariwise blessing,” and

giving good words for bad, and kindness for injuries done ; some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort, for their continual abuses, done by them to the men. Prov. xvi. 7 ; Rom. xii. 18—21. *Bunyan*. (The Pilgrim's Progress. P. i.)

37 *Robbers of Churches*.—If Judas, who was the first president of this sin, were “a thief,” as the HOLY GHOST termeth him, for embezzling that, which was committed unto him for the maintenance of CHRIST and His disciples, that is, of the Church, by the same reason must it also be thieving to withhold these things, which were given for the maintenance of the Church and Ministers of CHRIST. And herein it is a degree above that sin of Judas, as robbery is above theft ; for Judas only detained the money, delivered unto him, closely and secretly ; but we and our fathers have invaded Church livings and taken them, as it were by assault, even from the Sacred body and person of the Church. It is a great sin to steal from our neighbour ; much greater, even sacrilege, to steal from GOD. If it were so heinous a fact in Ananias to withhold part of his own goods, which he pretended he would give unto GOD, how much more is it in us presumptuously to reave that from GOD, that others have already dedicated and delivered unto Him ? Solomon saith, “He, that robbeth his father and his mother, and saith it is no sin, is the companion of (a murderer, or) him, that destroyeth.” But he, that purloineth the things of GOD, robbeth his Father ; and he, that purloineth the things of the Church, robbeth his Mother. And therefore that man is a companion of the destroyer. v. 1—11 ; Prov. xxviii. 24 ; Ex. xii. 31 ; 1 Sam. v. 11. *Sir H. Spelman*. (De non temerandis Ecclesiis. p. 101. Edit. Oxford, 1668.)

Though, good Madam, I pretend not to prophesy, yet I beg posterity to take notice of what is already become visible in many families ; that Church-land, added to an ancient inheritance, hath proved like a “moth, fretting a garment,” and secretly consumed both ; or like the eagle, that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles, and herself, that stole it. Ps. lxxix. 5, 6 ;

Mal. iii. 8. *Abp. Whitgift.* (Address to Queen Elizabeth. See Walton's life of Hooker.)

Nor yet blasphemers of your goddess.—I condemn images ; but I would have them assailed by the Word, and not by blows and fire. I would deal with them so, that the people should no longer have the faith in them, which they have had heretofore. To effect this great object, must be the work of the Word, and not of violence. Be assured, the images will fall of themselves, when the people, becoming enlightened, shall know that they are nothing in the eyes of GOD. (See at xxv. 8. *Erasmus.*) 1 Sam. v. 1—4 ; S. John xii. 32 ; S. Jude 8, 9. *Luther.* (Letter to Melancthon, 17th June, 1522.)

We must give place to the sway of the times, wherein we live, so far forth, as may stand with keeping “faith and a good conscience.” We may not be temporizers, and change our religion with the times ; but yet we may, and must, give place to times, as we give place to the stream ; so that it be done with keeping of true religion and a good conscience. . . . *S. Paul* was three years in Ephesus, an idolatrous place, where the *great goddess, Diana*, was worshipped ; yet, in all that time, he contained himself and spake nothing in particular against Diana, but only in general against false gods ; saying, *that they be no gods, that are made with hands.* Nay, *Alexander* could not charge him with this, that he had, in all that while, *blasphemed* their goddess, Diana. Paul therefore was fain to yield to the sway of those times ; that so, he might do some good in Ephesus by his ministry : whereas, if he had spoken against Diana directly, it had not been possible for him to have done that good by preaching, which otherwise he did. Again, in the primitive Church, the Apostles for the weakness of the Jews did yield to the use of Circumcision, and permitted abstinence from blood, and that, which was strangled, &c., so far forth, as it stood with pure religion and good conscience ; and, if they had not so done, they should not have won the Jews to the faith, as they did. (Refer to xvii. 31. *S. Chrysostom.*) *W. Perkins.* (Cases of Conscience. B. ii. c. 2.)

38 Of Law there can be no less acknowledged, than that her Seat is the bosom of GOD ; her Voice the harmony of the world : all

things in heaven and earth do her homage, the very least, as feeling her care, and the greatest, as not exempted from her power; both Angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her, as the mother of their peace and joy. Prov. viii. 22, 23; 1 Cor. xiv. 33. *Hooker*. (E. Pol. B. i. 18.)

The Law is like the wrest of a musical instrument, which puts the jarring strings in tune. It is the balance of the Commonwealth, which gives the same weight to gold and lead; the rule and square of Justice; the standard and measure of the Kingdom; the foundation of Liberty; the fountain of Equity; the life and soul of Policy. Judg. v. 6—8; xvii. 6; xxi. 25; Rom. xiii. 4. *Abp. Bramhall*.

There are four rules, to be duly observed in going to *law*: 1. We must not go to law for trifles; as he did, who said he would rather spend an hundred pounds in law, than lose a pennyworth of his right. 2. We must not be rash and hasty in it, but try all other means possible to compose differences; wherein he, that yields most, as Abraham did to Lot, is the better man; and there is nothing lost by it in the end. 3. We must see that it be done without malice or desire of revenge. If the undoing of our brother be the end of our going to law, as it is with many, it is certainly evil, and it speeds accordingly. 4. It must be with a disposition to peace, whenever it may be had, and an ear open to all overtures of that kind. S. Matt. v. 39—41; xviii. 15—17; 1 Cor. vi. 1, 2. *P. Henry*. (Life. Ch. 5.)

40 If the “Trumpets” belong to Moses (see Numb. x. 1, 2), and that to this end, that with them he may “call the congregation,” these two things do follow: first, that, if he call, the congregation must not refuse to come; secondly, that, unless he call, they must not assemble of their own heads, but keep their places: briefly thus, the congregation must come, when it is called; and it must be called, ere it come. These are the two duties, we owe to the two Trumpets; and both these have God’s people ever performed. . . . They, that meet against Moses’ will (see Numb. xvi. 1, 23), when they have once thoroughly learned that lesson, will quickly perhaps grow capable of an-

other, even to meet against Moses himself, as Corah and his company did. Verses 12—14. *Periclitamur argui seditionis*, saith the Town-clerk; we have done more, than we can well answer: we may be indicted of treason for this day's work, for coming together without a trumpet: and yet it was for *Diana*, that is, for a matter of Religion. *Bp. Andrewes*. (Serm. Numb. x. 1, 2.)

In the Commonwealth Unity needs keeping too; for her Governors are *custodes civitatis*, keepers of the city. . The way to do this, is to carry a watchful eye over all such, as are discovered, or feared, to have private ends. For there is no private end, but in something, or other, it will be led to run cross the public; and, if *gain* come in, though it be by *making shrines for Diana*, it is no matter to them, though Ephesus be in an *uproar* for it. And certainly there is no keeping of Unity, in either Church or State, unless men will be so temperate, when it comes to a jump at least, as to lay down the private for the public's sake, and persuade others to do the like: else, saith S. Chrysostom, *quicquid ducit ad amorem sui dividit Unitatem*, "whatsoever leads men to any love of themselves and their own ends, helps to divide the Unity." And the School applies it both to Church and State: for, in the Church, they, which "seek their own" and not that, which is CHRIST's, who is *Publicum Ecclesiæ*, "the public interest of the Church," depart from the unity of the Spirit. And, in an earthly city, the unity of that is gone, when the citizens study their own, not the public good. xx. 28; Ezek. iii. 17; 3 S. John 9, 10; S. Jude 16. *Abp. Laud*. (Serm. before the Parliament. Eph. iv. 3.)

41 *When he had thus spoken*.—That discreet Town-clerk with mild, soft, and wise speech pacified all the tumult and uproar, sooner and better, than force would or could. . . . The saying is old and true,

"Fistula dulce canet, volucres dum decipit auceps;"

if a man will catch birds, he may not come towards them with a staff: the pipe goeth sweetly, while they are deceived. . . . Great is the power of a sweet tongue. It comforteth the afflicted; it healeth the sick; it cheereth the poor; it ruleth

the rich ; it winneth the subject ; it appeaseth the king ; and, whatsoever it will have, it getteth in the end : neither anger nor strength can resist the force of it. Mark therefore well the blessing of *Nepthali* on this place (Gen. xlix. 21) ; and know ~~it~~ to be a blessing, used well, that he shall be “ a hind let loose, giving goodly words.” xxi. 38, 39 ; Judg. viii. 1—3 ; Prov. xv. 1 ; 1 Sam. xxv. 32, 33. *Bp. Babington.* (Comfortable notes on Genesis and Numbers. xii. Verse 3.)

Tandem experimur, hactenus pæne obruti

Discordiarum fluctibus,

Fraterna quid pax valeat, et concordium

Unita virtus civium.

Nil charitate mutuâ salubrius,

Nil uspiam est amœnius. . . .

Illic benigna rerum abundat copia ;

Illic piæ tranquillitas

Vitæ : propitii quam benignitas Dei

In sæculum usque pertrahet.

Ps. cxxxiii. *Joan. Dunæus*, Barnstapulensis,
amicus Josephi Halli, Episcopi Norvicensis.

CHAPTER XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timotheus ; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days ; where we abode seven days.

1 *The uproar was ceased.*—It is observable that, as other inferior creatures revere the very countenance of man and those few features of the defaced Image of God, which are still remaining there, and that, although they far exceed in strength, yet they dare not, unless enraged, make use of it against their natural, though weaker, lords ; so also that God hath spread such an awe upon the face of authority, that a look or a word from a lawful Magistrate shall more daunt and terrify, than the armed force of an enemy. There is some secret character, that God hath imprinted on them, which makes them venerable ; and although their subjects do as far exceed them in strength, as they do in number, yet strength alone was never made to command, but rather to obey and execute ; and power ought to be the servant of authority. I have often and seriously thought, that, next to the invaluable gift of JESUS CHRIST, the best and the greatest Good, that God ever gave to the world, was this appointment of Magistracy : for, were it not for this, the whole world would be turned into a wilderness, and men into savage beasts, preying one upon another. Ex. xxxiv. 29—33 ; Prov. xxiv. 21. *Bp. Hopkins.* (Exposition of the Fifth Commandment.)

2 *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. It is so principal a part of preaching, that, Acts xiii. 15, all, that was to be spoken, is called Exhortation. The chief end of an orator is to persuade, say the philosophers : and therefore that preacher, who in his discourses does only flourish in general notions, and does not contrive at some

particular argument, endeavouring to press upon his auditory the belief or practice of some truth or duty, is like an unwise fisher, who spreads his net to the empty air, where he cannot expect any success of his labour. This use hath two common heads of amplification; motives to persuade, and means to direct. ii. 40; S. Luke iii. 18; 2 Tim. iv. 1, 2; Rom. xii. 1; 1 Cor. i. 10; Phil. ii. 1, 2; Eph. vi. 14—18; Col. iii. 16. *Bp. Wilkins.* (Ecclesiastes, or the Gift of Preaching. S. 2.)

- 3 Trust in GOD does not supersede the employment of prudent means on our part. To expect GOD's protection, while we do nothing, is not to honour, but to tempt Providence. xxiii. 11, 17; xxvii. 22, 31, 44. *Quesnel.*
- 4 It were an infinite labour to reckon up all those, whom the Apostles made Bishops with their own hands, as . . . *Sosipater* at Iconium . . . *Trophimus* at Arles. *Bp. J. Taylor.* (Episcopacy asserted. S. 17.)
- 5 *Tarried for us.*—The first direct intimation of S. Luke's being in the company of S. Paul occurs at xvi. 10, when S. Paul at *Troas* was "endeavouring" (looking for a ship) "to sail into Macedonia." . . . After the second junction with S. Paul and his company, xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion (probably, the weak state of S. Paul's health, supposed to be referred to Col. iv. 14), as the first. That, which weakness of body then made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case: not only the epithet "beloved," but the fact that very late in the life of the Apostle, when "all in Asia were turned away from him" (2 Tim. i. 15) . . . the faithful S. Luke still remained, bespeaks an ardent and steady attachment to the person of S. Paul. *Alford.* (Proleg. Ch. i. s. 12.)

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep : and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves ; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul : for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios ; and the next *day* we arrived at Samos, and tarried at Trogyllium ; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia : for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

7 These words seem fairly to intimate, that *the first Day* of the week or *the LORD's Day* was set apart or sanctified for religious worship : but then, finding Justin Martyr, who wrote but forty

years after the death of S. John, telling us in his Apology, that "on Sunday all the Christians in city or country meet together, because that is the Day of our LORD's Resurrection; and then we have read unto us the writings of the Prophets and Apostles: this done the President, or Bishop, makes a sermon to the assembly, to exhort them to imitate and do the things, they heard: then we all join in prayer: and, after that, we receive the Sacrament, and they, that are willing and able, give alms:" now, finding this, I say, related by Justin Martyr and the Fathers in general, it clears up the foregoing text, beyond dispute, for the religious observation of the LORD's Day in the time of the Apostles. Rev. i. 10; 1 Cor. xvi. 2. *W. Reeves.* (Preface to his translation of the Apology of J. Martyr.)

To break bread.—The primary intent of their assemblies was to receive the LORD's Supper; upon occasion of this, the Apostle instructed them by preaching. It is most evident, by all the records of the Church, that it was the Apostolic and primitive custom to partake of this most Holy Ordinance every LORD's day, and that their meetings were chiefly designed for this: to which were annexed prayer and preaching. xiii. 44; 1 Cor. xi. 20. *Bp. Hopkins.* (Exposition of Fourth Com.)

Honour especially in your public and private instructions the primæval Law of the Sabbath; the chief vestige of our Paradisaical state; the one Command, inscribed on the order of Creation; the grand external symbol of revealed religion; a prominent branch of the first table of the Moral Law, and standing on the same footing, as the Love of GOD and our neighbour; the theme of the Prophets' exhortations in their descriptions of the Evangelical age; vindicated indeed from the uncommanded austerities of the Pharisees, but honoured by the constant practice of our blessed SAVIOUR; transferred by the LORD and His Apostles, after the Resurrection, to that great Day of the Church's triumph, but remaining the same in its apportionment of time, its spiritual character, and its Divine obligation on the whole human race; and handed down and commended by the constant and unvaried usage of the Church from the very birth of Christianity to the present hour. *Bp. D. Wilson.* (Charge. Calcutta. 1838.)

If what appears to be but *probably* taught in Scripture itself appears *certainly* to have been taught by the Primitive and Catholic Church (as, for instance, the change from the seventh to the First day of the week), such probability, so confirmed and strengthened, carries with it the force of demonstration. *Dr. Waterland.*

O Lux candida, lux mihi
Læti conscia transitus !
Per Christi meritum patet
Vitæ porta beatæ.

Jussam cœlitus oppidis
Urbem jas dare cæteris,
Et sedem fore Davidis
Cuncta in sæcla beati.

Me status revocat Dies
Augustam Domini ad domum :
Jam sacra ætherii premam
Lætus limina Templi.

Mater nobilis urbium !
Semper te bona pax amat :
Et te semper amantibus
Cedunt omnia rectè.

Jam visam Solymæ edita
Cælo culmina, et ædium
Cœtus Angelicos, suo et
Augustam populo urbem :

Semper Pax tua mænia
Colit ; semper in atriis
Tuis copia dexterâ
Largâ munera fundit.

Urbem, quam procul infimis
Terræ finibus exciti
Petunt Christiadæ, et Deum
Laudent voce perenni ;

Dulcis Christiadûm domus,
Civem adscribe novitium :
Sola comitata caritas—
Spes fidesque valete !

Zuinger. (See Bp. Horne's Comm. on
Psalm cxxii. Second Edit.)

Hæc est illa Dies, toto celebrabilis orbe,
Quem facit, et proprio signat honore Deus.

Eobanus Hessus. (Psalterium Davidis car-
mine redditum. Ps. cxviii. 24.)

8 *Many lights*, so that their meetings should give rise to no scandal. 1 Thess. v. 22 ; 1 S. John ii. 10. *Bengel.*
Lights were received in the primitive Church, to signify to the people, that God, "the Father of lights," (S. James i. 17,) was otherwise present in that place, than in any other ; and then men came to offer lights, by way of sacrifice to God ; and so,

that, which was providently intended for man, who indeed needed such helps, was turned upon God, as though He were to be supplied by us. But what then? Because things, good in their institution, may be depraved in their practice, *Ergonè nihil ceremoniarum rudioribus dabitur, ad juvandam eorum imperitiam?* (Calvin, Inst. Lib. iv. c. 10, s. 14.) Shall therefore the people be denied all ceremonies for the assistance of their weakness? *Id ego non dico*; I say not so, says Calvin. *Omninò illis utile esse sentio hoc genus adminiculi.* I think these kinds of help to be very behoveful for them; *tantum hìc contendo*, all, that I strive for, is but moderation; and that moderation he places very discreetly in this, that these ceremonies may be few in number; that they may be easy for observation; that they may be clearly understood in their signification. We must not therefore be hasty in condemning particular ceremonies; for, in so doing in this ceremony of lights, we may condemn the primitive Church, that did use them; and we condemn a great and noble part of the Reformed Church, which doth use them at this day. Ps. lxxiii. 14. *Dr. Donne.* (Serm. 8; on Candlemas Day.)

- 9 S. Paul “came not with excellency of words,” or enticing speech of man’s wisdom, but in plain evidence of the spirit and power: and perhaps it was for that reason, the young man, *Eutychus*, used to the Grecian eloquence, grew tired and fell so fast asleep. . . . Among all neglects of preaching, none is so fatal, as that of sleeping in the House of God. A scorner may listen to truth and reason, and in time grow serious: an unbeliever may feel the pangs of a guilty conscience: one, whose thoughts or eyes wander among other objects, may, by a lucky word, be called back to attention: but the sleeper shuts up all avenues to his soul; he is, “like the deaf adder, that hearkeneth not to the voice of the charmer, charm he never so wisely.” And we may preach with as good success to the grave, that is under his feet. . . . This indecent sloth is very much owing to that luxury and excess men usually practise upon this day, by which half the service thereof is turned to sin; men dividing their time between God and their bellies, when, after a gluttonous meal, their senses dozed and stupified, they retire to God’s House to

sleep out the afternoon. Surely, brethren, "these things ought not so to be." Jonah i. 6; S. Mark xiv. 37. *Dean Swift*. (Serm. on text.)

In our exterior service of GOD there is so little fear, or rather, such want of fear, that we commonly see in it that thing, which is contrary to fear, namely *sleep*, which cannot concur with fear. . . . But Jacob, which feared his brother, Esau, slept not all that night. (Gen. xxxii.) The example of the Apostle was remembered, as a special thing in the Primitive Church, that the Christians watched, and heard S. Paul's *mediâ nocte, at midnight*: of which S. Chrysostom saith: "It was for this purpose he mentioned those, who watched at midnight, that he might condemn those, who sleep at mid-day." . . . Again, seeing every sin is to be weighed and esteemed in *primo partu. et primâ pœnâ*, (at its first outbreak and first signal punishment,) as of disobedience, in Adam; murder, in Cain; unlawful marriage, in the old world; pride, in Sodom; so in the New Testament, unreverent hearing, punished in *Eutychus*. v. 5, 10; xiii. 11; 1 Thess. v. 7. *Bp. Andrewes*. (On the Moral Law. Commandment ii.)

I should wonder, if such sleepers do dream of anything, but Hell-fire. It is dangerous, you know, to fall asleep with a candle burning by our side; some have been so burnt in their beds; but more dangerous to sleep, while the candle of the Word is shining so near us. xxviii. 26, 27. *Gurnall*.

Si somnus nihil est nisi mors, nil mors nisi somnus,
Quo plus in vitâ dormio, vivo minùs.

Joan. Audoenus. (Epigr.)

10 With the preaching of the Gospel of love S. Paul mixes up the practice of love, in the performance of this miracle. Thus, in a far higher sense, the LORD of Love broke off in the midst of His agonizing prayer in the garden, that He might go and admonish His disciples. Thus should our Prayer and preaching ever be sanctified by works interspersed of Charity to our brethren. Verse 34, 35; S. Matt. xxvi. 36—44. *J. F.*

11 *His life is in him*.—S. Paul speaks at once to the point and matter of fact, so as to allay their fears immediately, when he might have said much more: exactly so does he come to the

relief of the terror-stricken desperate jailor, "Do thyself no harm; for *we are all here.*" xvi. 28. How these little incidents open to us the character of the Apostle. See xxvii. 21—25; xxviii. 2, 3. *J. F.*

The "breaking of bread," mentioned at verse 7, was the celebration of the Eucharist; the *breaking bread*, recorded here, was the Agape, or Love-feast, consequent often upon the former, as at ii. 46: and both in the *upper chamber*, set apart, as at i. 13, for the holy purposes of Christian Worship. *J. F.*

12 Tu quoque signa ferens titulos in carmine nostro,
Troia, repone tuos, et laudibus adde triumphos,
Qui magis ex vero fulgent tibi clarius actu,
Quàm quos pòmposo reboant tua bella cothurno.
Lingua colona Dei cum semina fœta saluti
Spargeret, in seram produxit tempora noctem,
Plus animis factura diem; micuere coruscæ
Lampades, ut Verbi lucerent igne fideles.
Solutus ab excubiis vivacibus *Euthycus* exul
Mersa sopore gravi commisit membra fenestræ:
O malè parta quies! O semper dedita somno
Pectora nuda bono! Quantis patet ille ruinis,
Quem nox sola tenet . . Res est inimica saluti
Pendula celsa sequi . . poteras meliore cubili
In Verbo recubare Dei.

Arator. (In Acta Apost. Lib. ii.)

13 He preferred walking, though he had passed the preceding night without sleep, and though Assos, as Eustathius observes, was a town difficult and dangerous to get to. *Bengel.*

To keep the true middle way between too much activity and too much retirement, is one of the main duties of a Christian. *Bengel.* (Diary, A.D. 1712.)

O Solitudo! mentibus	Hic, hic serena Spiritûs
Orantium gratissima,	Adspirat aura pectori;
O vera cordis suavitas,	Hic nullus auditur fremens
Ignota vulgi sensibus,	Tumultuantium fragor.
Ut te requiro et expeto	Hic corda nullus inquinat
Turbam perosus improbam!	Vapor, vel umbra criminis.

Campi sonant hic mellicis	Inanis expers ambitus . . .
Psallentium concentibus :	Optet superba culmina
Hic Angelorum cœtibus	Opes domusque splendidas
Immixtus et vindex sui	Quicunque vult. Me nescium
Sapiens quietam transigit	Fraudis juvat silentium ;
Vitam procul negotiis,	Me solitudo, me quies
Curis procul nocentibus,	Abcondat ignotum omnibus
Solutus omni jurgio.	Deoque solo cognitum :
Hic alta vitans Curiaë	Hoc scire demum, hoc vivere est ;
Potentioris limina	Sibi Deoque vivere !
Innoxius ducit dies	

Anonymi cujusdam poetæ. Quoted by J. Norris
(of Bemerton). Discourse on Ps. lxxiii. 28.

16 That he might keep Pentecost at the very place, where the HOLY GHOST descended ; have an opportunity of preaching CHRIST to the vast concourse of the people at the feast ; win over the Jews by his observance of their law ; and silence the calumnious charge of his being hostile to it. *Quesnel.*

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

19 Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews :

20 *And* how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our LORD JESUS CHRIST.

17 *From Miletus, &c.* (A distance of almost fifty miles.)—The Apostles of our LORD did, according unto those directions, which were given them from above, erect Churches in all such cities, as received the word of truth, the Gospel of GOD. All Churches, by them erected, received from them the same faith, the same sacraments, the same form of public regiment. The form of regiment, by them established at first, was, that the laity or people should be subject unto a college of Ecclesiastical persons, which were in every such city appointed for that purpose. These in their writings they term sometime presbyters, sometime bishops . . both subject unto S. Paul, as to a higher Governor, appointed of GOD to be over them. xiv. 23 ; 1 Tim. v. 22, 17, 18, 19 ; i. 3. *Hooker.* (Eccl. Pol. B. vii. ch. 5, s. 2.)

18 *He said, &c.*—The evidence, furnished by this speech as to the literal report in the Acts of the words, spoken by S. Paul, is most important. It is a treasure-house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. *Alford.* It is in S. Paul's Apostolic charge at Miletus, that you "see the man." *J. F.*

Ye know.—This is the excellence of a teacher to have witnesses of his merits those, who are his disciples. . . This is the merit of a teacher, by his own achievements of virtue, to form the character of his disciples. 2 Cor. iii. 1—3 ; 1 Thess. ii. 10 ; Phil. iii. 17. *S. Chrysostom.*

At all seasons.—As by your sermons you preach "in season," so by your lives you may preach "out of season," and to all men ; that they, seeing your good works, may glorify GOD on your behalf and on their own. 2 Tim. iv. 1, 2. *Bp. J. Taylor.*

19 *With all humility of mind.*—*O ! vocem dignam verè magno Pontifice !* O language worthy of a truly great Prelate ! v. 36 ; viii. 9 ; xiv. 14, 15 ; xxvii. 23 ; S. Mark x. 44 ; Eph. iv. 2. *Erasmus.*

The highest point in righteousness and holiness consists in our being the most exalted in virtue and, at the same time, the most abased in our humility. S. John iii. 28—34 ; S. Luke xvii. 10. *S. Gregory.*

His chief delight was in the holy Scripture . . . That was his wis-

dom, his comfort, his joy; out of that he took his motto; "Less than the least of all GOD's mercies!" The same night he had his induction, he said to Mr. Woodnot, "I beseech GOD that my *humble* and charitable life may so win upon others, as to bring glory to my JESUS, whom I have this day taken to be my Master and Governor: and I am so proud of His service . . . that I will always condemn my birth, or any title, or dignity, that may be conferred upon me, when I shall compare them with my title of being a Priest, and serving at the altar of JESUS, my Master." 1 Cor. xv. 9; Eph. iii. 8. *G. Herbert.* (Life by Walton.)

The sacred *tears* of those, who never or seldom weep about matters of this life, nobly attest the truth and power of the Christian Religion. With such tears, however, joy is combined. Verse 24, 31; Ps. cxix.; 2 Cor. ii. 4; Phil. iii. 18; S. Matt. xxvi. 75. *Bengel.* (Life and memoirs by Burk, ch. 14.)

Oratio Deum ungit, sed lachryma compungit; Prayer anoints GOD, but weeping pierceth Him: *hæc lenit, illa cogit*; that appeases, this compels Him. Ps. xxxix. 13. *S. Augustine.*

20 *From house to house*; as if he perceived that his public doctrine would vanish into air, except it were assisted by private admonition and conference. . . . If false teachers "creep into houses," for the purpose of seduction from the truth, should not the orthodox pastors show at least equal diligence? Verses 29, 30, 28; Col. i. 28, 29; 1 Thess. ii. 11, 12; Eph. iv. 14. *Bowles.* (Pastor Evangelicus. Lib. ii. ch. 6.)

21 *Faith* without repentance is not faith, but presumption; like a ship, all sail and no ballast, that tippeth over with every blast: and repentance without faith is not repentance, but despair; like a ship, all ballast and no sail, which sinketh with her own weight. What is it then we are to do, to turn away GOD's wrath from us, and to escape the judgments, He threateneth against us? Even this: as, in His comminations, He joineth "mercy and truth" together, so are we, in our humiliations, to join faith and repentance together. Ps. lxxxv. 10; S. Mark i. 15. *Bp. Sanderson.* (Serm. 1 Chron. xxi. 29.)

Faith is a sacrifice of the understanding to GOD; *repentance* sacrifices the whole will: that gives the knowing; this gives up all

the desiring faculties to God : that makes us disciples ; this makes us servants of the Holy JESUS so that, as Faith contains all the knowledge, which is necessary to Salvation, so Repentance comprehends in it all the whole practice, and working duty of a returning Christian. S. Mark x. 9. *Bp. J. Taylor.*

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23 Save that the HOLY GHOST witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the LORD JESUS, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

22 OUR SAVIOUR CHRIST did not of His own private motion and will betake Himself into the wilderness, but by the direction of the HOLY SPIRIT (S. Matt. iv. 1.) S. Paul, in like manner, did not of his own head go to *Jerusalem*, but upon the motion of the Spirit. In the light of these examples, men are taught not to cast themselves into any places of apparent danger. . . . And this condemneth the rash and heady conceits of some persons, who, upon confidence of their own strength, do put themselves into needless dangers, having neither extraordinary calling from God, nor any sufficient warrant out of His Word. viii. 26, 29 ;

xvi. 10 ; xix. 13 ; S. Matt. iv. 5—7 ; Ps. lxxviii. 10. *W. Perkins.*
(Cases of Conscience, b. i. ch. 9.)

Let no man presume, that he can see prospectively into the ways of Providence. His part is to contemplate them in the past, and trust in them for the future ; but, so trusting, to act always upon motives of human prudence, directed by religious principle. xxvi. 22 ; Ps. xxiii. 6 ; 2 Tim. iv. 16—18. *Dr. Southey.*

We must trust GOD, where we cannot trace Him. Heb. xi. 8. *Adam.* (Private thoughts.)

23 The HOLY SPIRIT, all-Comforter as He is, fails not to announce to us crosses and afflictions, that we may be prepared to meet them. xi. 28. *Quesnel.*

24 *Gemina virtus in Christiano : intentio et actio.*—There is a double virtue in the Christian ; to intend a right end, and to do what he intends. xi. 23. *S. Ambrose.*

It is necessary in all our endeavours that our views should be clear and our aims well defined, and that we should be thoroughly convinced that the object we are striving for is worthy of our labour ; for otherwise, whatever may be the nature of our undertakings, we can neither have a right to rejoice in their success, nor find comfort in their failure. But, if we are thus fully persuaded in our own minds, then we have no need to feel either impatience or anxiety about the issue, and no ground to fear, whatever it may be, that our labour will have been lost. Still, it does not follow that we should be indifferent to the result of our exertions : that would be absurd and unseemly. The more firmly we believe, that our undertakings are conformable to the will of GOD, the more earnestly must we desire, not only to forward, but to witness their accomplishment. And, when we have once fixed our purposes on a solid foundation of faith and charity, it would be unwise to neglect any encouragement, that may be derived from a pious and reasonable hope. Ps. xxxvii. 3 ; 1 Cor. ix. 24—27 ; Phil. iv. 6, 7. *Bp. Thirlwall.*
(Serm. for the Soc. Prop. Gospel, 1846.)

Let us not from the mean notions of the vulgar and the fond opinions of common souls take our estimates of so sublime and extraordinary a quality, as Greatness of mind. . . In my apprehension, the man, that has a great mind, is he, that uses

his utmost moral diligence to find out what are the best things, he can do ; and then, without being deterred by dangers, and discouraged by difficulties, does resolutely and steadily pursue them, as far as his ability and opportunities will serve ; and this, out of an internal principle of Love to God and man, and with a sincere aim to glorify the one and benefit the other. Rom. xiv. 7—9 ; Phil. i. 13, 14 ; 1 Tim. iv. 10 ; 2 Tim. iv. 6—8. *Hon. R. Boyle.* (Greatness of mind promoted by Christianity, in a Letter to a friend.)

'*Ἀθανάσιος fides est fundamentum* Ἐὐθανάσιος. The belief that we shall never die is the foundation of our dying well. Ps. cxviii. 17 ; Heb. xi. 22, 13. *Turretin.*

Qualis ubi ad mortem Stephanus raperetur acerbam,
 Cum Te, Christe, piâ voce professus erat ;
 Ibat ovans animis, et spe sua damna levabat,
 Commendans animam, Rex, Tibi, Christe, suam : . . .
 Taliter intrepidi Tua Nomina sancta professi
 Fidamus meritis, Christe benigne, Tuis :
 Constantique fide mortes adeamus acerbâs :
 Non mors, sed Vita est, pro pietate mori !
Pantaleon Candidus. (Prec. Dominic. lib. 1.)

26 The murder of the soul is so much the more grievous, as God's Image is in the soul, rather than in the body . . . If the bodily blood of Abel cry for vengeance, then the blood of the soul much more. v. 28 ; Heb. xii. 24. *Bp. Andrewes.*

If our work and office be attended with this difficulty, sure it is your duty to pity us, to "pray for us," to encourage us by all possible ways and means to the vigorous performance of it ; at least, not to add to our load or discourage us, either by your wayward factiousness, or stubborn profaneness, or sacrilegious injustice : if you do so, sad will be your account. Judges v. 23, 24. *Bp. Bull.* (Serm. S. James iii. 1.)

27 As CHRIST is King of His Church, He will have His Church governed in His own way, not according to the fancies and inventions of man. We must not deny that to CHRIST in Government of His Kingdom, which we yield to all earthly Monarchs in the government of theirs ; when CHRIST, after His

Resurrection, continued forty days upon earth among His disciples, "speaking of the things pertaining to the Kingdom of God," we cannot think He would omit the giving of Rules for the framing of the regiment of His Church. And when S. Paul tells the elders of Ephesus he had *not shunned to declare to them the whole counsel of God*, we must take it in pursuance of those directions himself and the rest of the disciples had received from CHRIST for the Government of His Church. i. 3; 1 Cor. xi. 2, 16. *Dr. Temple.* (Serm. before the Parliament, 1642.)

Some persons ground on this declaration of the Apostle the duty of at once bringing forward *all* Doctrine, even the highest mysteries of faith, before *all* people. They forget that S. Paul's audience on this occasion consisted of Elders and Presbyters, who are not to be confounded with the ignorant and the unlearned; they also forget that there is "milk for babes," as well as "strong meat" for grown up and advanced Christians. It is a sad mistake, causing much uncharitableness among the servants of the LORD, to suppose that ministerial faithfulness cannot be, unless every revealed truth be continually preached, no regard being had to the several necessities and capacities of the hearers. The principle of reserve, though it must be carried into practice with great care, and though it has unquestionably been abused, is sanctioned by the Ministry of our LORD and of His Apostles; and we ought not to give it up for "fear of a name." No where is that principle more acted upon, than here, by the first preachers of the Gospel, in their addresses both to the Jew and to the Gentile. See Notes at ii. 24, 33; xiv. 18; xvii. 31; and xviii. 5. *J. F.*

All the counsel of God.—The subject matter of the Ministerial work is in general spiritual things, or matters, that concern the pleasing of GOD and the salvation of our people. . . . 1. It is the first and great work of the ministers of CHRIST to acquaint men with that GOD, that made them, and it is their happiness to open to them the treasures of His goodness, and to tell them of the Glory, that is in His presence, which all His chosen people shall enjoy; that so, by showing men the certainty and the excellency of the promised felicity and the perfect blessedness in

the life to come, compared with the vanities of this present life, we may turn the stream of their cogitations and affections, and bring them to a due contempt of this world, and set them on seeking the durable treasure. . . . 2. Having showed them the right end, our next work is to acquaint them with the right means of attaining it; where the wrong way must be disgraced, the evil of all sin must be manifested, and the danger, that it hath brought us into, and the hurt it hath already done us must be discovered. Then have we the great mystery of Redemption to disclose; the Person, Natures, Incarnation, Perfection, Life, Miracles, Sufferings, Death, Burial, Resurrection, Ascension, Glorification, Dominion, Intercession of the Blessed SON of GOD; as also the tenour of His promises, the conditions imposed on us, the duties He hath commanded us, and the everlasting torments, which He hath threatened to the final impenitent neglecters of His Grace. O! what a treasury of His blessings and graces, and the privileges of His Saints, have we to unfold! what a blessed life of holiness and communion therein have we to recommend to the sons of men! And yet how many temptations, difficulties, and dangers to disclose and assist them against! How many precious spiritual duties have we to set them upon, and excite them to, and direct them in! How many objections of flesh and blood, and cavils of vain men have we to refute! How much of their own corruptions and sinful inclinations to discover and root out! We have the depth of GOD's bottomless love and mercy, the depth of the mysteries of His designs and works of Creation, Redemption, Providence, Justification, Adoption, Sanctification, Glorification; the depth of Satan's temptations, and the depth of their own hearts to disclose. In a word, we must teach them, as much as we can, of the whole word and works of GOD. O! what two Volumes are these for a minister to preach upon! how great, how excellent, how wonderful and mysterious! *R. Baxter.* (Gildas Salvianus, ch. ii. s. 3.)

28 Take heed therefore unto yourselves, and to all the flock, over the which the HOLY GHOST hath made you

overseers, to feed the Church of God, which He hath purchased with His own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

28 *Take heed unto yourselves.*—There is no Clergyman, unless he hath drunk the cup of slumber to the very dregs, but the voice of this trumpet will be unto him, as Samuel's message, making his ears to tingle, and his heartstrings to tremble. Isa. li. 17; 1 Sam. iii. 8; S. Matt. xxiv. 45—51. *E. Leigh.*

It appears, that even in the Apostles' days there was a distinction of Church and congregation; for the Elders had their flocks, over whom *the HOLY GHOST made them overseers*. The like is said of S. Paul and S. Barnabas, that "they ordained Elders in every Church." Hence (saith *Calvin in locum*) may be gathered the difference betwixt the office of those Elders and that of the Apostles. These had no certain station in the Church; but still went up and down, hither and thither, to plant new Churches. Rom. xv. 19, 20, 23, 24; 1 Cor. iv. 17; Acts i. 8; Rom. i. 14; 1 Tim. i. 11; 2 Cor. x. 14, 16. But the other were, by God's appointment, fixed and tied to their own proper congregations and flocks. Acts xiv. 23; xx. 28; Titus i. 5; 1 S. Pet. v. 1. The diminutive *ποιμνιον*, used in S. Luke xii. 32; Acts xx. 28; 1 S. Pet. v. 23, not *ποιμνη*, doth intimate as much; for *parvum gregem significat*, it signifies a small part of the great flock, distinguished from the rest. And indeed the state and condition of the Ministers and Ministry of the Church required, that every Pastor should not take care of all the flock or Church, but that rather they should have certain portions, or congregations of God's people, committed to them particularly,

amongst whom they should bestow their care and pains. For this cause, S. Paul took course to send certain Ministers to certain particular Churches; as Crescens to Galatia, Titus to Dalmatia, and Tychicus to Ephesus. *Unde rectissimè collegimus* (saith a learned casuist) *auditores ordinariis Pastoribus contentos esse oportere, ne eos in crimen ἀλλοτριεπίσκοπης conjiciant.* Norris. (On Convocation. Ch. 65.)

Owning the HOLY GHOST as Œcumenical Bishop, to order all Church affairs. xiii. 2, 4; xv. 28; xvi. 6. *Dr. Littleton.* (Serm. S. John xv. 26.)

Which He hath purchased, &c.—A Blessed way of Simony. *Dr. Donne.* (Serm. S. John xvi. 8—11.)

Of the greatness of CHRIST's Love to His sheep there are two great proofs in the two words, *Sanguis* and *Testamentum*; *sanguis*, a great price, and *testamentum*, a great Legacy; *sanguis*, what He suffered; *testamentum*, what He did for them. 1 S. John iii. 1. *Bp. Andrewes.* (Serm. Heb. xiii. 20, 21.)

Had I some of that Blood, poured forth on the cross, how carefully should I carry it? And ought I not to be as careful of the souls it was shed for? S. John x. 11; xxi. 15, 16. *S. Bernard.*

The properties of one nature (in the Person of the SON of GOD) by the communication of idiom, is attributed in the concrete to the Person, denominated from either nature. iii. 15; S. John iii. 13; 1 Cor. ii. 8. *J. Ellis.*

That Person, which was “begotten of the FATHER before all worlds,” and so was really “the LORD of Glory” and, most truly, “GOD,” took upon Him the nature of man; and in that nature, being still the same Person which before He was, did suffer. When our SAVIOUR fasted forty days, there was no other Person hungry, than that SON of GOD, which made the world; when He sat down weary by the well, there was no other Person felt that thirst, but He, which was eternally begotten of the FATHER, the Fountain of the Deity; when He was buffeted and scourged, there was no other Person sensible of those pains, than that Eternal Word, which before all worlds was impassible; when He was crucified and died, there was no other Person, which “gave up the Ghost,” but the SON of Him,

and so of the same nature with Him, who “only hath Immortality.” . . . But while we prove the person suffering to be God, we may seem to deny the Passion, of which the Perfection of the Godhead is incapable. The Divine nature is of Infinite and Eternal Happiness, never to be disturbed by the least degree of infelicity ; and therefore subject to no sense of misery. Wherefore, while we profess that the SON of GOD did suffer for us, we must so far explain our assertion, as to deny that the Divine nature of our SAVIOUR suffered. . . . The conjunction with humanity could put no imperfection upon the Divinity : nor can that Infinite Nature by any external acquisition be any way changed in its intrinsical and essential perfections. If the bright rays of the sun are thought to insinuate into the most noisome bodies, without any pollution of themselves, how can that spiritual Essence contract the least infirmity by any union with humanity ? 1 S. Pet. iv. 1 ; iii. 18. *Bp. Pearson.* (Exposition of the Creed. Art. iv.)

In Christo nos naturas hominisque Deique
 Jungi sub Jesu Personâ credimus unâ ;
 In quâ fit naturarum confusio nulla :
 Namque potestates in Christo et proprietates
 Distinctas constat naturæ utriusque manere . . .
 M.* An Deus et passus ? D. Passus fuit Ille profectò
 Qui Deus est et homo, noster Mediator Iesus :
 Quamvis non potuit fieri, ut pateretur in illâ
 Naturâ, quâ sit Deus Omnipotens, sed in illâ
 Tantùm, quâ sit homo, mortique obnoxius idem.
 Est tamen in Christo Jesu naturæ utriusque
 (Diæ atque humanæ) *Communio proprietatum* ;
 Ut quis de totâ Personâ dicere possit
 Cum patribus sanctis, “En ! Vitæ est mortuus Auctor !”
 Atque “Cruore Suo mundum Deus Ipse redemit !”
 Hâc dici ratione potest homo Christus Iesus
 “Omnipotens ; et quod cælo descenderit alto ;”
 “Condiderit mundum ; sciat omnia ; et esset ubique.”

G. Nicols. (περὶ ἀρχῶν. Lib. ii.)

* M. Magister. D. Discipulus.

29 As there are many *wolves* within the Church ; so, out of it, there are many sheep. xv. 24 ; Rom. ix. 6 ; Rev. ii. 2. *S. Augustine.*

30 Most of those heresies, that have been broached to the people, were first brewed by the priests, from whose lips the people do commonly derive their errors, as well as their knowledge : witness those famous heresies, with which the Christian world hath been so distracted from one generation to another, such as the Novatian, the Donatist, the Arian, the Pelagian, the Eutychian, the Eunomian ; all which counterfeits, and a great many more, were first coined by the Clergy, and dispersed for current Christianity among the Laity. S. Matt. vii. 15 ; 1 S. John ii. 18, 19 ; Isa. iii. 12 ; 2 Cor. xi. 26 ; Rev. ii. 2. *Dr. J. Scott.*

Christianity, which has weathered out the storm of ten long persecutions, is not to be borne down by all the deliberate reasoning or malice of its open adversaries. Those are most to be dreaded, who being not declared enemies to Christianity, endeavour to find out easier ways of going to heaven, and to expound away the sense of Scripture, when it interferes with any darling notion. Jer. v. 31 ; S. Luke xx. 20. *J. Seed.* (Serm. S. James ii. 10, 11.)

When we read that our blessed LORD prayed earnestly in His last moments for the peace and union of His Church, and enjoined the strict preservation of it, as they loved and revered Him, upon all His disciples ; and yet find that this peace was continually disturbed and this union interrupted, even under the superintendence of Apostles, we can never regard such evils, as grounds of apprehension, that CHRIST is no longer present with us, that the Gospel, like many a scheme of human invention, has had its day, and is now perishing from natural causes. To us, warned, as we have been, and instructed by those early examples, the prevalence of schism in the Church may be regarded rather as an evidence of its Divine, than of its human origin. It is an abiding monitor in every age. Our sense of duty is awakened by it ; but our faith is in no degree shaken or impaired. xv. 18 ; S. John xvi. 1—4. *Bp. Copleston.* (Serm. for Soc. Prop. Gospel, 1833.)

31 S. Paul is often said to have wept, never said to have smiled ; as it was of CHRIST. . . . No one ever lamented so deeply his

own sad estate, as S. Paul did that of other men. Isa. liii. 3; Rom. ix. 2; 2 Cor. ii. 4. *S. Chrysostom.* (Hom. vi. in S. Matt.) It belongs to the office of a pious pastor to weep within himself, before he excites the tears of others; to be tormented in his own secret thoughts, before he expresses his indignation openly against sin. The grief he inflicts on others should be less, than the grief he feels himself. xiv. 14; xvii. 16; Jer. xxxi. 31; Phil. iii. 18. *Calvin.* (In 2 Cor. ii. 4.)

Whatever the mode of address, or whatever the choice of topics, there are two qualities, inseparable from religious instruction: these are, seriousness and affection. In the most awful denunciations of the Divine displeasure, an air of unaffected tenderness should be preserved; that, while with unsparing fidelity we declare "the whole counsel of God," it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the Word of God, is not only barbarous and inhuman, but calculated by inspiring disgust to rob them of all their efficacy. If the awful part of our message, which may be styled "the burden of the LORD" ever fall with due weight on our hearers, it will be, when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import, when they perceive, that we ourselves are ready to sink under it. "Of whom I have told you before," said S. Paul, "and now tell you even *weeping*, that they are the enemies of the cross of CHRIST." Phil. iii. 18. What force does that affecting declaration derive from these *tears*! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of addresses from the pulpit must have perceived, how much of their impression depends upon this quality, which gives to sentiments, comparatively trite, a power over the mind, beyond what the most striking and original conceptions possess without it. Ps. cxix. 136; Jer. ix. 1; Phil. iii. 18. *Robert Hall.* (Discourse on 2 Cor. iv. 1.)

Yet thou art alive, and they alive; yet thou hast a tongue, and they have ears: the final sentence hath not yet cut off their

hopes. Preach, therefore; and preach with all thy might; exhort them privately and personally, with all the seriousness thou canst; quickly, or it will be too late; prudently, or Satan will overreach thee; fervently, or thy words are like to be disregarded. Remember, when thou lookest them in the faces, when thou beholdest the assemblies, that they must be converted, or condemned; sanctified on earth, or tormented in hell; and that this is the day: it must be "now, or never." ii. 40; 1 Cor. ii. 3; v. 20, 21; vi. 1, 2. *R. Baxter.* (Discourse. Eccl. ix. 10.)

32 And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the LORD JESUS, how He said, It is more blessed to give than to receive.

32 He does not say to build, but *to build up*, showing, that they had already been built. Eph. ii. 20; Col. ii. 7. *S. Chrysostom.*

It is proper to this good Word of GOD to regenerate, to sanctify, and reform us. It hath *vim seminalem et plasticam* . . . It is an "engrafted Word" able to alter and change our nature. *Invenit labruscam*, saith S. Chrysostom, *facit olivam*; of a wild crab-stock it will make it a kindly plant. S. John xv. 3; xvii. 17; S. James i. 21. *Bp. Brownrig.* (Serm. S. James i. 22.)

33 *I have coveted, &c.*—That man has found the secret of peace upon earth, who, looking at all temporal things, can say from his heart; “I have as much as I really want, and infinitely more, than I deserve: I envy no man; I covet nothing.” But how difficult it is to be contented with our temporal, when we are so soon satisfied with our spiritual condition! How difficult to be brought to that high class in the school of CHRIST, which testifies with S. Paul, (Phil. iv. 12; iii. 12, 13.) “I have *learned* in whatsoever state I am therewith to be content;” and then, in regard to spiritual attainment, “I count not myself to have apprehended,” or to be “already perfect.” Very instructive is the history of S. Paul in this particular. (Conf. Rom. vii. 7 with text. Rom. viii. 1—4.) Trace in this the exceeding power of the Gospel. Samuel, under the Law, could profess only that “he had not *taken*” (1 Sam. xii. 3): S. Paul, under the Gospel, has not *coveted*, has not even the desire to take. In one, the outward act was restrained; in the other, the inward lust was mortified. (See note at xxvi. 11.) xix. 37; S. Matt. iii. 10; v. 6; 1 Cor. xii. 31. *J. F.*

What had the Apostles to gain by the scheme? Did they distinguish themselves, or their families? Did any of them advance thereby their posterity to honours, and favours, and high states? Was there any prospect, or probability, of such advancement? Here is an infallible rule; an impostor has always something to get by his imposition: he may not get it; that is another thing; he aims at some advantage to himself or friends; and thus it becomes a natural consideration and inquiry, was there any interest to bias them? Now, if ever men were disinterested, the Apostles were: upon all occasions they declined and reprobated the idea of taking any thing of their converts. . . . When Simon Magus offered them money for some of their supernatural powers, “Thy money,” replied S. Peter, “perish with thee, because thou hast thought the gift of God may be purchased with money.” “Did I make a gain of you,” says S. Paul to the Corinthians, “by any of them, whom I sent unto you? Did Titus make a gain of you?” The Apostles, it is true, had all the opportunity of making themselves masters of the fortunes of their followers. . . . So far

from taking advantage of the unlimited confidence of their followers to their own interest and use, they embraced the first opportunity of getting rid of their charge, only receiving the contributions of the rich and distributing them amongst the poor, and transferring it to some men, appointed for that purpose, not by themselves, but by the people at large. iv. 34—37; vi. 2, 3; viii. 20; 1 Cor. xv. 19. *Paley*. (Serm. S. John xx. 31, P. 3.)

You can scarce find any Saint in Scripture charged with covetousness, because it is as possible the devils should be saved, as the man, that finally takes up his chief rest and happiness in any thing below God. Gal. v. 21; S. Luke xvi. 25. *R. Baxter*. (Premonition to Saints' Rest.)

This motto of an Apostle ("I seek not yours, but you") is transmitted to us with his Apostleship, to be transcribed, not into our rings and seals of Orders, but into our hearts; there, if you please, to be engraven with a diamond; set, as the stones, in our ephod, the jewels in our breast-plate, gloriously legible to all, that behold us. *Dr. Hammond*. (Pastor's motto. Serm. 2 Cor. xii. 14.)

34 It was small credit for the Ephesians to hear S. Paul protest, that *his own hands had supplied his necessities*. . . What a shame it is for you, that the guides of your souls should be distracted into anxious solicitude for their own bodies. *Lapides Sanctuarii in capite omnium platearum*, what pity it is to see the stones of the Sanctuary lie scattered in the street? that is, saith S. Gregory, to have the Ministers of God scattered and dispersed into secular necessities? Oh! these "fowls of the heavens" should be provided for, without their sowing and reaping. These "lilies" of Paradise should not toil nor labour, and yet grow and flourish. S. Matt. vi. . . Cain, that killed his brother, even when he labours, is cursed with barrenness: the Levites, that save their brethren, though they labour not, are Blessed with fruitfulness. S. Luke x. 7; 1 Cor. ix. 4. *Bp. Brownrig*. (Serm. 2 Sam. vi. 12.)

Would that this example of S. Paul, in his noble spirit abhorring every kind of gain and advantage to himself were imitated by the preachers of our day. There was a man, who denied him-

self animal food all his life ; he had his imitators : there was one, who always went bare-foot ; he too had his imitators : there was one, who wore a girdle round his loins ; he lacked not many zealous followers : there was one, who always went out in vile apparel, he finds his votaries. It is this most beautiful example of S. Paul, which stands alone, without an imitator. Col. ii. 20—23 ; iii. 1, 2 ; 1 Tim. iv. 3, 4, 8. *Erasmus.*

I see not, why a man may not be allowed to speak well of himself, or publish his own gifts, graces, or virtues, if it be for the good end and purpose that GOD, and not himself, may be glorified. And, accordingly S. Paul not only commends himself, but even enlarges on his own commendation (2 Cor. xi. xii.), being compelled to it, as he there tells us. And S. Cyprian in the like necessity and for his own vindication commends himself, and that even for his very humility, appealing both to Christians and to heathens for the truth of it : *Humilitatem meam et fratres omnes, et Gentiles quoque, optime norunt et diligunt.* Ep. lxix. (De obtrectatoribus.) xxiii. 1 ; 1 Cor. xv. 9, 10. *Norris.* (Treatise on Humility, ch. 6.)

To them that were with me.—The greatest Prelate in the Church is he, who is most conformable to the example of CHRIST, by humility, charity, and the care of his flock, and who, for CHRIST's sake, will be a servant to the servants of GOD. *Bp. Wilson.* (Sacra privata.)

35 *I have showed you all things, &c.*—S. Hierom, writing upon these words of the Proverbs, “The slothful man hideth his hand in his bosom ; it grieveth him to bring it again to his mouth,” says, that the slothful, of whom the wise man speaks, is a figure of a preacher, that practises not what he says, and whose actions agree not with his words. S. Gregory Nazianzen says, that “those, who preach not by their actions, as well as by their words, draw souls to them with one hand and drive them away with the other ; they build with one hand, and pull down with the other.” i. 1 ; S. Matt. v. 19 ; 2 Tim. ii. 15 ; Titus ii. 7. *Rodriguez.* (On perfection, p. iii. c. 8.)

So labouring.—A Bishop's office is a name of *labour*, not a name of honour, *operis non honoris* ; that he, who coveteth the place of pre-eminence, and hath not a desire to do good, *præesse non*

prodesse, may know he is not a Bishop. Rom. ii. 28, 29. *S. Augustine*. (De Civit. Dei. L. xix. c. 19.)

The opinion of the world is the very reverse of this. Ps. xlix. 18. *Bengel*.

He, with all right and reason, might have challenged a comfortable subsistence from his disciples, in recompense for the incomparable benefits, he did confer on them, and of the excessive pains, he did endure for their good: this he knew well; but yet did rather choose to support himself by his own labour, than anywise to seem burdensome, or troublesome to them. . . This was the practice of him, who was "in labours most abundant:" and such is the genius of every man, who upon principles of conscience, reason, and honour, is industrious. . . Sloth is a base quality, the argument of a mind wretchedly degenerate and mean, which is content to grovel in a despicable state, which aimeth at no worthy thing, nor pursueth anything in a laudable way, which disposeth a man to live *gratis* (precariously) and ungratefully on the public stock, as an insignificant cipher among men, as a burthen of the earth, as a wen of any society, sucking aliment from it, but yielding no benefit or ornament thereto. Prov. xxxi. 13, 14, 27; 1 Cor. ix. 11, 15; 2 Thess. iii. 9. *Dr. Barrow*. (Serm. Eccl. ix. 10.)

A generous mind never enjoys its possessions so much, as when others are made partakers of them. Numb. x. 29; 1 S. John i. 1—4. *W. Jones*. (Serm. on text.)

Let every day be a day of humility; condescend to all the weakness and infirmities of your fellow-creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to the lowest offices, to the lowest of mankind. x. 38; 1 Thess. v. 14, 15; Rom. xii. 13—21. *Wm. Law*.

Nuda sacerdotis docti benè credere inertem

Verba docent populum; vivere vita docet.

Ut decuit docuit, qui re sua verba probavit:

Plus malè facta nocent, quam benè dicta juvant.

Joan. Audoenus. (Epigr. Lib. ix. 79.)

36 And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

36 *When he had thus spoken.*—I confess some of these words of S. Paul have been so often presented before mine eyes and stuck upon my conscience, that I have been much convinced by them of my duty and neglect. And I think this one speech better deserveth a twelvemonth's study, than most things, that young students do lay out their time in. O! Brethren, write it on your study doors; or set it, as your copy, in capital letters still before your eyes. Could we but well learn two or three lines of it, what preachers should we be? 1. For our general business, *Serving the LORD with humility of mind*; 2. Our special work, *Take heed to yourselves and to all the flock*; 3. Our doctrine, *Repentance towards God and faith towards our LORD JESUS CHRIST*; 4. The place and manner of teaching, *I have taught you publicly and from house to house*; 5. The object and internal manner, *I ceased not to warn every one night and day with tears*. This is that, must win souls and preserve them. 6. His innocency and self-denial for the advantage of the Gospel, *I have coveted no man's silver or gold*; 7. His patience, *None of these things move me, neither count I my life dear*; 8. And among all our motives, these have need to be in capital letters before our eyes; (1.) We oversee and feed *the Church of God which He hath purchased with His own Blood*; (2.) *Grievous wolves shall enter in among you, not sparing the flock*, and, *of your own selves shall men arise speaking perverse things, to draw away disciples after them*. Write all this upon your hearts; and it will do yourselves and the Church more good, than twenty years' study of those lower things, which, though they get you greater applause in the world, yet, separated from these, will make you but "sounding brass and

tinkling cymbals." *R. Baxter.* (Gildas Salvianus. Ch. vi. s. 6.)

It is good for friends to part with prayer; the rather because, when we part, we are not sure that ever we shall meet together again: but here we may suppose the duty was performed with the more affection and warmth of devotion, because they knew it was to be the last prayer, that Blessed S. Paul was to pray with them: and it is very fit that at death we should take leave of our friends with prayer, because then we are to take leave of prayer itself; farewell prayer, and welcome praise, Everlasting praise! xxi. 5; S. John xvii. 1. *M. Henry.* (Serm. Acts xx. 37, 38.)

37 Their tears, on every account so natural, were probably increased by the prospect of impending troubles. (Verse 29, 30.) This rendered S. Paul's departure and his final farewell most painful to them. And was it not so in a far higher degree, when our LORD spake to the Eleven, "Because I have said these things, sorrow hath filled your hearts?" He left them, when His Presence was most needed; for He left them with the knowledge, that *after His departure*, their persecutions would begin. S. John xv. 18—20; xvi. 1—4; Phil. ii. 12, 13. *J. F.*

The ancient Christians had many significant customs and practices, whereby they did notably express at the LORD'S Supper the love, which was among them. The most remarkable of which were these. There was a holy *kiss*, wherewith they saluted each other, as a token of the dear affection, wherewith they embraced, and of their desire, that their souls might pass (as it were) into each other's bodies. There are many places of Scripture, which mention this kiss (as Rom. xvi. 16; 1 Cor. xvi. 20, &c.), and the best writers, near the times of our SAVIOUR, tell us it was used to be given at the Holy Communion, as the fittest season to express such an innocent and sincere love. . . . Among the Jews there were, *First*, the kiss of *homage*; such as Samuel gave to Saul, 1 Sam. x. 1. (and such, I may add, as we are bid to give to the SON of GOD, Ps. ii. 12.) *Secondly*, the kiss of *meeting*, such as Aaron gave to Moses, Ex. iv. 27. *Thirdly*, the kiss of *departure*, such as Orpah gave to her mother, Ruth i. 14. And *fourthly*, the kiss of *kindred*, such as

Jacob gave to Rachel, because she was his cousin. We must seek therefore for no other reason of this kiss, but that it was a sign of kindness and love, by the custom of all the world; and therefore it is called the *kiss of charity*. 1 S. Pet. v. 13. S. Luke xxii. 48; 1 Cor. xvi. 20. *Bp. Patrick*. (*Mensa Mystica*. Ch. vi.)

Thoughts are often known by events. A sudden accident opens the closet of the heart. S. Luke ii. 35. *Caryl*.

38 The perfection of the faithful doth not consist in their abandonment of all human affections, but in their exercising them on proper occasions, and knowing how to moderate them. viii. 2; xxi. 13; Gen. xxiii. 4; 1 Thess. iv. 13. *Calvin*.

They, to whom S. Paul said this, do not ask S. Paul how he knew that they should *see his face no more*; they believed, as we do, that he had it by revelation from God: and such knowledge is faith. *Tricubitalis erat et cælum attingit*, says S. Chrysostom. S. Paul was a man of low stature, but four foot and a half, says he; and yet his head reached to the highest heaven, and his eyes saw, and his ears heard the Counsels of God. Scarce any ambassador can show so many letters of his master's own hand, as S. Paul could produce revelations. His King came to him, as often as other kings write to their ambassadors. He had his first calling by revelation; he had his commission, his Apostleship, by revelation; so he was directed to Jerusalem, and so to Rome; to both by revelation; and so to Macedonia also. So he was confirmed and comforted in the night by vision by revelation; and so he was assured of the lives of all them, that suffered shipwreck with him at Malta. All his catechisms in the beginning, all his dictals in his proceeding, all his encouragements at his departing, were all revelation. Every good man hath his conversation in heaven; and heaven itself had a conversation in S. Paul. And so even the book of the Acts of the Apostles, is, as it were, a first part of the book of Revelation—Revelations to S. Paul, as the other was to S. John. ix. 4, 16; xiii. 2; xvi. 9; xviii. 9; xxvii. 23; Deut. xxxiv. 10; Gal. i. 16. *Dr. Donne*. (Serm. Acts xx. 25.)

A tender love and kindness there is to be in our hearts to all men, of what nature or nation soever. . . . Yet a more singular

cleaving of souls there should be to those, that are good ; but the most unspeakable and greatest adhesion and union is to those, by whom we have profited in wisdom and godliness, and whose lips have dropped the words of life into our minds. For, as Solomon hath it, "There is gold and a multitude of rubies ; but the lips of knowledge are a precious jewel." Prov. xx. 15. We should stand affected to them, as the Galatians to S. Paul, who would have pulled out their very eyes, and given them unto him. Gal. iv. 15. They ought to be to us *oculis chariores* (as the ordinary phrase is) dearer than our eyes ; by which speech God expresses His extraordinary love to His people, Israel, saying, that "He kept them as the apple of His eye." . . . Those precepts, which we imbibe from another's mouth, naturally call forth a strong affection to flow from us to him : and he, who inflames our souls with love to God, will certainly enkindle a subordinate love within us to himself. x. 48 ; xvi. 15 ; Isa. xxx. 20. *Bp. Patrick.* (Serm. preached at the Funeral of Mr. John Smith. 2 Kings ii. 12.)

Let us therefore say concerning those, whose earth we have committed to the dust, in hope of a resurrection to Eternal Life, that we have put them on shipboard, not to be tossed with tempests ; for there the weary are at rest ; but rather to be becalmed a while, till the embargo shall be taken off in the resurrection : and then, like the ship, into which CHRIST was "willingly received," it shall immediately land its passengers in the desired harbour of endless bliss and joy. Or we will suppose, that we shut them up in such a ship, as God shut Noah in, not so much for passage as for preservation, in which they shall be safe from the waters of the flood, and kept secret, till the appointed time comes for God to remember them, as He remembered Noah : and then they shall be brought out with joy and led forth with singing into a new world. S. John vi. 21 ; Gen. viii. 1. *M. Henry.* (Serm. on text.)

CHAPTER XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara :

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre : for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till *we were* out of the city : and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship ; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea : and we entered into the house of Philip the evangelist, which was *one* of the seven ; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

1 *Gotten from them*; torn from their affectionate embraces (Greek). It suggests to us the pain, the *spasm*, attending the dissevering of any of our bodily limbs. iv. 32. *J. F.*

4 *Finding disciples*.—The expression in the original implies search and inquiry. S. Paul here illustrates the character of the good pastor, who both “searches his sheep and seeks them out.” Prophecy here may have served him, as a guide, declaring the conversion of *Tyre* from her rebellion, when, in the latter days, “her merchandise and her hire shall be Holiness unto the LORD.” Isa. xxiii. ; Ezek. xxxiv. Conf. Ps. lxxxiii. 7, with lxxxvii. 4. *J. F.*

Here, says Bede, the prophecy was fulfilled; “The daughters of *Tyre* shall be there with a gift; like as the rich also among the people shall make their supplication before thee.” Ps. xlv. 13. For no city with greater endearment received, and detained, and sent away the Apostle. *Corn. à Lapide.*

Their speech was so conveyed, as to give S. Paul to understand, that they spake with the Spirit of prophecy: no common trial surely to him, lest he should abandon the journey he had taken in hand, on the plea of the HOLY GHOST’s dissuading him from it. Ver. 11; Ps. v. 8. *Calvin.*

5 *Kneeled down*.—The more ordinary posture at prayer among the Jews was standing: but in their confessions, supplications, and deprecations, and in times of mourning and affliction, they fell down upon their knees, and bowed their faces to the ground. vii. 60; xx. 36; S. Matt. vi. 5; S. Mark xi. 25. *R. Biscoe.* (History of the Acts, &c. Ch. vii.)

Kneeled down on the shore and prayed.—This was no unusual thing among them in those days. Tertullian tells us, “They sent their prayers to heaven from every shore.” *Per omne littus preces ad cælum mittunt*; and elsewhere he calls them *orationes littorales*, shore-prayers. So customary was it for men, in those days, to be taken into the ship from their knees, not from the tavern and alehouse. xvi. 13. *Flavel.*

The sound of men, women, and children, praying together, maketh

a noise, like the waves of the sea, beating on the shore. *S. Basil.* (Hexaem. 4. i. 39.)

Prayer and provender never hinder a journey. Gen. xliii. 13, 14; Ps. xliii. 14; cxxi. 8. *P. Henry.*

8 We know why SS. Matthew, Mark, Luke, and John are called *Evangelists*; namely, because they were so well skilled in the history of our SAVIOUR's life and death, as to give it us in writing. By parity of reason all others, called Evangelists, were such, as made it their study and business to make themselves acquainted with our SAVIOUR's actions, and sermons, and sufferings, and to relate such passages of them in the public congregation, as the present occasion required. And this was as useful and edifying an office, as any in the Church of God; and it was extremely necessary for some years after our SAVIOUR's Ascension: for it was a good while before the Gospels were written, and much longer still, before they were dispersed and universally received. During all this time, the Evangelist, who could confirm any great truth, add weight to any advice or reprehension, by rehearsing any discourse, or relating any momentous passage of our SAVIOUR's life and death, must have frequent and great occasion to exercise his abilities: but when the four Gospels were committed to writing and were in every one's hand, this office of course ceased; nor is there any mention of such officers in the history of the Church of the ages next to the Apostles. Eph. iv. 11; 2 Tim. iv. 5. *J. Johnson.* (Clergyman's Vade mecum. P. i. Pref.)

9 *Four daughters.*—In this gift of children, who are “an heritage and gift that cometh of the LORD,” and then, still more remarkably, in these distinguished powers of Prophesying, bestowed on them by the same LORD, trace we not some indirect sanction and approval of the Marriage of Priests in the Church of CHRIST? 1 Cor. ix. 5; 1 Tim. iii. 2. *J. F.*

He shows us that they lived in a state of virginity, out of devotedness to God: otherwise, there was no need of his adding, *virgins*: but he appended this in praise of them, and because, at the beginning of the preaching of the Gospel, this kind of life was practised, the life *ἰσχυρός*. S. Mark xii. 25; 1 Cor. vii. 25—40. *Clarius.*

Such was the beginning and first Institution of the Christian Church, that in it we find men, who voluntarily became “little children;” children, who in wisdom exceeded patriarchs; *virgins*, who had the prudence and gravity of matrons; and matrons, endowed with virginal modesty and chastity; men of grey hairs and old in years, but “children in malice,” pride, and ambition; and it was hard to say, which were the old and which the young disciples, for the younger sort strove to be equal, if not exceed the elder in devotion. Holiness was their ornament; and men were counted great, as they arrived to high degrees of piety, and the more religious any man was, the greater majesty and respect he was thought worthy of. Titus ii. 14; 1 S. Pet. v. 5. *Dr. Horneck.* (A Letter to a person of quality, &c.)

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the HOLY GHOST, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the LORD JESUS.

14 And when he would not be persuaded, we ceased, saying, The will of the LORD be done.

10 At 1 Cor. xii. 8—10, the Apostle reckons up nine distinct gifts of the HOLY SPIRIT, all of the extraordinary kind; “the word of wisdom,” the talent of arguing from the natural principles of reason, for the conversion of philosophical infidels;

“the word of knowledge,” the talent of holding learned arguments from the ancient prophecies and the writings of the Old Testament, for the conversion of Jewish infidels; “faith,” a depth and accuracy of understanding in the general scheme of the Christian Revelation, for the improvement and edification of believers; “the gifts of healing,” and “the working of miracles,” for the purpose of making new converts, and displaying the extent of the power of CHRIST; “*prophecy*,” or the talent of foreseeing future events, for the purpose of providing against the calamities, whether worldly or spiritual, that might threaten particular Churches; such as famines, pestilence, wars, persecutions, heresies; “discerning of spirits,” for the better government of the Church; and “the gift of tongues” and “the interpretation of tongues,” which seem to have been very generally dispersed, that every Christian might be qualified to argue with the learned Jews in the Synagogues from the original Scriptures, especially when the Jew thought proper to appeal from the Greek of the Septuagint to the Hebrew text. ii. 4; xi. 28. xx. 23, 25. *Bp. Horsley*. (Appendix to Sermons. Vol. i.)

11 *Sicut verbis, sic rebus prophetatum est*.—There is a prophecy by things, as well as by words. Jer. li. 63. *Tertullian*.

12 A question here arises; how could these brethren dissuade S. Paul *by the Spirit* from doing that, which he professed himself to undertake on a secret Divine impulse? Does the Spirit contradict Himself, so as to release S. Paul, whom before He had “bound?” I answer; there is a diversity in the gifts of the Spirit: hence it should not surprise us to find, that persons, endowed with the gift of prophecy, are sometimes left destitute of judgment or of fortitude. The LORD revealed to these brethren what was about to happen: but at the same time they were ignorant of what the calling of S. Paul demanded of him, or what was in accordance with it; because their gift did not reach so far, as this. xx. 22; Isa. xi. 2; 1 Cor. xii. *Calvin*.

I remember, when Melancthon was under some despondencies of spirit about the estate of GOD’s people in Germany, Luther chides him thus; *Monendus est Philippus, ut desinat esse Rector mundi*. We must admonish Philip no longer to regard himself as the Ruler of the world. S. John iv. 1; Ps. xlv. *Flavel*.

13 Some martyrs have confessed the hardest work they met withal was to overcome the prayers and tears of their friends and relations; S. Paul himself could not get off this snare without *heart breaking*. *Gurnall*.

The tears of those we love do either slacken our hearts, or wound them. *Bp. Hall*.

To weep.—How often do we afflict and torment ourselves by our own unquiet thoughts, when there is no real cause or ground for so doing! O what abundance of disquiet and trouble might we prevent, by waiting quietly, till we see the issues of Providence, and not bringing, as we do, the evils of the morrow upon the day. Gen. xxxvii. 35; xlii. 36—38. *Flavel*.

I am ready, &c.—It is the glory of a Christian, to be carried with full sail, and, as it were, with a spring-tide of affection. xx. 24; S. Luke xxii. 33; 2 Cor. v. 14. *Dr. Sibbes*.

Remember that of David to Solomon, 1 Chron. xxviii. 20, together with that of courageous Luther to his friend, Spalatinus, who had sent to inquire, whether, or no, he would go to Worms, and appear in the Gospel's cause, if Cæsar summoned him, *Omnia de me præsumas, præter fugam et palinodiam*; "whatever else you may imagine, never think I will either flee, or recant. So help me God!" iv. 9; xi. 23; Ps. xliv. 18—20. *J. Arrow-smith*. (Serm. Lev. xxvi. 25. Before Parl. 1643.)

14 *He would not be persuaded*.—"The crown of life," which the Lord hath promised to "the man, that endureth temptation," is rendered bright, in proportion to the obstacles we have overcome in our determination to seize upon it. These obstacles may be often grounded on right reason, on plausible views of expediency, on deference to the feelings and opinions of others, yea, on apparent Providences of God and notices from heaven. To close the eye, and to turn a deaf ear to such counsellors of a smooth and self-sparing course, and to follow the path of duty, however rugged, from the conviction of "conscience towards God," is a noble exercise and triumph of faith; never perhaps more beautifully exemplified than by Abraham in the Old Testament (Gen. xxii. 3, 10), and by S. Paul here in the New. God, we may believe, suffers all such impediments to be suggested to us in order to render our obedience to His blessed will more

complete, and our reward hereafter more glorious. If the pilgrim-patriarchs "had been mindful of that country, from whence they came out, they might have had opportunity to have returned." Heb. xi. 14—16. It was the availing himself of a like opportunity of "returning," that proved the ruin of the disobedient Prophet* (1 Kings xiii. 15—19): he preferred the doubtful word of man, speaking a self-indulgent peace, to the unquestionable Command of GOD, calling him to hardness and self-denial. But S. Paul, on the occasion, before us, as he said, was *bound in the Spirit*. (xx. 22.) The revelation, made to himself, was so forcible, as to outweigh the testimony of any contrary revelation, made concerning him, to another person. iv. 20; S. Matt. xvi. 23; Heb. xi. 35. *J. F.*

He was not wont to oppose the entreaties of his brethren, as, for instance, when at Damascus, he allowed himself to be let down by the window, and when at Ephesus he would not go into the theatre; now he firmly resists them, so sure was he of the will of GOD. ix. 24; xix. 31. *S. Chrysostom.*

One cannot always discern the secret reasons, that actuate holy men, especially when their conduct is out of the ordinary way. We may often raise some plausible objections; but it is in vain for us to do so, when GOD is directing their steps. We read of the resistance offered by the disciples to S. Paul's intention of going to Jerusalem: this resistance on their part was grounded on the most obvious reasons; and yet his determination, so

* Mr. Reading, in his sermon on 1 Kings xiii. 1, explains very clearly the case of the disobedient Prophet. "His error was this, in neglecting God's command, revealed to himself, of which he was very certain, and trusting the old prophet about a contrary Revelation, of which he could not be certain, and which indeed proved but a fiction. Here was his fault: and therefore it was said emphatically to him, 'Because thou hast disobeyed the mouth of the LORD.' For if God had thought fit to recall His word, He would have intimated it to the prophet

himself; according to the rule, which *Abarbinel* lays down in this case,—'Nothing,' says he, 'that a prophet receives from God, is to be altered, unless that prophet has another word from God, revoking the former.' This is intended for a warning to us all that we be careful to hearken to GOD, rather than men, and that we suffer not any confident man to argue and dispute us out of the meaning of any part of GOD's Word, when the sense of it is once clear and plain to us." *Reading*, on the First Lessons, &c. (Eighth Sunday after Trinity.)

seemingly rash in their opinion, was alone according to the will of GOD: and hence the disciples, after much entreaty, ceased from their endeavour, saying, "*The will of the LORD be done!*" S. John iv. 32; xxi. 20—22. *Monsieur de Paris*. (Life. Ch. 15. Edit. en France, 1731.)

GOD wills it be so. It is His will concerning me. What need I more? While I am engaged in this business, I am released from every other. The most holy will of GOD is my centre of action: beyond that, I find nothing, but trouble and anxiety. xvi. 10; S. Matt. xi. 26; S. James iv. 15. *S. François de Sales*. (Esprit. P. i. c. 13.)

Every word in the text is practically hard, but one; and that is, *Saying*; which is so easy, that S. Austin told his people long since, that these forms, *The will of the LORD be done*, and let the LORD *do His pleasure*, &c., are *lingua popularis*, common discourse: wherefore he adviseth to learn to get this lesson by heart, which every one was able to say by rote; and then they should find *doctrina salutaris*, a wholesome and saving doctrine contained in it. This then is an easy text, but comprehending a hard task, one of the hardest in all the compass of Christianity. 1 Cor. iv. 20; Eph. vi. 6. *Simon Ford*. (Serm. on text.)

Voluntary submission is better satisfaction, than imposed sufferings. It is not in our power to bring our condition to our minds; but it is our duty to bring our minds to our condition. xx. 24; Phil. iv. 12. *Dr. Whichcote*. (Aphor. Cent. viii. 728.) Lay thy heart to rest in the will of GOD: for there is no other rest of the soul to be thought on. *Corbet*. (Notes for himself.)

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James ; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

15 They showed by this, that, when they would have dissuaded S. Paul from his journey, they had an eye rather to the common safety of the Church, than for their individual preservation : for, after he had refused them, they do not decline to share in like danger with him ; though they had a plausible excuse, in that they were compelled by no law to expose themselves to death, because one man chose to be obstinate. Heb. xi. 15. *Calvin.*

16 There is not a nobler sight in the world, than an *aged* and experienced Christian ; who, having been sifted in the sieve of temptation, stands forth, as a confirmer of the assaulted ; testifying from his own trials the reality of religion, and meeting by his warnings, and directions, and consolations, the cases of all, who may be tempted to doubt it. *R. Cecil.* (Remains. S. i.)

Sæpe nigrum cor est, caput album ; sed quibus album

Et caput et cor est, sunt in honore senes.

Prov. xvi. 31. *Anonym.*

With whom we should lodge.—They thought it no small happiness to lodge their pastors at their houses ; for, when they had them, they believed they had got some good Spirit in their houses ; and with them they prayed, and hoped, that now their prayers could not miscarry, when joined with the incense of those, who had so often moved GOD to be merciful to a whole congregation. For this reason, they were desirous to entertain pious men in general, to do them good, and to relieve them, as they did their domestics ; for they thought the presence of such men a blessing to their families, and a protection from innumerable evils, that might otherwise befall them. iii. 43 ; x. 48 ; xvi.

15 ; xxviii. 7. *Dr. Horneck.* (Letter to a person of quality, &c.)
17 *Gladly* (verse 21).—Because Satan knows that nothing lays

waste the Kingdom of GOD more, than discord and secret ill-will among the brethren, he never ceases to spread abroad false words, whereby to render them mutually suspicious of each other. Therefore we must shut our ears against detractions, that we may believe nothing against the credit of CHRIST's faithful Ministers, but what we have found to be true. 1 Cor. xi. 18. *Calvin.*

18 Although the command was given to S. James (S. Matt. xxviii. 19) in common with the other Apostles, yet I am persuaded, that it was so arranged among them, that he should reside at Jerusalem, which was the daily resort of vast numbers of strangers: for that was virtually the same, as if he had preached the Gospel far and wide in distant localities. ii. 5. *Calvin.*

S. Jerome, in his comment on Isaiah, styles *S. James* the *thirteenth Apostle*, that is, the first, that was made an Apostle after the Twelve. . . . Now for what other reason should S. Paul go in to S. James more especially, or upon what other account should all the elders be present with S. James, but that he was a person of the greatest note and figure in the Church at Jerusalem? (xv. 13; Gal. iii. 9.) Considering that S. James is called an Apostle, and considering the preference he had, in all these instances, above the other disciples at Jerusalem, it is at least highly probable, that he was peculiarly the Apostle of the Church at Jerusalem. But if to all this evidence we add the most early testimonies of Christian Antiquity, we shall advance the probability to a demonstration. *Dr. J. Scott.* (Christian Life. Part ii. c. 7.)

I exhort you, that ye study to do all things in a Divine concord, your Bishop presiding in the place of GOD; your Presbyters in the place of the council of the Apostles; and your Deacons, most dear to me, being intrusted with the Ministry of JESUS CHRIST. Col. ii. 5. *S. Ignatius.* (Ep. Magnes. S. 6.)

19 It appears that regular accounts of the progress of the Gospel in different parts were duly sent to the Apostles at Jerusalem, xi. 1, 22; viii. 14; and moreover, that S. Paul on his returns to the sacred city, the great Missionary station of the Church, appeared in person before his brethren, and told them *what things GOD had wrought by His Ministry.* These facts have,

more or less, guided the proceedings of the Church in subsequent times, in regard to its foreign operations. *J. F.*

Let every page, which you write, be consecrated by sacred Truth. Beware of that powerful self-deception, whose operation is sometimes commensurate with a man's zeal for his object, which leads him to deceive for God's sake, and to do partial evil, under the hope and plea that great good may come. If you would keep at a remote distance from such a temptation, avoid amplification and embellishment in what makes for the credit and honour of your personal labours, or of those of your fellow-missionaries. Like great generals, who recount their victories in few words, let a modesty of description characterize your spiritual trophies. xxvi. 25; 2 Kings x. 16; 2 Cor. x. 18. *Dr. Buchanan.** (Charge to some Missionary Clergy. See life by Pearson. Vol. ii. p. 339. Ed. 1819.)

20 And when they heard *it*, they glorified the LORD, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but

* He is here speaking of the periodical accounts, which the Missionaries were expected to give of their labours and success.

that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

20 *How many thousands, &c.*—Had the Jews been entirely converted by our LORD, we should have none but suspected witnesses: had they been entirely destroyed, we should have had no witnesses at all. *Pascal.*

We all know how difficult it is to escape from the influence of habitual associations, so as to distinguish between the essence of a thing and the form, in which it happens to have been long familiar to us. x. 14. *Bp. Thirlwall.* (Serm. Soc. Prop. Gospel, 1846.)

That a handful of men of no learning, mean in character, obscure and friendless wanderers, should prevail on such numbers to turn from a loose religion to a strict one, from vice to virtue, from indulgence to self-denial, should persuade them to quit the religion, in which they had been educated, and were at ease, to forego the enjoyment also of worldly pleasures and convenience, to give up ample fortunes, and oblige their dearest friends and relations to leave their country, to offend Rulers and Magistrates, to suffer all kinds of temporal evils and in many cases even the loss of life, and this among Jews and Gentiles, rich and poor, learned and unlearned, savage nations and polished people—that they should do this, without having any proof to offer of the Truth of what they taught, is altogether incredible. Human nature is undoubtedly the same in every age and in every country: to suppose therefore that thousands and tens of thousands should do then, what no man in his senses would do now, is to set aside every rule of reason and probability. *Paley.* (Serm. Rom. x. 10.)

21 *They are informed of thee.*—Do not suffer yourself to repeat stories to the disadvantage of others, though never so public; for

though this on some occasions may be innocently done, yet, by degrees, it may insensibly betray you to real defamation. vi. 14. Lev. xix. 16; S. James iv. 11. *R. Nelson.*

It is a good Christian rule not to think the worse of our brethren for the malevolent report of the wicked, nor to flatter ourselves for their commendations. For commonly to be praised by a wicked person is to be praised for a wicked action. Verse 38; xxiv. 1—5. *Lord Capel.* (Contemplations, 169.)

Sudden changes, without substantial and necessary cause, and the heady setting forth of extremities, I did never love. vi. 14; xix. 37; xxviii. 19. *Bp. Ridley.* (Letter to West.)

22 *The multitude must needs come together.*—This anxious consideration of the opinion of the lay brethren shows how far the Rulers of the primitive Apostolic Church were from all wishes or attempts to “*Lord it* over God’s heritage.” Wisdom and sacred discretion, humility and meekness, charity and love were all exemplified by them on this critical occasion, when surrounded with foes of all kinds from without it was so urgent upon them to be “at peace among themselves.” 2 Cor. vii. 11. *J. F.*

I find it to be true what Tully saith, *Justitia mirifica quædam res multitudini*; and certainly to our proper work a great advantage it is to obtain a good opinion of those, we are to deal with. vi. 3; xvi. 2. *Bp. Bedell.* (Letter to Abp. Usher. Life by Bp. Burnet, p. 108. Edit. 1692.)

He, that loseth his good name, loseth his power of doing good. ii. 47; xi. 24. *Bp. Wilson.*

23 Want of sound proceeding in Church controversies hath made many more stiff in error now, than before. Want of wise and discreet dealing hath much hindered the peace of the Church. . . In matters of so great moment, whereupon the peace or disturbance of the Church is known to depend, if there were in us, that reverend care, that should be, it is not possible we should speak at any time without fear, or ever write but with a trembling hand. Do they consider whereabout they go, or what it is they have in hand, who, taking upon them the causes of God, deal only or chiefly against the persons of men? . . . But how sober and how sound soever our proceedings be in these causes, all is in vain, which we do to abate the errors of men,

except their unruly affections be bridled. Self-love, vain glory, impatience, pride, pertinacity, these are the bane of our peace; and these are not conquered or cast out, but by prayer . . . O! that we would now hold our tongues, leave contending with men, and have our talk and treaty of peace with God. We have spoken and written enough of peace; there is no way left but this one—"Pray for the peace of Jerusalem!" Ps. cix. 3; 2 Cor. xiii. 11. *Hooker.* (or *Anonymous.* See Edit. Keble. Vol. iii. Appendix 2.)

The greatest trust between man and man is the trust of giving counsel. *Lord Bacon.*

Pray, when the Church prayeth; sing, when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience), conform thyself to the manner of the Church, wherein thou livest. Rom. xv. 5, 6. *Bp. Bailly.* (Practice of Piety, ch. 18.)

When I go to Rome, I fast on the Sabbath; when I am at this place, I do not fast: so do you: to whatsoever Church you go, observe its customs, if you wish to avoid being a scandal to any, or any such to you. Rom. xiv. 19. *S. Ambrose.*

Cum fueris Romæ Romano vivito more;

Cum fueris alibi, vivito sicut ibi.

Citat. apud *Bp. J. Taylor.* (Ductor dubitantium. B. i. c. i. x. 5.)

24 Be not slow in common and usual acts of piety and devotion, and quick and prompt at singularities: but, having first done what thou art bound to, proceed to counsels and perfections, and the extraordinaries of religion, as you see cause. 2 S. Pet. i. 5—8; Col. ii. 23. *Bp. J. Taylor.* (The Golden Grove . . Via pacis. Wednesday.)

25 To allow men, under pretence that some offence may be taken thereat, to disobey laws and constitutions, made by those, that are in authority over us, is the next way to cut the sinews of all authority, and to bring both magistrates and laws into contempt: for what law ever was made, or can be made, so just and reasonable, but some men or other either did, or might, take offence thereat? Rom. xiii. 1—7. *Bp. Sanderson.*

CHRIST, as a great Prophet and worker of miracles, according to the example of other Prophets and according to the decisions of the Jews themselves, had a power of setting aside the Ceremonial rest of the Sabbath, or any ritual law. Thus Joshua commanded, that the ark of GOD should be carried round Jericho, the armed men going before and after it, seven days together, one of which must have been a Sabbath: thus Elijah and Elisha touched and handled dead bodies, to restore them to life; and did not account themselves legally unclean: thus Samuel and Elijah offered sacrifices, though neither of them were priests, and in places, where, as some think, sacrifices could not be offered, according to the Law. In a word, it appears, that many Ceremonial laws were at certain times generally disused and not observed by very good men. vi. 14; xxviii. 17. *J. Jortin*. (Discourses concerning the Christian Religion, i.)

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut.

26 May our Missionaries meet and confer with their anxious inquiring brethren in the spirit of S. Paul. It was his care and study to remove every difficulty, to anticipate every prejudice. Respect was the rule of his conduct ; kindness was the law of his tongue. Let his conduct be a pattern for ours. So shall we obey that grand rule, provided for the direction of all our Missions, and of all our deportment towards the children of Abraham,—“ Speak ye comfortably to Jerusalem.” 1 Thess. ii. 10 ; Phil. iii. 17 ; S. Luke xxiv. 47. *T. Boys.* (on Ch. xxviii.) It behoves us to take care that, looking into the depths of the Divine Knowledge, we “ do all things in order,” whatsoever our LORD has commanded us to do. And particularly that we perform our offerings and services to GOD at their appointed seasons ; for these He has commanded to be done not rashly and disorderly, but at certain determinate times and hours. And the same care must be had of the persons, that minister unto Him. For the Chief Priest has his proper services ; and to the Priests their proper place is appointed ; and to the Levites appertain their proper ministries ; and the layman is confined within the bounds of what is commanded to laymen. Eccl. iii. 11 ; S. Luke i. 6. *S. Clem. Rom.* (Ep. to Cor. s. 40. Transl. Abp. Wake.)

There is a mean, if we could but see it, in all, save fundamental, quarrels, worthy to be the scope of all our charitable desires : which, if we could attain, and rest in, we and the Church of GOD should be peaceable and happy. Phil. iii. 15, 16. *Bp. Hall.* (The Peace-maker, s. 5. note.)

28 “ *Help*,” say they, “ *ye men of Israel*,” as though it were some (wild beast) difficult to be caught, and hard to be overcome, that had gotten into their hands. vi. 12 ; xviii. 10 ; Ps. lxxi. 6. *S. Chrysostom.*

Teacheth all men every where.—To go about the world teaching religion, teaching it to all ranks, to the poor, as earnestly as to the

rich, had never entered into the thought of Jew or Gentile. Whatever instruction had been given by heathen philosophers was given to those, who were able to remunerate their teachers. To communicate the mysteries of religion to the vulgar and illiterate, to women and children, would have been reckoned most preposterous. All conspired, on principle, to keep them in ignorance; and to make the characteristic of Christianity more remarkable, that "to the poor the Gospel was preached." It arose indeed out of the facts of the religion, which declared the value of every soul. *Abp. Sumner*. (Evidences of Christianity, &c. ch. 8.)

If you look throughout all the Acts of the Apostles you shall find, that almost in every place, when the Gospel came among the Jews, this was the main obstacle, that ever lay in the way to hinder the freedom of its passage, the fixedness of that people and nation to their ceremonies and traditions. vi. 14; Gal. i. 14. *Dr. Lightfoot*. (Serm. S. Luke i. 17.)

Proud hypocrites despise, as unholy, those, who in God's acceptance are holier than themselves. S. Augustine speaks of men, *finxerunt se nimis justos, cum totum vellent perturbare orbem* (they pretended to an exceeding sanctity, when their design was to throw every thing into confusion). vi. 13, 14; S. Luke xviii. 11; S. John xviii. 28. *Bp. Babington*. (Notes on Genesis, ch. xlv.)

Feigned equity is double iniquity; both because it is iniquity, and because it is feigning. S. Matt. xxiii. 29—33. *S. Augustine*.

Behold, how they took it for a like offence to speak against the *Temple* of GOD, as to speak against the *Law* of GOD; and how they judged it convenient that none but godly persons and the true worshippers of GOD should enter into the Temple of GOD. . . . You will say, that the Jews honoured it superstitiously, and a great deal too much, crying out, "The Temple of the LORD, the Temple of the LORD!" being notwithstanding most wicked in life, and therefore justly reprov'd by Jeremiah the prophet of the LORD (vii. 4): truth it is, that they were superstitiously given to the honouring of their Temple. But I would we were not as far short from the due reverence of the LORD's House, as they overshot themselves therein. vi. 13; xxi. 27, 28; S.

Matt. xxvii. 6; 2 Cor. vi. 16; Eccl. v. 1, 2; 1 Cor. xi. 22. *Homilies.* (Of the right use of the Church, p. 2.)

29 A little water is evaporated into a great deal of steam and smoke; and so a thing, trifling in itself, may become the means of incalculable mischief if it be put forth in the spirit of malice or even inconsiderateness. S. James iii. 5. *Manton.*

30 It is the folly and ruin of most people to live at adventure, and *run together* to take part in every thing, that comes in their way, seldom considering what they are about to do, or to say. xix. 28, 34; Exod. xxiii. 2; S. Matt. vii. 13. *Scougal.*

The Jews, which were of Asia—the people—all the city.—Envy (xvii. 5), it is like a stone thrown into a pool of water; it rises in circles, each circle begetteth another, and growing still wider, till they all quite lose themselves in the end (verse 31; xix. 29), *dato uno, mille sequuntur*: like Cadmus's brood, they start up suddenly, and as soon fall foul of each other. Prov. xvii. 14; 2 Tim. ii. 16. *Ch. Herle.* (Serm. Parl. 1642.)

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was,

that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

32 *Facilius est movere quæta, quam quietare mota.* It is far easier to disturb what is quiet, than to quiet what is disturbed. Prov. xvii. 14. *Plato.* (Motto on his Seal.)

34 The *multitude* is a beast of many heads; every head hath a several mouth, and every mouth a several tongue, and every tongue a several accent; every head hath a several brain, and every brain thoughts of their own: so it is hard to find a multitude without some division. S. Luke xxiii. 23. *Bp. Hall.*

In the persecutions, in the primitive Church, the Martyrs, which were hurried to tumultuary executions, and could not be heard for noise, in excusing themselves of treason, and sedition, and crimes imputed to them to make their cause odious, did use in the sight of the people (who might see a gesture, though they could not hear a protestation) to sign themselves with the sign of the Cross, to let them know for what profession they died:

so that the sign of the Cross in that use thereof, in that time, was an abridgment and a Catechism of the whole Christian Religion. Gal. vi. 14; 2 Cor. iv. 10. *Dr. Donne.* (Serm. Gen. i. 26.)

- 36 Here then we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the Magistrates, scourged, beat, stoned, left for dead, expecting, wherever he came, a renewal of the same treatment and the same dangers; yet, when driven from one city, preaching in the next, spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety, persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion, unsubdued by anxiety, want, labour, persecutions, unwearied by long confinement, undismayed by the prospect of death. Such was S. Paul. . . . The question is, whether falsehood was ever attested by evidence, like this. Falsehoods, we know, have found their way into reports, into tradition, into books: but is an example to be met with of a man, voluntarily undertaking a life of want, and pain, of incessant fatigue, of continual peril, submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so? Gal. i. 24. *Paley.* (Horæ Paulinæ, Conclusion.)

- 37 The Apostles were not acquainted with the genuine *Greek*, but used that corrupted kind, which prevailed among the Hellenistical Jews. For this reason S. Paul says, "I am rude in speech," but not in knowledge. 2 Cor. xi. 16. It is very obvious, that the Apostle here only meant, he was not a master of the Greek tongue, though he solidly explained the Doctrine of the Holy Scripture. The Apostles possessed the gift of speaking unknown tongues, and they even conveyed that gift to great numbers of their illiterate converts: but as for the languages, that the Apostles had learnt in a natural way, we have reason

to believe, that the Spirit of GOD permitted them to speak, as they did before. S. Paul, who was a citizen of Tarsus in Cilicia, naturally spake the corrupted Greek, used among the Jews there; and we find that this is the language he wrote in. S. Luke seems to have understood Greek a little better. *Fenelon*. (Dialogues on Eloquence, 3.)

38 We should be extremely careful to avoid defamation, because an injury of this sort is without after-recompense. We cannot follow a lie at the heels to recover credit taken away, as we can follow a thief, to recover goods taken away. Ex. xxiii. 1; Ps. xv. 1—3; 1 Cor. xi. 18. *Dr. Whichcote*. (Aphor. Cent. iv. 360.)

Tale-bearers and tale-hearers are alike guilty. . . . Whether is more damnable, to be a teller or receiver of tales and of ill reports, it is hard to say; for, as the tale-bearer hath the devil in his tongue, so the tale-hearer hath the devil in his ear. xxv. 19; Prov. vi. 19; Eph. iv. 31. *S. Bernard*. (De interiori domo. De consideratione. Lib. ii. in fine.)

Si deest auditor, deest et detractor.—If there were not a receiver of tales, there would be no tale-bearer. Deut. xiii. 12—14. *S. Jerome*.

He, that credits an ill report, is almost as criminal, as the first inventor of it. *Palmer*. (Aphorisms, 760.)

39 It is the method of charity to suffer without reaction: those usual satires and invectives of the pulpit may perchance produce a good effect on the vulgar, whose ears are opener to rhetoric, than logic; yet do they in no wise confirm the faith of wiser believers, who know, that a good cause needs not be patroned by passion, but can sustain itself upon a temperate dispute. xix. 37; S. James i. 19, 20. *Sir T. Browne*. (Religio Medici. S. 5.)

40 The very soul of S. Paul speaks in all his writings. There is that undissembled zeal for the glory of GOD and the salvation of mankind, that courage, that beautiful disregard to his own interest, when it interfered with higher views, that boldness of expression, that life and spirit, which is hard to be counterfeited. The same force and energy, which animated all his actions, and empowered him to spread the Gospel from East to West, ennobles all his compositions; and it would be almost as

impossible for an impostor to write, as S. Paul did, as it would be to act, as he did. It is very difficult to personate a warm, affectionate, interesting writer. We may trace the same features, and exact resemblances in his *speeches* in the Acts of the Apostles, and in his Epistles; which proves them both to be the offspring of the same parent. In both there is the same greatness of spirit, the same glowing language, and elevated thoughts, warm from the heart. In both he either speaks, or writes, with too animated a zeal to be a cold deceiver, with too much sense, solidity, and consistency to be an enthusiast. *J. Seed.* (Serm. 1 Thess. ii. 13.)

A great silence.—A quiet soul is the seat of wisdom. It is ill sowing in a storm; so a stormy spirit will not allow the Word of God to take place. 1 Sam. ix. 27; S. John xi. 20; 1 S. Pet. ii. 1, 2. *Dr. Sibbes.*

It is the part of a discreet man not to enter upon any affair of consequence hastily or inconsiderately, and of a religious man not to do any holy action without preparation. For “the meditations of the heart” should precede “the words of the mouth.” xix. 32; S. Matt. v. 2. *Lord Capel.* (Contemplations, 266.)

Tum subito ingenti graviter succensus oborto
 Concursu Lysias; “Tunc ille Ægyptius,” inquit,
 “Saltibus et sylvis quem nuper multa secuta
 Millia latronum, hos nutu qui vertere muros
 Promisit, Divumque sibi quæsit honores?
 Jam super instabat, montemque tenebat Olivæ,
 Præsidia attentans Romanæ pellere gentis.
 Hunc ubi præsensit Felix infanda parantem
 Invasit, multis captis multisque peremptis;
 Hic latuit sociis, et tela inimica refugit.”

Rossetus. (Lib. i. De Paulo.)

CHAPTER XXII.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me ?

8 And I answered, Who art thou, LORD ? And He said unto me, I am JESUS of Nazareth, whom thou persecutest.

- 2 The Hebrews drink at the fountain head ; the Greeks at the stream ; the Latins at the pool. *Reuchlinus*. (De linguis.)
- 4 This word *way*, by a translation or metaphor in the Scripture, hath sundry significations. Sometimes it is taken for doctrine ; as “Thou teachest the way of GOD truly :” sometimes for religion ; as when S. Paul saith, “I persecuted this way ;” and again, “According to this way, which they call heresy, I worship the GOD of my fathers :” sometimes it is taken for the course and order of a man’s life ; as in the words of the prophet Esay, “The LORD taught me, that I should not walk in the way of this people :” sometimes for the counsels and purposes of men ; so Elihu meant it, saying, “His eyes are upon the ways of man, and He seeth all his goings.” . . . Now as GOD hath His way, so man hath his. “My ways are not your ways.” The ways of CHRIST and Antichrist, of the Church of GOD and the Synagogue of Satan, of religion and superstition, these are contrary to each other. CHRIST saith of Himself, “I am The Way.” In the knowledge of this Way S. Paul glorieth, “I esteemed to know nothing, but CHRIST JESUS and Him crucified ;” and in the knowledge of this way the prophet desireth to be taught of GOD, “Teach me Thy way, O LORD.” ix. 2 ; Ps. i. 1 ; Jer. vi. 16. *Abp. Sandys*. (Serm. lxxxvi. 11.)
- S. Paul “persecuted the Church of CHRIST” ignorantly and in unbelief, out of an honest and well-meant zeal : but he sinned in so doing, and grievously too ; because he had several opportunities of knowing better, and he had seen enough of the miraculous powers of the Church to convince a man of his education and abilities, if he had duly attended to them. However, because his ignorance in that case was not entirely affected, nor owing to envy, malice, or other corrupt principle, his sin in that instance may pass among the sins of ignorance, rather than among the sins of presumption : it was blameable, but pitiable at the same time ; for ignorance lessens and extenuates a fault more or less, according as the ignorance was more or less wilful. If the ignorance had been perfectly involuntary and unavoidable, it would have entirely acquitted him of all blame. But, when the ignorance is in some measure voluntary, and in some measure involuntary, there it does not take off the guilt entirely,

but lessens and extenuates it in proportion. Gen. xx. 1—6; S. John ix. 41; S. Luke xii. 48. *Dr. Waterland.* (Serm. Ps. xix. 13.)

6 E cœlo tibi, Paule, Lux refulsit,
Aureo radians decore; sic fis
Agnus è rabido lupo. Supernæ
Hinc te miror ut Angelum cohortis.
Me tuum eloquium trahit stupentem;
At magis Sacra flamma Caritatis.
Raptum ad sidera te silens honoro;
Et cum lacte tuum colo cruorem.
Vana spes, temerarius sit ausus,
Quærens te celebrare! Sat voluptas
Cum cor exilit ob tuos triumphos.
Rauca vox labiis profusa, plectro
Qui meo citharæ sonus cietur,
Non laudis, sed amoris, est tributum.

Card. Barberini. (De Sancto Paulo.)

7 We hear the voice of the Church, suffering in CHRIST, "My God, my God, look upon me," &c.: in like manner, we hear the voice of CHRIST, suffering in the Church, "*Saul, Saul, why persecutest thou Me?*" 1 Cor. xii. 25, 26; Eph. v. 29, 30. *S. Augustine.*

It is He, who is stoned in Stephen; flayed in the person of S. Bartholomew: He was roasted upon S. Laurence's gridiron; exposed to lions in S. Ignatius; burnt in S. Polycarp; frozen in the lake, where stood forty martyrs of Cappadocia. Zech. ii. 8; S. Matt. xxiv. 45. *Bp. J. Taylor.*

There is more in the Christian, than thou seest: for he is both an entire body of himself, and he is a limb of another more excellent, even that Glorious Mystical Body of his SAVIOUR; to whom he is so united, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian lives in CHRIST, dies in CHRIST, in CHRIST fulfils the Law, possesseth heaven: on the other, CHRIST is persecuted by Paul in His members, and is persecuted in S. Paul afterwards by others. He suffers in us; He lives in us; He works in and by us; so thou canst not do either good or harm to a Christian,

but thou dost it to his Redeemer, to whom he is invisibly united. Thou seest him, as a man, and therefore worthy of favour for humanity's sake; thou seest him not, as a Christian, worthy of honour for his secret and yet true Union with our SAVIOUR. I will love every Christian, for that I see; honour him, for that I shall see. S. John xv. 4, 5; Heb. xiii. 2. *Bp. Hall.* (Meditations and Vows, 93.)

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me.

10 And I said, What shall I do, LORD? And the LORD said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

9 As he was going to the lists (before his martyrdom), there came a voice from heaven to him, "Be strong, Polycarp, and quit thyself, like a man." Now no one saw, who it was, that spake to him; but for the voice, many of our brethren, who were present, heard it. xxiii. 11; 1 Cor. ii. 14, 15. *Circular Ep. of the Ch. of Smyrna* (concerning the death of S. Polycarp).

They heard not, &c.—That, which is strictly and truly man's weal or woe, depends upon what passeth between GOD and a man's own soul; the terms, which are between GOD and a man's self. Job xxii. 21; Rom. viii. 16. *Dr. Whichcote.* (Aphor. Cent. v. 467.)

"There stood no man with him, when Joseph made himself known unto his brethren." Gen. xlv. 1. Here is "the secret, with which the stranger intermeddleth not," of which the solitary chamber, or the retired walk, or the silent midnight, is the only witness, far from the gaze or observation of men. The voice of GOD is heard within; let it be our care, as it is our Blessed-

ness, to listen. "I will hearken, what the LORD GOD will say concerning me." 1 Sam. iii. 3—8; S. Luke xvii. 20; Ps. lxxxv. 8. *J. F.*

10 *What shall I do?—Appointed for thee to do.*—It is impossible to inculcate too often the momentous truth, that the character is not formed by passive impressions, but by voluntary actions; and that we shall be judged hereafter not by what we have felt, but by what we have done. *Robert Hall.*

Appointed for thee to do.—What is faith's highest wish and best enjoyment? A dying saint (Dr. Hammond) shall answer. It is related of a meek and holy confessor of our own, shortly before his departure, that when, after much pain, he was asked by a friend; "What more special thing he would recommend for one's whole life?" he briefly replied, "Uniform Obedience;" by which he means, as his biographer (Dr. Fell) tells us, that the happiest state of life was one, in which we had not to command, or direct, but to obey solely; not having to choose for ourselves, but, having our path of duty, our mode of life, our fortunes marked out for us. This lot indeed, as is plain, cannot be the lot of all: but it is the lot of the many. Thus God pours out His Blessings largely, and puts trial on the few. S. John ii. 5; S. Matt. xi. 29, 30. *J. H. Newman.* (Serm. Prov. iv. 24—27.)

Offer your heart, all wretched as it is, in sacrifice to My adorable heart, which burns with love towards you, and on which your name is engraven. 1 S. John iv. 19. *Plaintes du Sauveur.*

Make a daily resignation of thyself to the will of God. Indeed this should be, as it were, the lock of the night, and the key of the morning; we should open and shut our eyes with this recommending of ourselves into the hands of God. Ps. cxliii. 8. *Gurnall.* (On the Christian Armour. Eph. vi. 15. Ch. 17.)

11 His blinding was the opening of the eyes of the world. xxvi. 18. *Theodorus.*

GOD cannot be seen, but covered under something. See His mercy in His anger. In what appears bringing us to Hell, Faith sees Him bringing us to heaven; in darkness, it beholds brightness; in hiding His face from us, it beholds His cheering Countenance. How did Job see God, but, as you would say,

under Satan's cloak? For who cast the fire from heaven upon his goods? Who overthrew his house, and stirred up men to take away his cattle, but Satan? And yet, Job pierced through all these and saw God's work, saying, "The LORD hath given; the LORD hath taken away: Blessed be the Name of the LORD." xvi. 26; Job xiii. 15; 2 Cor. i. 9, 10; Rom. iv. 18—22. *J. Bradford.* (Letters in prison.)

Luther was a man of great natural courage: and yet, when God let in spiritual troubles upon his soul, it is noted of him, "*ut nec vox, nec calor, nec sanguis superesset.*" Dan. x. 7—9. *Flavel.*

Though there appear unto us as great a light, as ever there did unto Saul at noon-day, yet, until by the finger of the HOLY GHOST, as it were by the hand and ministry of Ananias, the scales of natural ignorance (ix. 18) be taken away, well we may suffer ourselves to be *led* by others, but we shall not be able to see the way ourselves. The natural man (take him in his wisest part) perceiveth not the spiritual things of God. 1 Cor. ii. 14; Eph. i. 17, 18; Rev. iii. 18. *Miles Smith.* (Pref. to Bp. Babbington's Notes on Genesis.)

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*.

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The GOD of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth.

15 For thou shalt be His witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the LORD.

12 *A devout man.*—Devotion is nothing else but right apprehensions and right affections towards GOD. *Wm. Law.*

A good name is a name for good things with good people. xi. 24; Prov. xxxi. 23, 28, 31. *P. Henry.*

Having a good report.—Whoso contemns fame will soon prostitute virtue; and those, who care not what others say, will shortly arrive at that impudence of sinning, as not to care what they themselves do. ii. 47; vi. 3; xvi. 2; S. Luke vii. 5; 3 S. John v. 6. *Bp. Hopkins.*

13 We must know where, when, and to whom pardon of sin is granted. Where? in the Church. When? before the last Day. To whom? to none, but the converted, who in their humility get themselves to be like little children: for “of such is the kingdom of heaven.” *Isidore.* (Sent. Lib. ii. 7.)

O splendour of the Glory of the FATHER, who sittest between the Cherubim and seest through all space; true Light, illuminating and indefectible, into “whom the Angels desire to look,” Behold, my heart is before Thee; scatter its darkness, and let it be plentifully filled with the bright beams of Thy Love! Ps. xliii. 3, 4. *S. Augustine.* (Meditations.)

14 *The God of our fathers.*—When there is question made about religion, let us learn, by the example of S. Paul, not to devise any new GOD, . . . but to cling to that same GOD, who has revealed Himself to our fathers both in the Law and also by divers oracles. iii. 13; v. 30; vii. 2; xiii. 17; xxiv. 24; xxviii. 17. *Calvin.*

It is remarkable, that Ananias told S. Paul, that GOD *had chosen him to see that Just One.* . . . Every appearance of our LORD to the Apostles, after His Resurrection, was in truth an appearance of the Great GOD, the Maker of heaven and earth, to mortal man. . . . This was no less an appearance of GOD, in the form of GOD, than that to Moses at the bush. S. Paul saw nothing, but that tremendous *Light*, which struck himself and his companions to the ground. (Conf. S. John xviii. 6.) He saw not the man JESUS; he saw only the *Light*, the token of the Divine Presence, and from the midst of that Light he heard the voice of JESUS speaking. Yet this appearance, in which the human form of JESUS was not rendered visible, is mentioned as the last instance, in which JESUS was seen after

His Resurrection (1 Cor. xv. 5—8); which proves, that all the rest, in which the human form was seen, were considered by the Apostles, as equally with this, manifestations of the Deity. (See at x. 40, 41; vii. 52.) *Bp. Horsley.* (Four Discourses on the Resurrection, 4.)

If S. Paul only saw “a vision” of CHRIST (vii. 56; ix. 10, 11), and not CHRIST verily and indeed, in that case he was not a witness of His Resurrection. i. 21, 22; x. 40, 41; 1 Cor. ix. 1; xv. 8. *J. H. Newman.* (Serm. S. John xvi. 16.)

15 *What thou hast seen and heard.*—It is observable, though one great article of the Apostolical office was particularly to be witnesses of the Resurrection of CHRIST, that this at first was necessary to the constitution of an Apostle; and therefore CHRIST did show Himself in a miraculous manner to S. Paul to qualify him for that office: yet, as Himself says, it was last of all, as “one born out of due time.” For he was constituted to be the Apostle of the Gentiles, who came into the Gospel last of all, as born out of due time. And he was the only man among the Apostles, who had acquired learning by study and education; therefore he was not admitted, till the Gospel had been first preached by the others and fully established; and he was at first a persecutor of it, to take away the least suspicion that his parts or learning had any share in the contrivance of the Gospel. And then his coming in at last did remove the prejudice that no men of learning and sagacity had embraced it. He broke the ice for the Gentiles, who were admirers of learning; and for this they valued him the more and hearkened to him. i. 22; ii. 23; iv. 26; x. 40, 41; 1 S. John i. 1—4; 1 Cor. ix. 1. *C. Leslie.* (Short and easy method with the Jews. S. 15.)

16 *Why tarriest thou?*—

Converti ad rectos mores et vivere sanetè

In Christo meditans, quod cupit, acceleret.

xxvi. 19. *Latin Anthology.*

The water, wherein we are Baptized, doth not cleanse the soul; but the Blood of JESUS CHRIST, His SON, doth “cleanse us from all sin.” Not the water, but the Blood of CHRIST, reconcileth us unto God, strengtheneth our conscience, and worketh

our Redemption. We must seek salvation in CHRIST alone and not in any outward thing. Hereof saith S. Cyprian; *Remissio peccatorum, sive per Baptismum, sive per alia sacramenta donetur, propriè Spiritus Sancti est. Verborum solemnitas, &c.* "The remission of sins, whether it be given by Baptism, or by any other sacraments, do properly appertain to the HOLY GHOST. The solemnity of the words and the invocation of God's Holy Name, and the outward signs, appointed to the ministry of the Priest by the Institution of the Apostles, work the visible outward sacrament." But, touching the substance thereof, it is the HOLY GHOST, that worketh it. S. Ambrose also saith, *Vidisti fontem, vidisti sacerdotem, &c.* "Thou hast seen the water, thou hast seen the priest" . . . thou hast seen those things, which thou mightest see with the eyes of thy body, and with such sight as man hath; but those things, which work and do the deed of salvation, which no eye can see, thou hast not seen. Such a change is made in the sacrament of Baptism. Through the power of God's working, the water is turned into Blood. They, that be washed in it, receive the remission of sins; their robes are made clean in the Blood of the Lamb. The water itself is nothing; but by the working of God's Spirit, the death and merits of our LORD and SAVIOUR JESUS CHRIST, are thereby assured unto us. S. John iii. 14; 1 S. Pet. iii. 21. *Bp. Jewel.* (A Treatise of the Sacraments.)

Baptism is with water; but a water, capable of extinguishing the everlasting flames of hell. *S. Greg. Nazianzen.*

This stirring call to Baptism harmonises with the eager and energetic remonstrance of the Eunuch (viii. 36): "See! here is water: what doth hinder me to be baptized?" Surely there must be something in Baptism far beyond an outward ceremony, or an authoritative sign of grace. It is "a means, whereby we (actually) receive grace, as well as a pledge (figuratively) to assure us thereof." S. John iii. 5. *J. F.*

Arise therefore, run to the Church. There is the FATHER; there is the SON; there is the HOLY GHOST. S. Matt. xxviii. 19; S. John v. 2—4. *S. Chrysostom.*

Hic reparandarum generator fons animarum
Vivum Divino Lumine flumen agit.

Sanctus in hunc cœlo descendit Spiritus amnem,
 Cœlestique sacras fonte maritat aquas.
 Concipit unda Deum : sanctamque liquoribus almis
 Edit ab Æterno semine progeniem.
 Mira Dei pietas ! Peccator mergitur undis,
 Mox eadem emergit justificatus aquâ.
 Sic homo, et occasu felici functus et ortu,
 Terrenis moritur, perpetuis oritur :
 Culpa perit, sed Vita reedit : vetus interit Adam,
 Et novus Æternis nascitur imperiis.

Paulinus. (De Baptisterio, in Ep. xxxii. ad Severum.)

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

18 And saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning Me.

19 And I said, LORD, they know that I imprisoned and beat in every synagogue them that believed on Thee :

20 And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And He said unto me, Depart : for I will send thee far hence unto the Gentiles.

17 This was one of the times, some great men have thought, when S. Paul was carried up to heaven. See at xiii. 3 ; 2 Cor. xii.

2. *Bp. Patrick.* (JESUS and the Resurrection, ch. 3.)

S. Paul had an extraordinary privilege, and yet, for his *private* information, had the truth proposed to him by Ananias, though the gifts of his *public* ministry were immediately from God. (Gal.

i. 1, 12.) Both the measure of his faith and manner of attaining it were unusual; but his faith itself, once attained, was no otherwise independent of any external proposal (help of the Church and its ordinances) than our's is, and all Christians' must be. Eph. iv. 12, 13; 2 Tim. iv. 13, 21; 1 Thess. v. 25.

Dr. Jackson. (B. iii. c. 29.)

The Apostles, besides the change of their spirits "from darkness to light," whereby they were led out of ignorance and infidelity "into all truth," and from torpid and pusillanimous persons, during the life of their Master, they became, when He was dead, the most active and magnanimous in the world, (I say, besides this change,) they had bestowed upon them all things necessary for their own assurance. . . . Besides the conversation with their Master, before and after His Resurrection, they had, 1. Apparitions of Angels, and to one of them CHRIST appeared, after He was ascended to His FATHER. 2. They had the *Bath Kol* (voices from heaven). In Acts ix. we find a voice from heaven, maintaining a dialogue with S. Paul, and, at another time, "a voice saying to Peter, Arise, Peter, kill and eat." 3. They had extatical visions; S. Peter was "in a trance," (x. 10, 19.) S. Paul "rapt up to the third heaven," (2 Cor. xii. 2.) 4. They had monitory dreams; S. Paul saw a man in a dream, saying unto him, "Come into Macedonia and help us." 5. They had impulses of the Spirit; so S. Paul was "forbidden by the Spirit to preach the word in Asia." *Bp. S. Ward.* (Serm. Heb. iii. 12.)

20 Martyrdom is the testimony, which a Christian beareth to the doctrine of the Gospel by enduring any kind of death, to invite many, and to confirm all, to embrace the truth thereof. . . . It is not the cruelty of the death, but the innocency and holiness of the cause, that maketh a martyr (*non mortes, sed mores. T. Aquinas*). Neither is an erroneous conscience a sufficient warrant to suffer martyrdom: because science in GOD's word must direct conscience in man's heart. . . . To this kind of death CHRIST has promised "a crown" (Rev. ii. 10); which promise the Church so firmly believed, that they termed martyrdom itself a Crown: and GOD, to animate Christians to this excellent prize, would, by a prediction, that *S. Stephen*, the first

Christian martyr, should have his name of a *Crown*. ix. 1; 1 S. Pet. ii. 19; S. John xvi. 2; 2 S. Pet. iv. 7, 8. *Bp. Baily*. (The practice of Piety. Ch. 43.)

Death.—"Murder." S. Stephen was slain, without any precedent sentence of law, by manifest violence, as by robbers; when it was not allowed to the Jews capitally to condemn any one, even according to the laws. S. John xviii. 31. *Beza*. (in loco.)

The mention of these particulars attests the truth and the depth of his repentance. *I was standing by*, who ought to have rushed forward to save him; *consenting to his death*, who, having heard his defence, ought to have asserted his innocence; *and I kept the raiment of them that slew him*, was the ringleader of his murderers and the chief cause of his death. Thus does repentance store up the several items of guilt, and in special confession make mention of them, as S. Paul did, unto GOD. Josh. vii. 21; 2 Cor. vii. 11. *J. F.*

Primus init Stephanus mercedem, sanguinis imbri
Afflictus lapidum; Christum tamen ille cruentus
Inter saxa rogat, ne sit lapidatio fraudi
Hostibus: O primæ Pietas miranda coronæ!

Prudentius. (Enchirid. 45.)

Æternam doctâ Crux fabricat arte coronam:

O! quantum est Christi pro Cruce ferre crucem!

Hæftenus. (Regia via Crucis. Ch. vii.)

21 *Far hence*.—S. Paul, having been in Spain, went from one ocean to another, imitating the motion and course of the Sun of Righteousness, of whom it is said, "His going forth is from the end of heaven, and His circuit unto the ends of it." (Ps. xix.) His diligence in preaching extended as far, as the earth itself. . . . After his imprisonment (at Rome, xxviii. 16) he preached the Gospel in the Western parts. *S. Jerome*. (In Amos. c. v. et De Scrip. Eccles.)

S. Paul preached both in the East and in the West, leaving behind him the glorious report of his faith: and so, having taught the whole world righteousness, and for that end travelled even *to the utmost bounds of the West*, he at last suffered Martyrdom. i. 8; Mal. i. 11. *Clem. Romanus*. (Ep. Cor. s. 5.)

Transit et oceanum, vel quâ facit insula portum ;
 Quasque Britannus habet terras, quasque ultima Thule.

Venantius Fortunatus. (Lib. iii. de vitâ S. Martini.)

Who shall dare to say, the Church of the Jews should never go to the Gentiles, when the first Church, the Jews ever had, was carried to them? "The tabernacle of witness in the wilderness" was carried with Joshua (JESUS) into the possession of the Gentiles ; it went into Canaan, while the Gentiles were in possession of the country, and thereby showed, that the Christian Church should go with our JESUS, when He should pass into the Gentile world. They, who went into Canaan with Joshua, were a new generation : those, who came out with Moses, fell with him in the wilderness. Thus have the followers of JESUS attained the promises, after the Jews had fallen short of them. If you look at the furniture of the Temple, you find a curious article, which conveys the same doctrine. There was a brazen sea with twelve oxen underneath it, with their faces, pointing to the four quarters of the world, thereby showing, that the laver of Christian Regeneration, for the Baptizing of the world, should be carried out into "all nations" by the twelve Apostles of JESUS CHRIST. The Scripture has other signs of the Baptizing of the Gentiles. . . . And what shall I say more ? Did not your Law-giver Moses go into an heathen land and form an alliance there ? But not, till he had offered himself to his own people and been forced to fly from them. So the Apostles of JESUS CHRIST turned not to the Gentiles, till the Jews had "put from them the word of life." Exod. ii. 21, 22. *W. Jones.* (A letter to three converted Jews.)

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth : for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought

into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

22 *Unto this word.*—The mention of heaven's mercy being extended to the Gentiles always put the Jews beside themselves. CHRIST only hinted the case of Elijah healing Naaman *the Syrian*, and that of Elisha being sent to a widow of *Sarepta*, leaving the application to themselves: they understood Him, and endeavoured instantly to destroy Him. S. Mark xi. 17, 18; S. Luke iv. 27. *Bp. Horne.* (Serm. S. John i. 11.)

They lifted up their voices.—It was a good method, observed by

Socrates, when he found in himself any disposition to anger, he would check it by speaking *low*, in opposition to the motions of his displeasure. xxiii. 9; Prov. xvi. 32; Ps. cxxxi. 3. *Palmer*. (Aphorisms. 1337.)

Away with such a fellow from the earth, &c.—The Christians disputed for their religion and had their answer from the executioner: *Christianos ad leones! Christianos ad metalla!* Ps. cxxxvii. 12; 1 Thess. ii. 15. *Tertullian*.

Wicked men think this world too good (xxii. 22), GOD knows it is too bad, for His Servants. Henceforward I will not wonder that good men die so soon, but that they live so long; seeing wicked men desire their room here upon earth, and GOD their company in heaven. Heb. xi. 38; Wisd. iv. 13. *T. Fuller*.

It is plain that many thousands, at the first professing Christian religion, became afterwards wilful apostates, moved with no other cause of revolt, but mere indignation that the Gentiles should enjoy the benefit of the Gospel, as much as they, and yet not be burdened with the yoke of Moses' law. Heb. vi. 6; x. 26. *Hooker*. (Eccl. Pol. B. vi. c. 16.)

This the wicked Jews said of S. Paul; but he said of the godly Jews (Heb. xi. 38), "Of whom the world was not worthy." Here I perceive heaven and hell, mercy and malice, GOD's Spirit and man's spite resolved on the question, that it is not fit that a good man should live long on the earth. Ps. cix. 27. 1 Kings xiv. 12, 13; Isa. lvii. 1. *Flavel*.

23 The more false any man's religion is, the more furious he will be in maintaining it. xix.; 1 Kings xviii.; Jer. xlv. 17; xxxii. 35. *Dr. Whichcote*. (Serm. S. James iii. 18.)

Those are greatest enemies to religion, that are not most irreligious. Atheists, though in themselves they be the worst, yet are seldom found hot persecutors of others; whereas those, which in some one fundamental point be heretical, are commonly most violent in oppositions. One hurts by secret infection; the other by open resistance; one is careless of all truth, the other vehement for some untruth: an Atheist is worthy of more hatred; a heretic of more fear: both of avoidance. iv. 2, 3; xiii. 50. *Bp. Hall*. (Holy Observations. 36.)

25 What is this humility so much commended in Scripture? Is

it for a man to make himself cheap and common? Is it to submit and give way to every one? Is it to stoop below one's place, station, and character? No; by no means. Humility is no levelling principle, no enemy to any distinctions of age, rank, place, or dignity. A man need not forget his station or his character, to show his humility. A man may think very humbly of himself, and yet know his place, and act up to his station and dignity. S. Paul was not proud, when he said of himself (having a just occasion for saying it) that "he was not a whit behind the very chiefest Apostles;" nor when he insisted upon the benefit of his birth, and claimed his privilege, as a *Roman*. This was thinking highly of himself, but justly at the same time; for he was deeply sensible at the same time from whom he had received all; and therefore he humbly added, "though I be nothing." 2 Cor. xi. 5; xii. 11. *Dr. Waterland*. (Serm. Prov. xvi. 18.)

Jurisdiction bridled men against their wills: that, which a Judge doth, prevails by reason of his very power. Jurisdiction is a yoke, which law hath imposed upon the necks of men, in such sort that they must endure it for the good of others, how contrary soever it be to their own particular appetites and inclinations. Prov. xx. 8; Titus i. 11—13; 1 Tim. v. 28. *Hooker*.

Verberibus cum cæsus eras, defensio præsens,

Civis Romanus sum, tua, Paule, fuit:

Judicii Suprema Dies cum venerit, an tum

Sat *Sum Romanus*, dicere, *civis*, erit?

Joan. Audoenus. (Epigr. De Civitate Dei. Lib. ix. 48.)

28 If we think it a privilege to be the sons of God and fellow-heirs with CHRIST, why do we grudge at the condition? The Roman captain tells S. Paul, that he obtained the immunities of a Roman *with a great sum*; and shall we expect so much a nobler and more advantageous adoption perfectly *gratis*? look, that God should change His whole economy for our ease, give us an Eternal inheritance, discharged of those temporal incumbrances, Himself has annexed to it? This were, sure, as unjust a hope, as it would be a vain one. When David had that ensnaring proposal, made him, of being the King's son-in-

law, 1 Sam. xviii. 21, he set such a value upon the dignity, that he despised the difficulty of the condition; and sure we must have very low abject souls, if, when so infinitely a higher advancement is sincerely offered us, we can suffer any apprehension of hardship to divert us. Rom. viii. 12—18; 2 Tim. ii. 12; Gal. v. 1. *Art of contentment.* (By the author of “The whole duty of man.” Sect. 8.)

CHAPTER XXIII.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God’s high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

1 I must first caution you, not to think the heart is set, as if it were the entire and only principle, by which a judgment might be passed upon our doings; as if our actions so wholly derived denomination from it, that they were pure, which came from a clean upright heart. In opposition to which, I shall not doubt to put, that the external actions may have guilt, peculiar to

themselves, such as are truly their own, not shed into them by an evil mind; and a man may be wicked in the uprightness of his heart, when he does not intend any such thing, but rather the clean contrary. . . . S. Paul finds reason to call himself "the chief of sinners" (1 Tim. i. 15) for the commissions of that time, of which he says that "he served God with a pure conscience" (verse 3). He did what he was persuaded in his heart he ought to do, pursued sincere intentions; and after says he had *lived in all good conscience before God until that day*: so that here was enough of the "clean heart," a good and a pure conscience; and could his fiery persecutions, by virtue of that flame within, be christened Holy Zeal? Could his pure conscience make his bloody hands undefiled? Oh no: it was blasphemy, and persecution, and injury, for all it was conscience; for all his heart was clean from such intentions. "I was before a blasphemer, and a persecutor, and injurious" (verse 13). We may not think to shroud foul actions under handsome meanings, and an innocent mind. A conscientious man may yet be "chief of sinners." S. Paul was so, he says: and a clean heart will not suffice alone. xxvi. 9, 10; Ps. xxiv. 4; S. John xvi. 2; Rom. x. 2. *Dr. Allestry.* (Serm. Ps. lxxiii. 1.)

An erroneous conscience is in a sort obligatory; though conscience ought to be sifted, that it be not erroneous. Gentilis, the heretic, pretended conscience for his blasphemy against the Trinity. S. Paul vindicates himself, *I have in all good conscience served God until this day*, not only when he was a pilot to steer the Church, but when he was a pirate to rifle it; when he was S. Paul the Apostle, and when he was Saul the persecutor; *in all good conscience*, though for a time *errante* with an erring, yet not *repugnante vel dubitante*, with a clashing or scrupling conscience. S. Matt. vi. 22, 23. *Bp. Thomas.* (Apol. for the Church of England. P. 6.)

God governs the world by several attributes and emanations from Himself. The nature of things is supported by His power; the events of things are ordered by His providence; and the actions of reasonable men are governed by Laws, and these Laws are put into a man's soul or mind, as into a trea-

sury or repository: some in his very nature; some by after actions, by education and positive sanction, by learning and custom. . . . God is in our hearts by His Laws: He rules in us by His substitute, our *conscience*. Exod. vii. 1; Rom. ii. 15.

Bp. J. Taylor. (Ductor dubitantium. B. i. c. 1.)

Conscience is the brightness and splendour of the Eternal Light, a spotless Mirror of the Divine Majesty, and the image of the Goodness of God. Rom. ix. 1; Heb. ix. 14; 1 Tim. iii. 9; i. 5. *S. Bernard.* (Lib. de interiori domo.)

2 S. Paul is indebted to the violence of this man for a new feature of resemblance to JESUS CHRIST. S. John xviii. 22. *Quesnel.*

3 Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like a sword in thy scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise, as to hold thy tongue. S. Matt. xii. 37; S. James i. 19; iii. 2—8. *F. Quarles.*

Dicendi ars magna est; major, mihi crede, tacendi:
Mille loqui docuere artes, sed nulla tacere.

B. Bauhusius. (Epigr. Lib. i.)

Irasci hominis est: iram non perficere Christiani est. As men, we are subject to anger; but, as Christians, we do not allow it to pass into act. Eph. iv. 26, 27. *S. Jerome.*

GOD *shall smite thee.*—The union of CHRIST with His people in the same Mystical Body is here forcibly expressed. It is, as if the impious blow had been aimed at the LORD Himself; and so the LORD receives and avenges the insult. Paul, who persecuted CHRIST in His members, is now identified with CHRIST, when it comes to his turn to be persecuted. ix. 4; Zech. ii. 8. *J. F.*

5 *I wist not that he was the high priest.*—And how could he? For, if we believe Josephus, Annas was not at that time high priest; neither indeed had there, for many years before, any high priest been constituted, according to the Mosaic Law. Besides, S. Paul could not at that time confess any man to be high priest, but CHRIST; and the little apology he makes afterwards is but a civil compliment, due to any man in mere apparent authority, and justified by his own doctrine. Rom. xiii. 1. *Skelton.* (Senilia. 74.)

If I should render it, *I know not that there is an high priest*. I am sure it hath warrant enough of the original Greek, and warrant enough of the truth of the thing itself. Did not the high priest die, and cease, and was no more, when the Great High Priest of souls Died, and by Death made expiation for His people? If you will allow the other priesthood and the employment of it to live still, after the Death of CHRIST, and His Sacrifice, offered by the Eternal Spirit, till the fall of Jerusalem and dissolution of the temple, yet can you find nothing that the high priest had then to do, that it should survive any longer, after CHRIST was sacrificed. . . . This was spoken, like a S. Paul, boldly, and as one, that very well understood, and could well distinguish between substance and shadow; and how long those ordinances of that economy were to last, and when to decay. Heb. x. 20; S. Matt. xxvii. 15. *Dr. Lightfoot*. (Serm. S. John xi. 51.)

The commentators account for S. Paul's ignorance in various ways; but they leave the great difficulty untouched; since the seat and dress of the high priest would have been sufficient evidence of his dignity in the eyes of a Jew, if eyes he had. But if S. Paul's infirmity (1 Cor. xii. 7) prevented him from seeing the position in the council,* or the external emblems of office, which indicated the high station of the speaker, a clear solution of the mystery is provided; and the validity of the Apostle's apology for his hasty expression may be admitted by us, as from the silence of the sacred historian, it seems to have been, by the assembly. *Bp. Sumner*. (On the Ministerial Character of CHRIST. Ch. x. s. 2. Note.)

* By reference to Gal. iv. 14—16 and vi. 11, as well as by the incident, here recorded, the Bishop endeavours very ingeniously to show, that S. Paul's "thorn in the flesh" ("in *my* flesh," Gal. iv.) was some defect in the organ of sight; perhaps, he suggests, the remaining and judicial effect of the dazzling light, which shone on him at his conversion, xxvi. 13. (Conf. Gen.

xxxii. 31, 32.) It is evident here, that S. Paul knew, that it was some high judicial personage, who ordered him to be smitten. *Sittest thou, &c.* Possibly, however, he may have supposed it to be one, inferior to Ananias, the high priest; in which case the act of reviling, though blameable, was less aggravated.

It is the precept of Solomon, that the Rulers be not reproached ; no, not in our thoughts : but that we draw our very conceit into a modest interpretation of their doings. The holy Angel would give no sentence of blasphemy against the common slanderer, but said, *Increpet te Dominus*, "The LORD rebuke thee." The Apostle S. Paul, though against him, that did pollute sacred justice with tyrannous violence, did justly denounce the judgment of GOD, saying, *Percutiet te Dominus*, "*The LORD will strike thee ;*" yet in saying *paries dealbate, thou whited wall*, he thought he had gone too far, and retracted it : whereupon a learned father said, "*ipsum, quamvis inane nomen et umbram sacerdotis, expavit.*" xxvi. 25 ; 1 Thess. v. 22. *Lord Bacon.* (Of Church Controversies.)

Be not ashamed to confess you have been in the wrong. It is but owning, what you need not be ashamed of, that you have now more sense, than you had before, to see your error ; more humility to acknowledge it, and more grace to correct it. We double the greatest part of our faults by the excuses, which we make use of to justify them. . . . It is a sign a man is generally in the right, who has the ingenuity to own himself sometimes in the wrong ; that he is one of those, whose fund of reputation is so great, he is not afraid of impoverishing it by taking or losing a little from it. Gen. iii. 10—13 ; S. Luke xiv. 17—19 ; S. James v. 16. *J. Seed.* (Serm. Prov. xv. 17.)

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both.

6 As nothing is more to be wished than peace in good things, so nothing is more to be wished also than discord in evil things. *Discordia in malis* is as good, as *concordia in bonis*: as S. Paul, seeing one half of the company of the Pharisees' part, and the other of the Sadducees', cried out in the midst among them, that he was *judged for the hope of the Resurrection from the dead*; and so set them together, and by that means escaped himself: and not only S. Paul, but CHRIST, He came to set discord. xix. 29, 40; xxi. 34; Gen. xi. 7; Ps. lv. 9. *Bp. Andrewes.* (On the Moral Law; sixth Commandment.)

S. Paul's equivocation cannot be excused, when he professed himself a Pharisee, which strictly he was not, though in the point of the resurrection he agreed with them, and they with him. The reviling also of Ananias seems, by his own recalling, an oversight: yet, I remember, the Fathers forbid us to judge of the doubtful actions of Saints in Scripture, which is a modest admonition. But it is one thing not to judge, another to defend them. Gen. xx. 2; S. James iii. 2. *G. Herbert.* (Notes to Valdesso's Divine Considerations, 62.)

All the actions of holy men, of Apostles in the New Testament, of Patriarchs in the Old, are not to be drawn into example and consequence for others; no, nor always to be excused and justified in them, that did them. "Be ye followers of me, as I am of CHRIST," is the example, that the Apostle gives you. Good examples are good assistances; but no example of man is sufficient to constitute a certain and constant rule. All the actions of the holiest men are not holy. 1 S. Pet. ii. 21—23; 1 S. John i. 8. *Dr. Donne.* (Serm. on text.)

S. Stephen stands conspicuous, as the champion of God's truth, as opposed to the *Pharisees* (vi. 13, 14): it is S. Peter, who confronts the *Sadducees* (iv. 1; v. 17, 29): S. Paul, like his Blessed Master, enters the *arena* and contends triumphantly against *both* (xxi. 28). Again, the opposition of the Pharisees is chiefly recorded in the Gospels; that of the Sadducees here, in the "Acts:" for this latter and far more dangerous sect was brought upon the stage at a later period, that is, immediately after our LORD's Resurrection, which gave the public and unanswerable denial to their favourite doctrine. *J. F.*

7 In Christian prudence, we are so to look at Everlasting Life hereafter, as not to neglect this here; but may contrive for the conveniences of this life to avoid what may be dangerous, or incommode us, provided we do nothing, that is against the other. So S. Paul was wise, when both the Sadducees and Pharisees conspired against his life, to break their confederacy by throwing in the question of *the Resurrection of the dead*; which was certain to divide them: since the thing he said was true, and, consequently, since the means he used did not at all clash with his higher purposes: the rule this signifying, that wise men, in order to whatever end their wisdom lies, must still be true to their own end; be careful to do nothing, that may take them off from, or oppose, their main aim (for that were to destroy their own design); and must be certain never to avoid whatever tends most to attain their purposes. xviii. 21; xx. 16; Ecclus. vii. 36. *Dr. Allestry.* (Serm. S. Luke xvi. 19.)

8 The *Dogmata* and tenets of the *Sadducees*, opposite to the doctrine of the ancient Church of the Jews, held by the *Pharisees*, are here very briefly, yet fully enough, expressed. The Sadducees believed, that there is a God, though, whether they believed God Himself to be incorporeal is, not without very great reasons, questioned by some. But this is certain, that, besides God, they believed nothing at all to subsist, but what is perceptible to sense. And hence they denied Angels to be permanent substances; believing the Angels, of which they had read in Scripture, to be only certain phantasms, occasionally formed by God, when He would at any time reveal His Will to the sons of men, and afterwards vanishing and disappearing. And, agreeably to the same hypothesis, they denied also any such beings, as the spirits of men, distinct substances from their bodies, and able to subsist without them. And hence, farther, by a necessary chain of consequences, they denied the Resurrection of the bodies of men after death. For to what purpose should the body of man arise, if there were no soul in being, to which it should be re-united, and by which it should be again informed? And how could the same man at the Resurrection receive the reward of his past actions, as the Pharisees rightly

taught, if his soul did not subsist after death? *Bp. Bull.* (Serm. Acts i. 25.)

The Sadducees did not only reject the *resurrection* of the body, but they denied a future state; they did not allow that the soul survived the body; they looked upon the doctrines of a resurrection and future state to be so nearly allied, or so closely connected with each other, that they might reasonably be conceived to stand or fall together: wherefore they denied both, as on the other hand the Pharisees admitted both. For, if the soul survived the body, it was very natural to suppose that some time or other the body would be again raised up and re-united, to make a whole man; but, if the soul died with the body, it was obvious to infer there would be no resurrection; since that would amount, in such a case, to a new creation, rather than a resurrection, properly so called; and the parties, so raised, would not be the same persons, as before. This observable connection of the two several doctrines seems to have made the Sadducees deny both. *Dr. Waterland.* (Serm. S. Luke xx. 37, 38.)

Nor Spirit.—The devil hath not a more poisonous temptation, than that, which pours into our hearts a persuasion, that there is no devil at all . . . that our own lusts and concupiscence, which by a wonderful kind of *prosopopæia*, or feigning of the person, is called (by the false teachers) the devil . . . that sin alone is the serpent, that deceives us, the lion, that roars against us, and the dragon, which devours us; that only sin is an accuser. And this S. Bernard seems to lay to the charge of Petrus Adailardus (Ep. 190,) where he calls him *quintum Evangelistam*, the fifth Evangelist, that saw more than any of the four. But by the same art and skill men may, if they please, make the whole Scripture an allegory: since we find nothing, more plainly, nor historically delivered than this, that there is a devil. 1 S. John iv. 3. *Farindon.* (Serm. S. Matt. iv. 1. p. 4.) Hell-fire is no fable; devils are not nominals only, but reals; not qualities, but spiritual substances; here tempters, hereafter tormentors. *Dean Boys.*

When the Sadducees did so much dishonour them, that they said there were no Angels at all, yet we do not read, in all the

Scripture, that these Angels did avenge themselves of the Sadducees in their own behalf; but, in another quarrel in God's cause, they are as quick and hot, as a flaming fire. Nay, for fear, lest some one should step in before them to do the deed, as soon as ever the word was out of Herod's mouth, that he was magnified, as a God, "immediately" he is apprehended. xii. 22, 23; S. John xii. 29; 2 S. Pet. ii. 11. *Bp. Hacket.* (Serm. Acts xii. 23.)

Sadducæi.

Sadducæa cohors furiis processit iniquis,
 Crudelis nimium; casu sine Numine volvi
 Res hominum, extingueque animas cum corpore censet;
 Esse negat divum quenquam, nec sontibus ulla
 Post obitum pœnas, meritis nec præmia linquit.

Pharisæi.

Multa regi partim fatis, partimque fatentur
 Multa Dei arbitrio; et Divos consistere cœlo
 Queis nostrum curæ genus est: non præmia tollunt
 Non scelorum pœnas; rursumque in luce supremi
 Judici expectant redituram in corpora vitam.

L. Selneccerus. (Annot. ap. Acta. xxiii.)

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.

9 This *great cry* (such as was observed in the story of S. Stephen vii. 57) was the beginning of the flaming of zeal; and, verse 16, it follows that the chief Captain, or Tribune, sent soldiers to rescue and defend S. Paul, that he might not be taken by that party of Zealots, verse 12; who could not have taken that oath so *impunè*, had it not thus been indulged to them, as Zealots. (See Note, verse 15.) *Dr. Hammond.* (Of resisting the Lawful Magistrate, &c.)

Why did they not plead for him before this? Do you observe, how, when the passions give way, the Truth is discovered? *S. Chrysostom.*

Violent passions, intensive desires, or strong affections, either strain out, or suck in, only so much of the sense of Scripture, as symboliseth with themselves. Such circumstances, as in sober examination would make most against us, leave no impression in our minds, much bent upon any private purpose. What could have been more offensive to the Pharisees (not moved with bitter opposition to the Sadducees) than S. Paul's doctrine of CHRIST's appearance to him after His Resurrection? . . . But unto their passionate and vehement distaste of the Sadducees' doctrine, S. Paul's conformity with the Pharisees in birth, education, and generality of belief, doth relish so well, that his particular differences, or dissensions from them, no way disaffect them. He avouched expressly, that CHRIST, whom they had crucified, did appear unto him; but they apprehended it to be after such a manner, as GOD's Angels did, in times past, to their fathers. Now this kind of appearance witnessed the truth of the Pharisees' opinions, that there be Spirits, or Angels: and S. Paul's seasonable proffering of this testimony doth so please their humour, that the Scribes, which were on the Pharisees' part, acquitted him by proclamation. That thus far they favoured him, was not out of true love, either to his person, or any part of the truth, he taught; but from love of themselves and their opinions, from jealous impatency of contradiction in public place by an inferior sect. So likewise we read in the Gospel, when our SAVIOUR, from GOD's word to Moses, had most Divinely proved the Resurrection, and fully satisfied a curious question, so captiously pro-

posed by the Sadducees, as would have puzzled the greatest Rabbi amongst the Pharisees, certain of them answered, "Master, Thou hast well said," S. Luke xx. 39. They like well, he should be a witness of the Resurrection, *that* being one special point, which their credit lay upon to make good unto the multitude against the Sadducees; but as ready they are to adjudge Him to death, for avouching Himself to be the great Judge of such, as were raised from the dead. xix. 23—25; Phil. ii. 21.

Dr. Jackson. (B. v. c. 42.)

10 False religions brook no contradiction; and what is wanting in argument is made up by force. xix. 29—34; xx. 27, &c.

Manton.

Nec mora; discedunt propere in diversa frementes:

Sed Deus, ut Scriptura canit, vesana minantes

Iridebat eos cœlesti Christus ab arce;

Felicemque Suum sacris velaverat alis:

Qui Domini tutus gremio, candentia tela

Discutiebat ovans galeâ scutoque fidei;

Et gladium Verbi Confessor in ore gerebat.

Armatus pietate manus et pectora plenus

Casta Deo, insignis meriti thorace tegebat.

O multis Divina modis Sapientia dives,

Semper ab infirmis confundens fortia mundi!

Paulinus. (Poem xvi. in Nat. S. Felicis.)

11 He is no good Christian, who thinks he can be safe without God, or not safe with Him. xviii. 9, 10; Heb. xiii. 5, 6. *Bp. Henshawe.*

A wise man is out of the reach of fortune; and all attempts upon him are no more than Xerxes' arrows: they may darken the day, but they cannot obscure the Sun. 2 Cor. iv. 7—10; Rom. viii. 35—39. *Anonymous.*

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went, and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me ?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will

neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

12 *Quanta confusio!* what a shame upon us ! The wicked are more earnest in their desires of what is evil, than we are of what is good. *Citius illi ad mortem properant, quàm nos ad vitam.* They make more speed in the way of death, than we do in the way of Life. S. Luke xvi. 3. S. Bernard. (Serm. i. De altit. cordis.)

Truth and righteousness may be found and practised with half the pains, that are often employed to “search out iniquity” and establish error. Bp. Horne. (Comment. Ps. lxiv. 6.)

Other sinners serve the devil for pay ; but *curser*s and swearers are volunteers, who get nothing for their pains. Rom. vi. 21. Boston. (Four-fold State.)

GOD is heaping up so many gains for you in heaven, as your enemy is curses on earth. v. 33 ; S. Matt. v. 10—12. S. Augustine.

14 1. If that, we have sworn to, be simply evil, the rule is ; *Ne sit Sacramentum pietatis vinculum iniquitatis.* 2. If it hinder a greater or higher good, the rule is ; *Ne sit Sacramentum pietatis impedimentum pietatis.* 3. If it be in things indifferent, as we term them, *absque grano salis*, it is a rash oath ; to be repented, not to be executed. 4. If the oath be simply made, yet (as we say) it doth *subjacere civili intellectui*, so as God’s oath doth, (Jer. xviii. 8) and therefore those conditions may exclude the event, and the oath remain good. 5. If in regard of the manner, it be extorted from us, the rule is, *Injusta vincula rumpit justitia.* 6. If rashly, *Pœnitenda promissio, non perficienda præsumptio.* 7. If to any man, for his benefit or for favour to him, if that party release it, it bindeth not. Judg. xi. 31 ; 1 Sam. xiv. 24 ; S. Mark vi. 23. Bp. Andrewes. (Serm. Jer. iv. 2.)

Eat nothing.—Behold, fasting the mother of murder ! Just as Herod imposed on himself that necessity by an oath, so also do these ; for such are the devil’s ways : under the pretext of piety he sets his traps. xxi. 28 ; S. Matt. xiv. 7. S. Chrysostom.

- 15 *Are ready to kill him.*—There was among the Jews, either truly or pretendedly, a *judicium Zelotarum*, a peculiar liberty or power of *Zealots* (i.e. of private men, led by zeal), to punish or execute malefactors, whether with death or any lower punishment. These they style pious men, inflamed with the zeal of God; and these were wont, when they found any men in the fact, guilty of sedition, blasphemy, or any other crime of the greater size, openly and publicly committed, presently to set upon him, to smite, and, if need were, to kill him, without any process of law against him. . . These Zealots were a fourth sect of the Jews (added to Sadducees, Pharisees, Essenes); “a sect,” as Cornelius Bertramus affirms, “most sadly pernicious to the Jews themselves; the destruction of all whom, and the prostration of their commonwealth it did not only hasten and precipitate, but made it so miserable and calamitous, when it came.” Verse 2; i. 13; vii. 57; xvii. 5; xxi. 20; xxii. 3; Numb. xxv. 7, 8; S. Matt. xxvi. 51; S. Luke ix. 54; S. John x. 31; xviii. 22. *Dr. Hammond.* (Tract on resisting the Lawful Magistrate under colour of religion.)
- 16 Every creature is that to us, which God makes it, and no more. 2 Kings v. 3; S. John vi. 9. *P. Henry.*
- 17 We may learn, not only from S. Paul’s precepts, relative to Christian trust and “joy in the HOLY GHOST,” but also from his example, as recorded in the Acts of the Apostles, in concerns of a different nature, that he at least did not consider the active and circumspect employment of means, inconsistent with the most undoubting certainty, as to the event; even a certainty, founded on immediate precise Revelation from heaven. Let any one read the account of what befel him, while imprisoned at Jerusalem; and he will find him assured by a supernatural vision of his deliverance from the then present danger. “Be of good cheer, Paul, for thou must bear witness of Me also at Rome.” Yet, when the designs of the conspirators to murder him came to his knowledge, he took every precaution (by sending to warn the chief captain) that prudent apprehension could suggest. . . . Was it then, that he doubted the supernatural assurance he had received? Surely not; but he regarded that very assurance, as grounded on the supposi-

tion, that he himself should employ all those regular means, which he, on his part, was ready and fully resolved to employ. xxvii. 24, 31; 2 Tim. ii. 10. *Abp. Whately*. (Essays on the writings of S. Paul, 4.)

(Conf. verse 11.) The moral certainty, however great, of an end, which rests in other hands, does not dispense with the diligent employment of such righteous means, conducive to it, as are entrusted to our own. S. John xi. 39. *J. Miller*. (Bampt. Lecture iii.)

21 If you have promised what is wrong, be unfaithful to your promise; if your vow be evil, abandon your determination: for that promise must needs be impious, which can only be performed by your acting wickedly. . . Unlawful oaths are laudably broken, and damnably kept. 2 Sam. xv. 1—10; Jer. xlv. 25—28. *Isidore* (Of Seville.)

Per quot pericula pervenimus ad grandius periculum.—Through how many dangers do we attain to the greatest danger of all. i. 18. *S. Augustine*.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen three score and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle :

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

22 It is rarely seen, in the events of life, that the designs of man accord with those of God. That of Lysias here was to place the person of S. Paul out of the reach of danger : that of God to preserve S. Paul, and to send him afterwards to Rome. xxv. 12 ; Gen. i. 20 ; 2 Sam. xvi. 11, 12 ; S. Luke ii. 1, 4, 5. *Quesnel*.
 23 S. Paul, the Apostle, having understood the Jews' plot against him, willed it to be revealed to the chief captain ; and when the chief captain gave him *a guard of soldiers* to secure his journey, he accepted it, making never a word to the captain or the soldiers, that God was not pleased with resisting of force by

force: and yet S. Paul was a man, who would himself omit, nor suffer others to omit, no occasion of teaching men their duty. This is another proof that the right of war is not wholly taken away by the Law of CHRIST. x. 1; xix. 19; S. Luke iii. 14. *Grotius*. (Of the Law of peace and war. S. 19.)

Scio Belli nomen splendidum esse et gloriosum. Dum animus grandis suique impos triumphos et victorias, quasi "fræna ferox spumantia mandit:" juvat micare gladio, et mucronem intueri.

Jam nunc minaci murmure cornuum

Stringuntur aures; jam litui strepunt;

Jam fulgor armorum fugaces

Terret equos, equitumque vultus.

Cum tamen splendida plerumque vitrea sint, claritatem fragilitate corrumpentia, neque de privato agamus bono, sed publico, certe fatendum est anteferendam bello Pacem, sine quâ omnis vita procella, et mundus solitudo. Pace, filii sepeliunt patres; bello, patres filios; Pace, sanantur ægri; bello, etiam sani intereunt; Pace, securitas in agris est; bello, neque intra muros; Pace, avium cantus expergeficit; bello, tubæ ac tympana: Pax novum orbem aperuit; bellum destruit veterem. *G. Herbert*. (Academiæ Cantab. Orator. 1623. See Appendix No. 1 to Dr. Zouch's edition of Walton's Life of G. Herbert.)

- 31 *Took Paul and brought him by night unto Antipatris*.—Those things, which be most free and absolute, the hearts and wills of men, follow the influence of Divine Providence. They do whatsoever liketh them; but yet they do no more, and in no other manner, than God hath decreed: He guideth them to His own ends; yet He guideth them, according to that nature, which He hath put into them: they voluntarily perform what certainly shall come to pass. He causeth good actions; He permitteth bad actions; He rules and orders all. . . . Posidonius, in his Life of S. Augustine (ch. x., xv.), gives us two memorable examples to this purpose. The good Father, having to visit and instruct the people of a certain place, and having a guide to direct the way and conduct him thither, did, notwithstanding, mistake the common and usual road, and ignorantly fell into a by-path, and so escaped the bloody hand of some Donatists, who, knowing of his journey, lay in ambush to take away his

life. At another time, this holy Bishop, preaching to the congregation, and forgetting the argument, which first he proposed, fell upon the errors of the Manichees, which he never intended; (Conf. verse 6—9?) and by that means he converted one Firmus, his auditor, who afterwards fell down at S. Augustine's feet, weeping, and confessing that he had lived a Manichee many years, and now, by God's mercy and his last sermon, was reduced to the Catholic belief. ii. 23; Prov. ii. 1; xix. 12; 1 Sam. ii. 25; 2 Sam. xvii. 23. *Ed. Corbett.* (Serm. 1 Cor. i. 27. Before Parl. 1642.)

Dum struit occultas justo gens impia technas*

Infremit, et dentem perfida dente terit.

Ridet ab æthereâ recti Deus arbiter aulâ,†

Exitii cernens non procul esse diem.

Impius eduxit gladium, lunavit et arcum,

Quo pius occumbat, quo juguletur inops.

Sed Deus hôc illi transfiget viscera ferro,

Franget et ultrici cornua tensa manu. . .

Vidi ego, nam memini, scelerum florere ministros,

Ut viret in pingui laurus amæna solo.

In fumos abiere tamen : vestigia nulla,

Umbræ quærenti nulla reperta mihi est.

A. Jonston. (Psalmi Davidici. Ps. xxxvii.)

CHAPTER XXIV.

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great

* *Technas*, verbum inusitatum; melius forsan, *fraudes*.

† In original—*Ridet at æthereâ recti Deus Autor ab aulâ.*

quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6 Who also hath gone about to profane the temple : whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee : by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

2 *Very worthy deeds, &c.*—In this world men thrive by villany ; and lying and deceiving is accounted just ; and to be rich is to be wise, and tyranny is honourable. And, though little thefts and petty mischiefs are interrupted by the Laws, yet, if a mischief become public and great, acted by Princes and effected by armies, and robberies be done by whole fleets, it is virtue, and it is glory. Isa. v. 20 ; xxxii. 5 ; S. Luke vi. 26. *Bp. Taylor.*

Flatterers are as inseparable from prosperous princes, as flies are from fruit in summer ; whom adversity, like cold weather, drives away. xii. 21, 22. *Eikon Bas.*

Flattery bribes an evil nature, and corrupts a good one. Prov. ii. 15, 16. *Bp. J. Taylor.*

3 *Most noble*.—With GOD eminence in virtue is the highest nobility. Religion is no respecter of persons, nor of men's conditions in life; it looks to their minds and principles. *S. Jerome*. (Ep. ad Calantium.)

5 *A mover of sedition, &c.*—Had S. Paul been this indeed, they would have proclaimed him to be the benefactor and Saviour of the nation! . . . *Found* him, as if he had always been trying to evade them. xxi. 28. *S. Chrysostom*.

A pestilent fellow.—Foolish *Tertullus*! that mistook the antidote for the poison, the remedy for the disease! But, had S. Paul been such, as thy misprision supposed him, he had been such, as thy unjust crimination now makes thyself; λοιμὸς, *the plague* of thy people. Amos v. 7; vi. 12. *Bp. Hall*. (Serm. Acts ii. 37, 38.)

If the Pharisees were to be believed, it was not they, but CHRIST, that was the hypocrite. Nor was it "the SON of GOD," but an enemy to Cæsar and a blasphemer, that they put to death. But will not CHRIST "know His sheep," though He find them torn in a wolf's skin? You say, it is turbulent Precisians,* that you strike; but what, if CHRIST find but one of "the least of His brethren" bleeding by it? It is but hypocrites and schismatics that you reproach; but, if CHRIST find an humble serious Christian, suffering by your abuse, and you to answer it, I would not be in your coats for all the greatness and honour, that you shall have, before your everlasting shame. If *Tertullus* accuse *a pestilent fellow and a mover of sedition*, and CHRIST find an holy laborious Apostle in bonds and suffering by it, it is not his names that will excuse him, and make an Apostle, or persecution, to be another thing. xxii. 8; Wisd. v. 1—5; Deut. xxxii. 43; 1 Cor. iv. 3. *R. Baxter*. (Discourse on Eccl. ix. 10.)

Man is, by nature, rather a vituperative, than a complimentary animal. The language of satire and censure has a far greater *copia verborum*, than that of praise. xiii. 45; xviii. 6; Ps. lviii. 3; Rom. i. 29, 30. *Bp. Heber*. (Life. Vol. ii. p. 5, Edit. 1830.)

A ringleader of the sect, &c.—It is evident that all the designs, which have been formed against Christianity since its first institution, have endeavoured its subversion, as a Visible society. And that the present enemies of the Gospel among us pursue

* A title, corresponding with that of Methodists.

the same maxims appears from the applause and triumph, with which they receive all notions, which tend to dissolve the external Polity of the Church, and withdraw men's respect from those offices and administrations, without which it cannot subsist. They are contented that the duties, which flow from our external relation to CHRIST, and belong to us, as members of His Invisible Church, should be pressed and recommended, provided the submission we owe to those, whom He has appointed to rule over us, be left out of the catalogue; and all those laws, duties, and offices, which incorporate and unite us, as a Visible society, be exposed, as priestcraft and imposture: because they see plainly, that these principles will so effectually assist them in subverting the Church, as a Visible society, that not even a single congregation can be formed upon them: and they are very well satisfied that, if they can once dissolve those ties, which unite us together, as a Visible Church, our Invisible Church will give them no trouble, but expire of itself. xxviii. 22; 2 S. Pet. ii. 10; S. Jude 8. *J. Rogers.* (A Discourse of the Visible and Invisible Church of CHRIST. P. iv. c. 2.)

6 A slander, or other wrong or contempt, done to a Minister, *quâd talis*, is a sin of a higher strain, than the same, done to a common Christian. Not at all for his *person's* sake: for, so, he is no more God's good creature, than the other; no more free from sins, and infirmities, and passions, than the other, xiv. 15. But for his *calling's* sake; for, so, he is God's Ambassador, which the other is not; and for his *work's* sake; for that is God's message, which the other is not. Personal slanders and contempts are to a Minister, but as to another man, because his person is but, as another man's person: but slanders and contempts, done to him, as a Minister, that is, with reference either to his calling or doctrine, are much greater, than to another man, as reaching unto God Himself, whose person the Minister represents in his calling, and whose errand the Minister delivereth in his doctrine. vi. 11; S. James v. 17; 2 Cor. v. 20; 1 Thess. ii. 13; iv. 8. *Bp. Sanderson.* (Serm. Rom. iii. 8.)

7 *Came upon us, and with great violence, &c.*—He, that goeth about to persuade a multitude, that they are not so well governed, as they ought to be, shall never want attentive and

favourable hearers. 2 Sam. xv. 1—6. *Hooker.* (Eccl. Pol. B. i. 1.)

9 *Saying that these things were so.*—If thou comest hither, as to thine harvest, to reap some fruit of thy long and expensive study in the Laws, and to assist thy client and his cause with thy counsel, learning, and eloquence, think not, because thou speakest for thy fee, that therefore thy tongue is not thine own, but thou must speak, what thy client will have thee speak, be it true or false; neither think, because thou hast the liberty of the Court, and perhaps the favour of the Judge, that therefore thy tongue is thine own, and thou mayest speak thy pleasure to the prejudice of the adversary's person, or cause: seek not preposterously to win the name of a good Lawyer by wresting and perverting good laws, or the opinion of the best Counsellor by giving the worst and the shrewdest counsel. Count it not, as Protagoras did, the glory of thy profession by subtilty of wit and volubility of tongue to "make the worse cause the better;" but, like a good man, as well as a good orator, use the power of thy tongue and wit to shame impudence, and protect innocency, to crush oppressors, and succour the afflicted, to advance justice and equity, and to "help them to right, that suffer wrong." Let it be, as a Ruled case, to thee in all thy pleadings, "not to speak in any cause to wrest judgment." vi. 11—14; xxiii. 3; Deut. xvi. 19. *Bp. Sanderson.* (Serm. Ps. cvi. 30.)

What smack or relish, think you, hath Dives now left him of all his delicacies, or Esau of his pottage? What pleasure hath the rich fool of his full barns, or the young man of his great possessions? What delight hath Jezebel in her paint, or Ahab in the vineyard, purchased with the innocent blood of him, that owned it? How much policy hath Ahithophel, or how much pomp hath Herod, or how much Rhetoric hath *Tertullus* left, to escape, or to bribe the torments, which, out of CHRIST, they must ever suffer? Isa. xlv. 9; Jer. v. 31; 1 S. John ii. 15—17. *Bp. Reynolds.*

I have read of one Sylvanus, that he always began his work in the morning with these holy purposes, "To censure nobody that day, but reflect always on his own sin, whenever he met with a temptation to judge his brother; not to hate any person for his sin, but to pity him and to pray for him; to think of the day of

his death, and not to rejoice at any thing, that was evil :” whence it came to pass that he arrived to that perfection of Grace, that, like another Abraham, he became “a father of the faithful,” and able “to comfort them, which were in any trouble, by the comfort, wherein himself was comforted of God,” to use S. Paul’s expression, 2 Cor. i. 4. xxviii. 19. *Dr. Horneck.* (The Happy Ascetic. Exercise 2.)

10 Then Paul, after that the governor had beckoned him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself :

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets :

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

10 Wise and godly silence is as excellent a virtue, as holy speech : for he knoweth not how to speak, which knoweth not how to hold his tongue. The rule of our silence must be the Law of

GOD. . . Here must be considered the things, of which silence must be used ; and the persons, before whom. . . . The persons are these : 1. Malicious enemies of religion (Ps. xxxix. 1—3 ; S. Matt. vii. 6 ; xxvii. 14) ; 2. Before Magistrates in their open Courts, where such, as come before them, are not to speak, till they be bidden ; 3. In the presence of our Elders and betters, who must have leave and liberty to speak first, and must of others be heard in silence (Job xxxii. 6 ; Eccl. vii. 5, 11 ; Eccles. xxxii. 7—9.) and here all servants and children must remember, when they are justly reprov'd, to be silent, and not to answer anything again (Titus ii. 9.) 4. Fools and prattlers are not to be answered, unless it be to let them see their folly, (Prov. xxvi. 4, 5.) xxi. 40. *W. Perkins.* (Of the government of the tongue, ch. xi.)

- 12 Then Faithful began to answer, that he had only “set himself against that, which had set itself against Him, that is higher, than the highest.” And said he, “As for disturbance, I make none, being myself a man of peace. The parties, that were won to us, were won by beholding our truth and innocence ; and they are only turned from the worse unto the better.” xvii. 6 ; Ps. cxx. 6. *Bunyan.* (Pilgrim’s Progress, p. 1.)

The interference of spiritual religion with men’s covetous, ambitious, and sensual pursuits, and the interruption it gives to their false peace, and unanimity in ungodliness, or hypocrisy, which it tends to expose and undermine, form the grounds of the indictment ; that is, when the persecuted can truly answer that they only “set themselves against that, which sets itself against Him, that is higher than the highest,” and when they do not “suffer, as evil doers, busy bodies in other men’s matters,” ambitious competitors for secular advantages, or contentious disputants about political questions. xix. 23, 24 ; 1 Kings xviii. 7 ; Gal. iv. 16 ; 1 S. Pet. iv. 15. *T. Scott.* (Note to the above extract from Bunyan.)

- 13 Like his Divine Master, he leaves unnoticed the personal invectives and terms of reproach, levelled against himself, and applies himself to answer the charges, alleged on fact, and such, as related to the Glory of God and the honour and defence of the Gospel. xxvi. 25. (Illustr. S. John viii. 49. *Dean Boys.*) *J.F.*

In all accusations, whether public or private, when thou hast made a sufficient defence, enter not into needless matters of ostentation, or such further vindication, as is not necessary. xi. 4—17. *Corbet*. (Notes for himself.)

A defence, which is over anxious, makes a good cause suspicious. Ps. xxxvii. 4, 5; S. Matt. xxvii. 12. *Bp. Hacket*. (Serm. Acts ii. 12, 13.)

It is the glory of a man to pass by an offence. Injuries, if by regarding them a man lay himself open to them, wound and hurt us: if they be contemned, or borne off with the shield of meekness, they glance off, or rebound unto the party, that offereth them. Prov. xix. 11; 1 S. Pet. ii. 21—23. *Bp. Bedell*. (Serm. on S. Matt. xi. 29. See *Bp. Burnet's Life of him*, p. 155. Edit. 1692.)

14 CHRIST our SAVIOUR, when He was thus charged (with *heresy*) made answer, "If I through Beelzebub cast out devils, by whom do your children cast them out?" So may we say to such, as this day be adversaries to this cause and speak against us. If we be *heretics*, that teach this doctrine, what are the ancient Fathers, the Doctors, and the Apostles, that have taught the same? If they were Catholics, and have evermore been so taken, writing, as they did, how is it, that only we are not Catholics, writing and saying, as they did? They shall judge on our side against you. And would GOD, in the greatest and specialest points of our controversies, all parts would be contented to stand to their judgment: so should all contention be soon at an end. For "I call heaven and earth to witness," and speak it before GOD, and His Holy Angels, and before the consciences of all them, that speak against us, that, touching the very substance of religion, we teach nothing this day, but that hath been taught before by CHRIST Himself, set abroad by His Apostles, continued in the primitive Church, and maintained by the old and ancient Doctors. xxviii. 17; 1 Cor. xv. 1—3. *Bp. Jewel*. (Serm. S. Luke xi. 15.)

These men account us innovators, because we recommend that all persons should study with diligence and receive with veneration the writings of ancient Doctors, approved by the Catholic Church; especially, of those Doctors, who bordered on the

Apostolic age. These men account us innovators, because, next to the Sacred Scriptures, we simply regard and revere the most pure and primitive antiquity; and because we advise others religiously to follow the consenting judgment of that Antiquity, wherever discoverable, as it certainly is discoverable in all matters of greater moment: whilst, in other matters, we leave each individual to the dictates of his own free judgment; saving Ecclesiastical and Christian peace. And this, we are persuaded, is the best and only method of terminating those unhappy controversies, which, at the present day, have rent the Church of CHRIST into so many parties. Job. xxiv. 2; Prov. xxii. 28. *Bp. Bull.* (Apolog. pro Harm. Apostolicâ.)

The Scripture doth not consist in mere letters, whether written or printed; but in the true sense of it; which no man can interpret better than the true Church, to which CHRIST hath committed that sacred pledge. *Walton.* (Prolog. to Polyglot.)

I said I would be judged by the Old Church; and that Doctrine which could be proved the elder, *that* I would stand unto. S. Jude 3; Ps. lxxviii. 1—4. *Abp. Cranmer.*

To believe and confess, as GOD's word teacheth, the primitive Church believed, and all the Catholic and good holy Fathers taught for five hundred years at least, after CHRIST, will not serve: and therefore I am condemned, and shall be burnt, out of hand, as an heretic. S. Matt. v. 17; 2 Cor. i. 13. *J. Bradford.* (Letters in prison.)

15 It hath been truly said, and agreeably with all men's experience, that, if the virtuous did excel in no other privilege, yet far happier are they than the contrary set of men, for that their *hopes* be always better. 1 S. Pet. i. 13; Rom. xv. 13. *Hooker.*

There shall be, &c.—Since therefore we thus demonstrably prove, that the things, now come to pass, were proclaimed by the prophets long before the events, how can we withhold from believing, that the prophecies, as yet unfulfilled, will as verily be accomplished in their season, as those we now see verified with our own eyes? For, as these were once foretold and disbelieved, and yet came to pass, so the remainder will be brought to as certain an issue, in spite of ignorance and infidelity: for the very same prophets have foretold a two-fold Advent of CHRIST;

one, wherein He was to come in the guise of an inglorious suffering mortal, and this is over; the other, wherein He shall come in His own form, encircled with Celestial Glory, and His Host of Angels; when He shall raise from the dead all the men, that ever had a being; and shall invest the righteous with bodies incorruptible, and make the ungodly, together with these wicked spirits, feel His vengeance in fire everlasting. i. 11; S. Matt. xxvi. 64; Hab. ii. 1—4. *Justin Martyr*. (Apology, ch. 66.)

Wonderful is the Resurrection; but more wonderful is that, which CHRIST hath done. For which is the more incredible, that man should live for ever? or, that GOD should ever die? That man should receive life from GOD is the more credible; that GOD should receive death from man is, I suppose, the more incredible: yet this hath been brought to pass already; let us then believe that, which *is to be*. *S. Augustine*. (Serm. S. John vi. 11.)

Both of the just and the unjust.—An apt distinction, as he was speaking in a Court of Justice. *Bengel*.

16 Why should I call it his “exercise,” when it is his enjoyment?

It is his antepast of heaven itself. 2 Cor. i. 12. *Dr. Allestry*.

Always.—It has been well said, that it is always Term-time in the Court of Conscience. Eph. vi. 18. *J. F.*

A conscience void of offence.—The meaning is, a confidence and assurance that he hath done nothing, subject so much as to the censure of having scandalized others: for S. Paul, being there accused by the Jews (verses 5, 6,) for three crimes, sedition, heresy, and profaning of the Temple, he answers to the first, verse 12; to the second, verse 14; to the third, verses 16, 18: and his being “purified in the Temple,” after the Jewish manner, he makes an evidence of his innocence in that particular; a proof of his not having scandalized any Jew; which to have done would have been a fault in him, whose office it was to “become all things to all men, that he might gain or save all,” and not to discourage or deter any, who might be gained by compliance: and the doing so is it, which is called being ἀπρόσκοπος Ἰουδαίοις 1 Cor. x. 32, “giving none offence to the Jews,”—the very word, used in this place of the Acts.

xxiii. 1; 1 Cor. ix. 12; 1 Tim. i. 5, 19; iii. 9; 2 Tim. i. 3; Heb. xiii. 8; 1 S. Pet. iii. 16. *Dr. Hammond.* (Several Tracts. Of conscience, s. 13.)

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in CHRIST.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been

given him of Paul, that he might loose him : wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room : and Felix, willing to show the Jews a pleasure, left Paul bound.

17 The occasional references, made in the Acts and Epistles to S. Paul's two journeys to Jerusalem on a message of love and mercy to his suffering brethren, are like a beautiful tissue of gold, interwoven in the account of his Missionary life ; or, like a graceful underplot, they fall in with the general design of his preaching, and practically illustrate the leading grace of Christianity, which is Love. Rom. xv. 25 ; Gal. ii. 10. Nor, looking further, can we fail to trace the Apostle's reward. In his own sufferings, he found in his brethren the best of human comforters and helpers. Thus the Colossians sent their *Epaphras*, and the Philippians their *Epaphroditus* to his relief ; while *Onesimus* of his own good will "sought him out diligently" and found him, when he was "the prisoner of the LORD" at Rome, "was not ashamed of his chain," and "oft refreshed him." How sure is the promise, how great the support of that promise ; "Blessed is he, that considereth the poor and needy : the LORD shall deliver him in the time of trouble." xi. 29, 30 ; Ps. xli. 1 ; Col. i. 7, 8 ; Phil. iv. 18 ; 2 Tim. i. 16, 17. *J. F.*

18, 20 Here is the blackest calumny ; to accuse S. Paul of violating the Law and profaning the Temple at the very time, when he is engaged in doing honour to them both. It is a proof of the excess of blindness on one side, and of credulity on the other : of which we have among us too frequent examples. But S. Paul (verse 20) does not fail to make use of the advantage of his own position. For Grace *ouvre l'esprit*, sharpens the wits on such occasions, and suggests the means of self-defence to those, who suffer in the cause of GOD. *Quesnel.*

21 Tertullus by a diabolical rhetoric begins with flatteries and ends with lies : but S. Paul, relying on a Divinely inspired elo-

quence, having made a simple introduction, repels the charge of sedition by a true denial. *Beza.* (In loco.)

- 24 Ἡ εἰς Χριστὸν πίστις, “The faith *on* CHRIST;” the phrase, that some nice observers have laid such weight on, to denote the special act of Justifying, as it is an affiance on CHRIST, of a far higher pitch, than either the believing CHRIST, or believing *in* CHRIST:* and yet it seems those so despicable moral virtues are here brought in by S. Paul (I hope not impertinently) under this head *justice, and continence, and judgment* to come, parts of a sermon on the *faith on* CHRIST. Conf. 1 Cor. ii. 2, with iii. 3; v. 1. *Dr. Hammond.* (Serm. Acts xxiv. 25.)

Quid est fides nisi præceptis Christi obedire?—What is faith, but obedience to the commands of CHRIST? 1 S. John iii. 23. *Salvianus.*

- 25 Although GOD’s word in general be powerful, and the conscience of itself be of a stirring nature, yet then ordinarily doth the word of GOD work most powerfully upon the consciences of obstinate sinners, when it is thoroughly and closely applied to some special corruption, whereunto the party cannot plead not guilty; when the sin and the judgment are both so driven home, that the guilty offender can neither avoid the evidence of the one, nor the fear of the other. . . S. Paul’s discourse fell upon those special vices, wherein Felix was notably faulty, and then clapped in close with Judgment upon them: for he was noted of much cruelty and injustice in the administration of the affairs of Jewry . . . also of incontinency, both otherwise, and especially in marrying Drusilla, who was another man’s wife. Tacitus speaking of him, in the fifth of his history, painteth him out thus, *Per omnem sævitiam et libidinem jux Regium servili ingenio exercuit.* And for such a man, as governed with cruelty and rapine, and lived in unchaste wedlock, to hear one reason powerfully of *justice* and of *chastity* (for so much the word, ἐγκράτεια, there used, properly importeth) and of *judgment*, it is no wonder, if it made him *tremble*. S. John iv. 16—19. *Bp. Sanderson.* (Serm. 1 Chron. xxi. 29.)
- How artfully does S. Paul here insinuate himself into the soul

* S. Augustine was the author of | of the unsoundness of them see Dr.
these distinctions. For an exposure | Barrow on the Creed. Art. i.

of this great sinner, and shake his conscience at the remembrance of his vices; not by denouncing vengeance against him for his lust and injustice; but by placing in the strongest point of light the opposite virtues; showing their reasonableness in themselves and their rewards at the day of Judgment. For *he reasoned*, not of unrighteousness, not of incontinence, but of *righteousness* and *chastity*; and, by holding forth a beautiful picture of these necessary virtues, he left it to Felix to form the contrast and to infer the blackness of his own vices. A masterly stroke! and it effectually succeeded: for, as the prisoner spoke, the Judge *trembled*. Dan. vi. 9; Heb. xii. 4. *T. H. Horne*. (Intro. to the critical study and knowledge of the Holy Scriptures, p. ii. c. 3, s. 1.)

S. Paul was not in the number of those complaisant preachers, who take a text, in which their hearers have no concern. He had to do with persons, who bade defiance to religion in all its forms; and his subject was well suited to the occasion. They expected an amusing tale of JESUS CHRIST; but the Apostle, who knew how unworthy they were of being instructed in the Truth, as not yet possessing the first principles of morals, took up the matter a great deal higher; and discoursing to them on the natural duties of *justice* and *temperance*, which they had grossly violated, and on the natural doctrine of a *judgment to come*, which they had never believed, or respected, gave them to understand, that they had much to learn, or practise at least, before they were fit hearers of what he had further to say concerning the Christian Revelation. xvii. 19, 31; S. Matt. iii. 7—12; Heb. vi. 1, 2. *Bp. Hurd*. (Serm. on text.)

A convenient season.—S. Austin in his Confessions describes the strife between conviction and corruption in his soul. He tells us, in the conflict between reason and lust, that he had recourse to GOD; and his prayer was, "*Da mihi continentiam; sed noli modò;*" he desired chastity, but not too soon: he was afraid that GOD should hear his petition; it being more bitter, than death, to change his custom. This is the general sense, though not the general discourse, of men. As the sick person, that desired his physician to remove his fever, but not his thirst, which made his drink very pleasing to him, so man, in his

sensual state, would fain be freed from the æstuations of conscience ; but he cherishes those carnal desires, which give a high taste to objects, suitable to them. Ezek. xiv. 1—5 ; Gal. vi. 7.

Dr. Bates. (Harm. of the Divine Attributes, ch. 4.)

These notices of things terrible and true pass through the understanding, as an eagle through the air ; as long as her flight lasted, the air was shaken ; but there remains no path behind her. xvii. 31, 32. *Bp. J. Taylor.*

Our Pride inclines us to think repentance easy ; and our self-love tempts us to defer it. *A contrite heart.*

The devil cozens us of *all* our time by cozening us out of the *present* time. *P. Henry.*

26 Felix *trembled* before S. Paul ; for all that, he could not leave his covetousness, but even then he sought for a bribe. Gen. xxvii. 38, 41 ; xxviii. 9 ; Exod. viii. 8. S. James ii. 19, 20. *W. Perkins.* (Certain propositions, &c. 13.)

27 Wisdom ruleth in counsel : so do riches . . . Manhood ruleth in the war ; so do riches. . . Divinity ruleth in the Church and pulpit ; so do riches. . . Law governeth in the seat of justice ; so do riches. . . Eloquence ruleth in persuasion : so do riches. When Tertullus had laboured a goodly flowing oration against S. Paul, Felix looked, that another and greater Orator should have spoken for him ; namely, that *something should have been given him* : and if that Orator had spoken his short pithy sentence *Tantum dabo*, Tertullus's oration had been clean dashed. *Tantum dabo* is a strange piece of Rhetoric. Devise, as cunningly ; pen, as curiously, as you can, it overthrows all. *Tantum valent quatuor syllabæ*, such force is there in four syllables. Ezra iv. 5 ; S. Matt. xxvi. 15. *Bp. Andrewes.* (1 Tim. vi. 17—19.)

You see, what place the honour of God had in this man's affections : he would have sold both God and the people for *money* ; but, when no money was to be had, he chose rather to please the people, than God ; and therefore sacrificed his innocent prisoner, whom in justice he ought to have set free, to the prejudices and resentments of the Jewish nation. Many denied CHRIST for the same reason, that Felix *left S. Paul bound* ; that they might *show the people a pleasure*, and thereby become acceptable to them. Truth and justice must always suffer, as

long as men determine their choice by considerations of their temporal interests. These considerations are so apt to overbear the judgment, that our SAVIOUR speaks of them, as if they put men under a moral impossibility of acknowledging the truth : “How can ye believe, who receive honour one of another, and seek not the honour that cometh from GOD only ?” *Bp. Sherlock.* (Discourse S. John v. 44.)

He, whose duty will not permit him to oblige in what is unjust, should arm himself against the possible malevolence of many, who will account themselves disobliged by the direct issues of Justice. He therefore, that will be just, must harden himself against all the impressions of interest, though in that he may seem imprudent ; against all the impressions of affection, though in that he may seem ill-natured ; against all the impressions of benefit, though in that he may seem ungrateful ; nay, against all the impressions of vulgar piety, though in that he may seem hard-hearted : he must render himself disengaged from all the world and from himself above all ; because self is undoubtedly the greatest bias to human prevarication. Deut. xxxiii. 9. *Dean Young.* (Serm. 2 Chron. xix. 6.)

Formidare Deum discite, Judices,
 Qui magnis Procerum cœtibus interest,
 Et suffragia Regum
 Pendit consiliantium . . .
 . . . Vos fateor gloria nobilis
 Terrarum dominos evehit ad deos,
 Heroasque Supremi
 Auditis soboles poli
 Rectoris : veniet mors tamen ultima
 Rerum meta. Pari lege necessitas
 Plebem deprimit unam
 Et Regum pueros : sua
 Nec servat tumidos purpura Principes.
 At Tu, magne Deus, Tu potius veni
 Judex, et Tibi dictas
 Gentes imperio preme !

Grotius. (Paraphrasis Psalmi lxxxii.
 Silv. Lib. i.)

Willing to show, &c.—

Mobilis oblectant quid te præconia vulgi ?

In solum referas teque crucemque Deum.

Hæftenus. (Regia via crucis. Lib. ii. c. 9.)

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea ; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against

the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

2 *The High Priest, &c.*, (“which is the sect of the *Sadducees*,” ch. v. 17.)—No one that reads the Evangelists, but must observe that our blessed SAVIOUR does upon every occasion bend all His force and zeal to rebuke and correct the hypocrisy of the Pharisees. . . . This is plain from the history of the life and actions of our LORD in the four Evangelists. One of them, S. Luke, continued his history down to a second part, which we commonly call the Acts of the Apostles. Now it is observable that in this second part . . . we find not only no opposition to Christianity from the Pharisees, but several signal occasions, in which they assisted its first teachers, when the Christian Church was in its infant state. The true, zealous, and hearty persecutors of Christianity at that time were the Sadducees, whom we may truly call the free-thinkers among the Jews. . . . Of the Sadducees we meet not with one in the whole Apostolic history, that was converted. We hear of no miracles wrought to convince any of them, though there was an eminent one wrought to reclaim a Pharisee. S. Paul, we see, after his conversion, always gloried in his having been bred a Pharisee. He did so to the people of Jerusalem, to the great Council, to King Agrippa; and to the Philippians. So that from hence we may justly infer that it was not their institution, which was in itself laudable, which our Blessed SAVIOUR found fault with, but it was their hypocrisy, their covetousness, their oppression, their overvaluing themselves upon their zeal for the ceremonial Law, and their adding to that yoke by their traditions, all which, were not properly essentials of their institution, that our LORD blamed. Atheism is more dreadful and would be more grievous to human society, if it were invested with sufficient power, than Religion under any shape, where its professors do at the bottom believe what they profess. iv. 1; v. 17, 34; xxiii. 6; xv. 5. *Addison*. (On the evidences of Christianity, s. 9.)

3, 4 Good men have been engaged in the way to their own ruin, and knew it not: but Providence “met them in the way,” and preserved them by strange diversions; the meaning of which

they understood not, until the event discovered it. xxiii. 31; ix. 1—4; xii. 9. *Flavel*. (Mystery of Providence, p. 1.)

There is nothing in the world can hurt a man, but sin; and sin can do him no hurt, except he willingly admits of it. . . . Holiness is such a protection, that the ancients thought it rendered a man in some cases invulnerable. Hence their fire-ordeal and water-ordeal; they supposing that those elements in judicial trials would put a difference between the innocent and the guilty, (xxviii. 4). Hence *Horace* observes, that pureness and integrity of life was a better safeguard to a traveller, than all the arms offensive or defensive, which he could put on; and that the lions of the Libyan desert, the serpents of Mauritania, the wolves of Apulia would suffer a naked virtue to pass by them unmolested. The meaning of all which is this; good Angels attend the innocent, the Divine Image shines in them, "The LORD is with them." *W. Reading*. (Serm. on the First Lessons, Third Sunday in Lent.)

- 5 *Those which are able among you* (ἐννατοὶ).—Calvin from this expression infers, that the enemies of S. Paul at Jerusalem had objected to the trouble, or expense, or delay, of making the journey to Cæsarea, thus doing all in their power to get the prisoner into their blood-snare. How evident is the overruling Hand of God in the conduct of Festus, as in that of the chief captain before him. Prov. xxi. 1. *J. F.*
- 7 How little doth reason signify with most men, where interest is against it! Truth and falsehood are odd kind of metaphysical things to them, which they do not care to trouble their heads with; but what makes for, or against, their interest is thought easy and substantial. All other matters are, as Gallio said, "questions of names and words," which they care not for; but no man will sooner demonstrate a thing to be false, than they, who know it to be against their interest to believe it to be true. This was the case of these great men of the Jews, that *came down to accuse Paul*: they easily saw, whither this new religion tended, and, if it prevailed among their people, farewell then to all the pomp and splendour of the High-priesthood at Jerusalem; farewell then to the glory of the Temple and city, whither all the Tribes came up to worship thrice a year; farewell then to

all the riches, and ease, and pleasure, which they enjoyed : and what was the greatest truth and best religion in the world to them, in comparison with these ? These were sufficient reasons to them to accuse Truth itself of deceiving men, and the most peaceable Doctrine of laying the foundation of faction and sedition. 2 Cor. iv. 4 ; x. 5. *Bp. Stillfleet.* (Serm. Acts xxiv. 14.)

- 8 They were under the same mistake about their *Law*, as about their *Temple* : for neither was that an original. Its services had a "shadow and pattern of the good things," which were to be under the Gospel ; so that there was a sense, in which the Law was empty, till the Gospel had fulfilled it. Jews were enraged at Christians for attempting to "change the customs, which Moses had delivered." But how did they change them ? only by showing their true use and signification. The Law of Moses had been observed by the Jews, as an outward Law ; the Christians made it inward and spiritual : and thus changed its old temporary form into one, that was perpetual. It is not destroyed, because the spirit of it is preserved ; which spirit we, Christians, have ; and so are more truly Jews, than the Jews ever were. Their Law is killed, as God kills a righteous man, when the body dies ; but the soul lives. Thus we have "the circumcision of the heart," which Moses commanded : they have the circumcision of the flesh, as their fathers had, who "fell in the wilderness" and came short of the promised land. They have the Lamb of Moses, which was sacrificed in Egypt ; we have "the Lamb of God, which taketh away the sin of the world." We have therefore saved the Law, which the Jews have lost ; and our Law shall never be changed, so long as the world lasts. O ! that the Jews had this Law ! They would then be "Israelites indeed," and love Moses better, than ever they did before. S. John iv. 22 ; Phil. iii. 3 ; Gal. vi. 18 ; Col. ii. 10—17. *W. Jones.* (A letter to three converted Jews.)

In my opinion, greater progress toward good is effected by political moderation, than by violence. It was by His moderation CHRIST brought over the world to His Law. It was by moderation S. Paul abolished the Law of Moses. It is better to raise one's voice against those, who abuse the priesthood, than against

the priesthood itself: and so, with regard to Kings. Instead of throwing scorn against the Schools, it were advisable to bring them back to sounder studies. When we take in hand matters, too deeply rooted in men's minds to be torn out by a single effort, we must proceed by discussion, by close stringent argumentation, and not by mere assertion. We must ever be careful not to do, or to say, anything with an air of arrogance or of revolt: at least, such in my opinion is the method, more consonant with the spirit of Christianity. xvi. 3; xix. 37; xxi. 26; xxiii. 1—5; xxiv. 12; S. James i. 20; iii. 17, 18. *Erasmus.* (Ep. iii. 445.)

Innocency and obedience to the Law hath always been the badge of a Christian. "Look into our prisons," saith Tertullian; "you find no Christian there. If you find a Christian there, the fault, that laid him there, is but this; that he is a Christian. We sail with you, we traffic with you, we go to war with you. *Plus nostra misericordia insumit vicatim, quam religio vestra templario.* Our charity spendeth more upon the poor in our streets, than your superstition does on the gods in your temples. ix. 14; S. Matt. v. 14—16; 1 S. Pet. ii. 12—17. *Farindon.* (Serm. 1 Cor. vi. 1.)

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man can deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

9 The call to the Last Judgment will undoubtedly once come; and we cannot tell how soon: and, when it comes, it will not be with that lenity, that Festus used with S. Paul, *Wilt thou go up to Jerusalem, and be judged before me of these things?* But, “for all these things GOD will bring thee into judgment;” whether thou *wilt*, or no. xvii. 31; Ps. l. 3; 2 Cor. v. 10. *Dr. Lightfoot.* (Serm. Acts xvii. 31.)

Judges ought to be more learned, than witty; more reverent, than plausible; and more advised, than confident. Above all, integrity is their portion and proper virtue. Ex. xviii. 21; 2 Sam. viii. 15. *Lord Bacon.* (Essays, 57.)

Multum deliro, si cuique placere requiro :

Omnia qui potuit hâc sine dote fuit.

A Latin Proverb of the Middle Ages.

10 *Colimus Imperatorem . . ut hominem à Deo secundum . . solo Deo minorem.* We reverence the Emperor, as the second man to GOD, and inferior to none, but to GOD. S. Matt. xxii. 21. *Tertullian.* (Ad Scapulam. S. 69.)

Super Imperatorem non est, nisi solus Deus, qui fecit Imperatorem. There is none above the Emperor, except his Maker. Ps. lxxxii. 6. *S. Augustine.*

11 *I refuse not to die.*—In S. Paul’s judgment, even since the publication of the Gospel, there are some crimes, which equity alloweth, yea, and requireth to be punished with death: which also S. Peter sheweth in the first of his Epistles (ii. 19, 20). Had the will of GOD been so now, that capital judgments should cease, S. Paul might indeed have made an apology for himself: but he ought not to have left in the minds of his hearers such an opinion, as this, that it was no less lawful now, than heretofore, to put offenders to death. xxviii. 18. *Grotius.* (De bello. P. i. c. 20.)

Had capital punishments been contrary to the Christian religion, as some kind-hearted but mistaken Christians have ventured to assert, S. Paul would probably have denounced the iniquity of the Law, rather than thus openly professed his perfect readiness to submit to it, saying, *I refuse not to die.* Gen. ix. 5, 6. *J. F.* He called to mind, that the LORD had declared to him that he must bear witness of the Truth “before Kings” (ix. 15). Hence,

conceiving the time to be now come for the discharge of this office, he appeals unto Cæsar. xvi. 10. *Clarius.*

To CHRIST, as Supreme Judge, in an unerring Court of Equity, lies an appeal from the unjust determinations here below; and by Him in Person shall every cause be re-heard, when that Court shall sit, and all nations shall be summoned to appear before it. Ps. xxxviii. 15; 2 Kings xix. 1—5. *Bp Horne.*

Non pœnas fugio, nec pro cruce præmia posco :

Sat mihi Dilecto posse placere meo.

Haefthenus. (Regia via crucis. Lib. ii. c. 12.)

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I had supposed.

19 But had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

14 *Many days*.—After some time was spent, they wanted some matter of talk, as idle people employ their invention for this purpose: and so mention came to be made of S. Paul. xvii. 19—21; Judg. xvi. 25. *Calvin*.

16 How will this maxim of the Romans, who had only the light of natural reason to guide them, condemn our hasty judgments! A heathen exactly adheres to the Law and custom: and a Christian will neglect the rules of truth, justice, and charity, when he sits in judgment upon his brother. Verse 27; xix. 36; Jer. ii. 11. *Quesnel*.

19 *Their own superstition*.—*δεισιδαιμονία*.—When S. Paul's religion, or Christianity itself, is called by that name by Festus, a heathen, it appears not that he did use that word, as an accusation, or in an ill sense; but only in general to signify S. Paul's religion, as somewhat in that, different from the religion of the Jews, and no whit less favoured by him than the Jews' religion. For he, that reads the story, shall see that he rather favoured S. Paul's part against the Jews; or, at most doubted whose side to judge on, so far is he from prejudging S. Paul's cause or his religion, in comparison of theirs, or expressing that by this word. . . . He means that they had some *questions*, or accusations against S. Paul, concerning his own worship, peculiar to him from them, and (as it follows, to explain what they meant by the word) *of one JESUS, that was dead*, putting Him under the vulgar notion of a *δαίμων*, or dead hero, and so meaning the worship of Him by *δεισιδαιμονία*. xvii. 22, 23; Rom. i. 25; 1 Cor. x. 20; 1 Tim. iv. 1. *Dr. Hammond*. (Several Tracts. Of Superstition. S. xxvii. 12.)

To multiply *questions* is not the way to improve religion: the zeal of man should be turned from curiosity of speculation to honesty

of practice. i. 6; S. Mark xii. 14, 23, 34. *Dr. Whichcote.* (Aphor. Cent. xi. 1036.)

The first propagators of our faith well knew, that not the brain, but the heart, was the proper soil of the celestial plant; and therefore did not amuse their proselytes with curious *questions*, but set them to the active part of their religion. xxvi. 18, 20. *Dean Fell.*

One JESUS.—JESUS CHRIST lived in so much obscurity (as to what the world terms obscure), that the Pagan historians, who were wont to record only persons of eminence and things of importance, have scarce afforded Him a slender notice. S. John vii. 3, 5, 10. *Pascal.* (Thoughts on Religion. Ch. 14.)

20 Professions of equity, of candour, of liberality, of impartiality, are not borne out in the practice of worldly men. Lysias, much in the spirit of Gallio (xviii. 17), writes to Felix that S. Paul was merely accused of “questions, concerning the Law;” and of nothing, really deserving punishment (xxiii. 29). Yet a little while before, the same Lysias commanded that the same S. Paul should be scourged (xxii. 24). S. Paul claimed exemption, as “a Roman and uncondemned;” upon which Lysias felt great alarm at his having so dealt with a man, that was a Roman; but none whatever at having so dealt with a man, that was uncondemned. So Festus, speaking of S. Paul, declares that his enemies had brought *no accusation of such things, as he had supposed*, but had only certain questions against him, concerning their respective doctrines. Yet this same Festus, “willing to do the Jews a pleasure,” said to S. Paul, “Wilt thou go up to Jerusalem, and there be judged?” (ver. 9)—well knowing that the journey would have cost the prisoner his life (ver. 3; xxiii. 15). And afterwards, declaring S. Paul’s cause to Agrippa, Festus said, *Because I doubted of such manner of questions*, I asked him, *whether he would go to Jerusalem?* thus alleging his own ignorance as to the motive, which led him to make the proposal, whereas his real motive was, that he might “please the Jews.” S. James i. 8; Ps. cxviii. 9; Prov. iv. 23—27. *T. Boys* (in loco).

There are two excellent sayings of old, bearing upon this point of self-interested partizanship. *Affectiones faciliè faciunt opinioniones;*

our affections are a ready mould to our opinions. *Cito perit judicium, cum transit in affectum*; our right judgment is soon perverted, when we allow it to yield to private feeling. S. John v. 44; vii. 17. *J. F.*

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

22 The fame of S. Paul had excited a general desire in men's minds to see and to hear him. . . . Hence the wish of S. Augustine to see three things—*Paulum in Cathedrâ fulminantem*,

Romam in flore triumphantem, Christum in carne conversantem.

S. Luke ix. 9 ; xxiii. 8 ; 2 Cor. vi. 9. *Corn. à Lapide.*

Many are desirous to see the countenance of S. Paul, to see his sword, or the relics of his blood, which was shed at his death, or of his upper garment, or of his coat, or of the hairs of his head ; and, for purpose, to see such things, many take painful pilgrimages to far places, where they are deceived. How much better may they be satisfied by reading the story of his life, set down in the Scriptures ! Here he is to be seen in more excellent show, than when he was yet in the body. Gal. i. 22 ; Col. ii. 1. *Bp. Jewel.* (Exposition of 1 Ep. to Thess. i. 1.)

Paule Tharsensis, tuba clara Verbi

Paule Divini, fideique præco,

Cujus auditæ penitus sub omni

Climata voces ;

Tu rapax olim lupo innocentem

In gregem, accensus furiis et irâ,

Efferebaris, famulisque Christi

Vincla parabas.

De Suo vidit Deus hæc Olympo,

Nec tulit cæcos miseratus ausus :

De lupo mitem sed enim voraci

Reddidit agnum. . . .

Ore centeno mihi ahena si vox

Intonet, quos sis, pietatis ergo,

Propter et Christum, nequeam labores

Dicere passus.

Salm. Macrinus. (Hymn. Lib. iv.)

I would also hear the man myself.—There are, that desire to know, that they may be known ; and it is vanity : there are, which desire to know, that they may but know ; and it is curiosity : there are, that desire to know, that they may gain by their knowledge ; and it is covetousness : but there are, which desire to know, that they may edify others, or be edified ; and it is Charity. viii. 31 ; x. 33 ; xvii. 19 ; xxviii. 21 ; S. John xii. 9, 21. *S. Bernard.*

It is the right and duty of all persons to believe no further, than

they have reasons, and to look themselves (as far as they are able) into the strength and force of those reasons, before they give their assent ; or, however, before they fix and abide by it. Neither is this peculiar to us, as Christians ; but it concerns us, as men. It is one of the natural rights of mankind, founded in the very nature of things, and necessarily resulting from their being made rational creatures. No man can be found to follow others blindly, who has faculties given him to discern between true and false, between good and evil. His own judgment and conscience, and not another's, is the immediate guide of his faith and practice, which he must give account of at the great Day. It is therefore his duty and his business to inform himself, as carefully, as he can ; and then and there only to trust to other men's eyes, where he cannot see clearly with his own. And even in these cases he is still to judge for himself, as reasonably as he can, who or what persons are to be taken for his guides, or instructors, upon the best and most impartial judgment he is able to make of their authority, integrity, or abilities. xvii. 11 ; 1 S. John iv. 1 ; 2 Cor. xiii. 5 ; 1 S. Pet. iii. 15. *Dr. Waterland.* (Serm. S. Luke viii. 10.)

- 23 As if they had rather come to show their train and magnificence, than to hear S. Paul's sermon : a mighty crime and a great indignity against God ; and yet, I fear, as common as the highway, for some specious persons to come to Church and make a garish lustre of their pride, rather than to do the work of a good Christian, in devotion to prayer and attention to the Sermon. . . . But the more publication Pride makes of itself, the more scandal is given ; the more scandal the more guiltiness ; and the more guiltiness the greater condemnation. Satan loves these open, these flaming sins ; that weak ones may run to them, like moths to the light of a candle, and be touched and scorched with coming near them. xii. 21, 22 ; Isa. i. 10—15. *Bp. Hacket.* (Serm. S. Matt. iv. 5.)

With great pomp (φαντασίαι, vain show).—As the naturalists observe of the glory of the rain-bow, that it is wrought in our eye, and not in the cloud, and that there is no such pleasing variety of colours there, as we see ; so the pomp, and riches, and glory of this world are, of themselves, nothing ; but are

the work of our opinion and the creations of our fancy, and have no worth or price, but what our lusts and desires set upon them. *Luxuria his pretium fecit.* S. Matt. iv. 8; Isa. xxviii. 10, 13; Ps. xix. 2. *Farindon.* (Serm. Rom. viii. 32.)

What is more glorious upon earth and more worthy of man, than the cares of Eternity? Prosperity is, but honourable anxiety; brilliant employments, illustrious slavery; reputation is often a public mistake: titles and dignities are rarely the fruit of virtue; and all serve at most, but to adorn our tombs. Great talents, if religion does not influence their application, are but great temptations: vast acquirements, a wind, which inflates and corrupts us, if faith does not correct the venom. All these are great, only as they can be made available for our Salvation: and Virtue is estimable for herself alone. S. John iv. 13, 14; S. James i. 10, 11; ii. 5; 1 S. John ii. 15—17. *Massillon.* (Sermons in Lent.)

24 *Crying that he ought not to live any longer.*—The HOLY SPIRIT, who pleaded for the life of S. Paul, in the hearts of the saints, with “groanings which cannot be uttered,” and with that cry of charity, which GOD never fails to hear, was more powerful, than the spirit, that required his death, the spirit of envy speaking by the mouth of the Jews. xii. 4, 5; Rom. viii. 26; Phil. 22. *Quesnel.*

25 *He himself had appealed, &c.*—Let the great Cæsars of the world then know, that the more subject they are to CHRIST, the more sure they are of the loyalty of their subjects to them. Neither is there, in all the world, any so firm and strait bond to tie the hearts of their people to them, as true religion to GOD. Dan. vi. 4, 5; 1 Tim. ii. 1—3. *Bp. Hall.* (Serm. S. John xix. 15.)

Before we entertain a feeling of hatred against any sect, because of a mere name, it was our duty to inquire first into its character; to trace its qualities from the author of it, or the author from them. But both these methods of inquiry being neglected, the name (of “Christian”) is combated, and stormed against. The prejudice, conceived against a name, brings at once condemnation on a sect and its author, when the principles of both are unknown, *Ignotam sectam, ignotum et auctorem vox*

sola prædamnat : they are condemned for their name, not for any guilt proved against them, *Quia nominantur, non quia revincuntur.* xviii. 15 ; 1 S. Pet. iv. 14—16. *Tertullian.* (Apol. Ch. iii.)

Tu licet extremos latè dominere per Indos,
Te Medus, te mollis Arabs, te Seres adorent,
Si metuis, si prava cupis, si duceris irâ,
Servitii patiêre jugum ; tolerabis iniquas
Interius leges. Tunc omnia jure tenebis,
Cum poteris Rex esse tui. Proclivior usus
In pejora datur, suadetque licentia luxum
Illecebrisque effræna favet : tunc vivere castè
Asperius, cum prompta Venus ; tunc durius iræ
Consulimus, cum pœna patet : sed comprime motus ;
Nec tibi quod liceat, sed quod fecisse decebit,
Occurrat, mentemque domet respectus honesti.
Claudian. (Ad Imper. Theodosium.)

CHAPTER XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews :

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at

the first among mine own nation at Jerusalem, know all the Jews ;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers :

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

2 To use many circumstances, ere one comes to the matter, is wearisome ; to use none, is blunt. xxiv. 10. *Lord Bacon.*

It is the mark of a clear conscience, not to shrink from a Judge, who has an accurate *knowledge* of the circumstances ; but even to rejoice, and to call himself happy. Verse 26 ; xxv. 10. *S. Chrysostom.*

The *Omniscience* of the great Judge will fail in affording *us* any comfort of soul at the last Day : it will rather overwhelm us with shame and confusion, and sink us in Eternal condemnation ; unless (Blessed alternative !) we have disarmed and, as it were, disabled the Justice of God by our true repentance, and our timely appeal through CHRIST, to that "Mercy," which "rejoiceth against judgment." Rom. ii. 16 ; Mal. iii. 2 ; Heb. vi. 18. *J. F.*

3 In the discourses of S. Paul, we discover the most discriminative attention to every variation of place, and person, and religious faith. At Athens, the most philosophic and cultivated people in the world are addressed with an appeal to the authority of their own sages and poets. At Lystra, whose uneducated inhabitants were more accessible to a direct appeal to the senses, than to any abstract deductions of philosophic truth, he refers to "the rain from heaven, and to the fruitful seasons, that fill our hearts with food and gladness." Before Felix, an unjust, luxurious, adulterous heathen, he urges the most awakening topics of natural religion ; he reasons of

“righteousness and temperance and judgment to come.” To Agrippa, a zealous and well instructed Jew, *expert in all customs and questions among the Jews*, he opens at large those great and glorious events, to which all the Law and the Prophets bear witness. In a word, “to the Jews he became a Jew, that he might gain the Jews; to them, that were without law, he became as without law, that he might gain them, that were without law; to the weak he became, as weak, that he might gain the weak: he was all things to all men, that he might by all means save some.” This judicious management it is our bounden duty to study for the edification of those, committed to our charge. xiv. 12; 2 Tim. ii. 15. *Bp. Jebb.* (Ordination Sermon. 2 Tim. ii. 15.)

5 *If they would testify.*—They were unwilling so to do, as thoroughly well aware that S. Paul’s Conversion, even in regard to his life before it, would furnish a most weighty argument of the Truth of Christianity. xxii. 3; xxiii. 1. *Bengel.*

6 *The fathers.*—Follow true antiquity and the general custom of the Church of God in all ages, when they have not erred from the evident truth of God. If thou sufferest, let it be for known Truth, and against known wickedness; for which thou hast example in God’s Word, or of the Holy Martyrs in Church story. But beware of far fetched consequences, or suffering for new devices, and for things, formerly unto all ages unknown, seem they never so holy and just unto men. iii. 13, 18, 24; vii. 2; xiii. 32; xxviii. 17, 20. *A. Bernard.* (Counsels of peace, 1608.)

Hope to come.—The whole existence of the Jewish people turned on the pivot of *hope* (as contra-distinguished from the heathen nations, whose prominent feeling was *regret* for what man had lost); and the keystone of its moral life projected its shadows far into futurity. S. Luke ii. 25, 29, 30; xxiv. 21. *F. Schlegel.*

7 *Unto which promise, &c.*—This *hope* of Salvation, where it is stedfast, makes the Christian active and zealous for God. It is called “a lively hope.” 1 S. Pet. i. 3. They are men of metal, that have it: you may expect more from them, than many others; and not be deceived. Why are men dull and heavy in the service of God? Truly because their hopes are so. Hope-

less and lifeless go together. No marvel the work goes hardly off a hand, when men have no hope, or but little, to be well paid for their labour in doing it. . . . Mark the *twelve tribes* here are both *instant* and constant, ἐν ἐκτενείᾳ; they will run with full speed, stretching themselves forth, as in a race, and this, *night and day* : no stop nor halt in their way, but ever putting on. And what is it, that keeps them in breath? even the *hope*, that they shall at last come to that Salvation promised. . . . It is the very physic, which the Apostle prescribes for this disease of indolence, Heb. vi. 11, 12. "We desire every one of you to show the same diligence to the full assurance of hope, unto the end, that ye be not slothful." Verse 22; xxiv. 15; 1 S. Pet. i. 13. *Gurnall*. (On the Christian Armour, Eph. vi. 17, ch. 4.)

Expectation is the inward spirit of the Old Testament, as fulfilment is of the New. Wonderful itself, its function clearly is to testify wonders more august to come. From Moses to Malachi these Hebrew Scriptures are, as it were, one long drawn sigh of sorrowful hope, while, to make the purposed lesson of imperfection more complete, the same testimony is uttered from every rank and state of humanity : for of what variety of human fortune will you not find an example there? iii. 21; Rom. viii. 19, 22. *W. A. Butler*. (Serm. S. John v. 39.)

S. Paul, dividing the narrative of his life into two parts, cites his adversaries themselves, as witnesses of the former part; and the Fathers and Prophets, to attest the latter. 2 Cor. vii. 11. *Beza*.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of JESUS of Nazareth.

10 Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

8 It was an excessive greatness of power, which GOD exerted, an activity of the might of strength (or of most mighty strength), which He set on work, in the raising of CHRIST from the dead: so the Apostle labours to express the unexpressible eminency of this miracle, Eph. i. 19. Pliny, I remember, among instances of things, which were impossible, even to GOD Himself, reckons these two, *Mortales æternitate donare, et revocare defunctos* (to bestow Eternity upon mortals, and to recall the dead to life): both which suppositions we see by our SAVIOUR's Resurrection clearly confuted; yet so, as the making them argues, how high and hard a work in human conceit it was to effect it. Indeed S. Paul seems to suppose otherwise, when he thus puts the question, *What! doth it seem incredible to you that GOD should raise the dead?* But there is an emphasis in the words *παρ' ὑμῖν with you—with you*, whose minds were prepossessed with notions, favourable to this doctrine, who had so many instances thereof, who had been instructed to hope future rewards from GOD? ii. 25—31; S. Matt. xxii. 31, 32; Heb. xi. 19. *Dr. Barrow.* (Exposition of the Creed.)

“CHRIST is risen” became *credible* at first by the certainty of them, that saw it; then by the constancy of them, that died for confession of it; and to us, now, the huge multitude of them, that have and do believe it, maketh it credible. For, if it be not credible, how is it credible that the world could believe it? the world (I say) being neither enjoined by authority, nor forced by fear, nor inveigled by allurements; but brought about by persons, by means, less credible, than the thing itself. Gamaliel said, “If it be of GOD, it will prevail.” And, though we cannot argue all, that hath prevailed, is of GOD; yet thus we can: that, which hath been mightily impugned and weakly pursued, and yet prevailed, that was of GOD certainly: that, which all the powers of the earth fought, but could not prevail

against, was from heaven certainly. Certainly, "CHRIST is risen:" for many have risen and lift up themselves against it, but all are fallen. But the Apostle saith, it is a foundation, that he will not "lay it again:" no more will we; but go forward, and raise upon it: and so let us do. v. 37; Rom. viii. 34; Col. iii. 1, 2. *Bp. Andrewes.* (Serm. 1 Cor. xv. 20.)

As no just reasoning can show it to be impossible, it is more certainly GOD's work for being beyond our comprehension. Isa. ix. 6. *Abp. Secker.* (Serm. 1 Cor. i. 22—24.)

It is a greater miracle to make that, which was not, than to repair that, which was. Why cannot He raise us, after we are turned into dust, who, if we ever were reduced into nothing, could give us a being? Ps. xc. 3; civ. 30; Ezek. xxxvii. *S. Augustine.* (Serm. xci. de verb. Apost.)

The light dies daily, and is daily renewed. The bud bursts from the branches. How is it, that in a seed of such small size, *in brevitata seminis*, lurks within so huge a tree? 1 Cor. xv. 36—38. *S. Gregory.*

Quæ nunc herba fuit lignum jacet herba futura :
Aeriæ nudantur aves, cum penna vetusta ;
Et nova subvestit reparatas pluma volucres.

Dracontius. (Hexameron, seu de opere
sex Dierum.)

9 The cases of S. Peter and S. Paul, in a matter, signally proving the sincerity and uprightness of both, here seem to meet. S. Paul thought it his duty to persecute the Christians. S. Peter thought it his duty to abstain from every thing "common and unclean." Both, in each several particular, were led to pursue a course opposite to their former; the one to befriend the Christians; the other, to associate with the Gentiles; in regard to both, no visible interests, or secular motives were apparent, inviting them to so great a change. Whence then could the change proceed? From nothing less, than some Divine Revelation and impulse, "leading them by paths they knew not," and producing such a strong conviction on their minds, as completely over-ruled all their former prejudices and habits of life. x. 14; xi. 8, 9. *J. F.*

If we consider, how the mind of man is influenced by custom and education, and that his conscience and self-approbation will be according to his principles, then we shall see, that sincerity, if admitted, would sanctify all the wickedness under heaven. . . . Now, as S. Paul had a good meaning in all, that he did, to what end was he converted, when his sincerity would have saved him in his former way? After his mind was better enlightened, he pronounced himself to have been "the greatest of sinners," for what he had done in the sincerity of his heart. (Ref. xi. 14. *Bp. Sherlock.*) *W. Jones.* (Essay on the Church. Ch. iii.)

He, that hopes with fruit to reprehend, or exhort, men much daunted or ashamed at the foulness of their offences, must, as far as truth will suffer him, acknowledge himself to be a sharer in his own reproofs, to have been sometimes tainted with the original of their present grief: for so the parties grieved will be less jealous, and conceit the medicine better. 1 Tim. i. 12, 13; Titus iii. 1—3. *Dr. Jackson.* (B. iii. ch. 7. s. 1.)

Praise and punishment cannot with reason be charged upon a mere *name*, unless there be actions, either good or bad, to justify the charge; but it is very notorious, that, when any of your own religion are brought to trial, you never punish, before you convict them: but, when a *Christian* is indicted, you snatch at the shadow of his Name, as a substantial crime: whereas, if you would give yourselves leave to consider that Name, you would find it more becoming to animadvert upon the accusers, than the accused. For we are indicted by the name of *Christians*; but *χρηστός* is a word for kind, or good; but such a word cannot be a just foundation for hatred: again, if any of the accused retract the Name of a *Christian*, you take him presently at his word and acquit him, as having nothing more criminal to charge against him; but he, who has the courage to stick to the profession of his Name, is certain to suffer for so doing. Rev. ii. 13; xiii. 8. *Tertullian.* (Apology. S. 3.)

Opinion is the main thing, which does good or harm in the world: it is our false opinion of things, which ruins us. xxviii. 22; S. Matt. xxii. 42. *M. Aurelius.*

Tyranne vitæ, fax temeraria,
Infide dux, ignobile vinculum,

Sidus dolosum, ænigma mentis,
 Ingenii labyrinthæ voti,
 (*Assensus errans*) invalidæ potens
 Matris propago, quem vetuit Deus
 Nasci, sed orto principatum
 Attribuit regimenque sanctum. . . .
 Lex mentis, omni lege valentior,
 Lux mentis, omni luce micantior,
 Jus præpotentis Veritatis
 Vel specie simulata vincunt. . . .
 Fac, quod videtur luminibus tuis,
 Fac, quod putatur iudicio tuo;
 Judex refelli, falli ocellus
 Possit; uterque tamen sequendus. . . .
 Quod cuique scitur Numinis est loco,
 Cogens vereri: nostra scientia,
 Seu vera sit seu ficta, nosmet
 Compede prævalidâ coercet.

xxiii. 1. *Dr. Barrow.* (Sparsa quædam
 poemata. Anno 1652.)

- 11 Even S. Paul himself (who, from the part he took, when the blood of the Martyr S. Stephen was shed, must have been present at the trial) could hear the Martyr's apology, without being persuaded by it; that very man afterwards struck into the same way of interpretation, and delighted to apply the figures of the Law, as a testimony to JESUS CHRIST. There was a time, when he was not only deaf, but inveterate, and, as he said, *exceedingly mad* against the Christians, and all their arguments. S. Stephen, might look like an Angel, and reason, like an Angel: nothing could touch him. 1 Cor. xiii. 1. He had an opinion that the Christians were wrong and deserved to be persecuted: but opinion is that judgment, which a man forms of the things of GOD without the grace of GOD. When S. Stephen had reasoned with his hearers, he prayed for them; and perhaps the conversion of that glorious instrument of GOD, the Blessed Apostle S. Paul, might be granted in consequence of that prayer. xxii. 29; Heb. x. 1. *W. Jones.* (On the figurative language of Scripture.)

What could he say more against himself? And then says CHRIST to this tempest, *Quiesce*, "Be still;" to this glaring sun, *Siste*, "Stand still;" to this unclean spirit, *Veni foris*, "Come forth." In this sense especially doth S. Paul call himself *abortivum*, a person, born out of season; that, whereas CHRIST's other Apostles and disciples had a breeding under Him, and came first *ad discipulatum*, and then *ad Apostolatam*, first to be disciples and after to be Apostles, S. Paul was born a man; an Apostle, not carved out, as the rest in time, but a fusil Apostle, an Apostle poured out, and cast in a mould. As Adam was a perfect man in an instant, so was S. Paul an Apostle, as soon as CHRIST took him in hand. *Dr. Donne.* (Serm. on Acts ix. 4.)

Exceedingly mad.—I find S. Paul in the same chapter confess and deny *madness* in himself (verse 25). Whilst he was mad indeed, then nobody did suspect or accuse him to be distracted; but when converted and "in his right mind," then Felix taxeth him of madness. 2 Cor. v. 13, 14; Isa. v. 20. *T. Fuller.*

David, S. Peter, and S. Paul, were men, all, for their holiness, of singular and worthy renown; their sins, all of them, for their matter, of the greatest magnitude—murdering of the innocent, abnegation of CHRIST, persecution of the Church. S. Paul's persecution, a grievous sin; yet a sin of ignorance: S. Peter's denial, a grievous sin; yet a sin of infirmity: David's murder, a far more grievous sin, than either of both, because a sin of presumption. . . . S. Paul's affections were not set against the disciples of the LORD through any personal provocation; but merely out of zeal to the Law: and surely his zeal had been good, had it not been blind. His error was in his understanding, his judgment not being yet actually convinced of the truth of the Christian religion. He was yet fully persuaded, that JESUS was an impostor, and Christianity a pestilent sect, raised by Satan to the disgrace and prejudice of Moses and the Law. . . . His persecution, therefore, was a sin of ignorance, so called; and, under that name condemned by himself. Gal. i. 13; 1 Tim. i. 13. *Bp. Sanderson.* (Serm. Ps. xix. 3.)

We observed at xx. 33 how Divine Grace enabled S. Paul to get

the entire mastery over the besetting sin of coveting (Rom. vii. 7). In the passage before us, taken together with 1 Tim. i. 13, we see him to have been once a *blasphemer* and, more than this, a man, compelling others to blaspheme: here also his conduct underwent a like total change. The man of "unclean lips" was purified by fire, by the touch of the "living coal" from heaven. "Ye have brought hither these men, which are neither robbers of Churches (covetous), *nor yet blasphemers of your goddess.*" xix. 37. *J. F.*

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? *it is hard for thee to kick against the pricks.*

15 And I said, Who art Thou, LORD? And He said, I am JESUS whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.

12 The story of S. Paul's Conversion is told in three different ways by the same author; and, when compared, the differences appear so natural from the different situations and circumstances, in which they are related, that, first, they bear invincible testimony to the authenticity and genuineness of the book itself; and, secondly, are a standing instance how natural are the variations between the different Gospels; and prove that, instead of furnishing an objection, they are an additional evidence of their truth. The account of the Baptism of Cornelius is told twice, and is another instance of the same kind. S. James i. 17. *C. Wolfe.* (Appendix to Sermons.)

The Ecclesiastical story abounds with examples of occasional converts and upon strange occasions; but yet the Church celebrates no conversion, but that of S. Paul. The Church doth not consider the martyrs, as born, till they die; till the world see, how they persevered to the end, she takes no knowledge of them: therefore she calls the days of their deaths *Natalitia*, their Birth-days. Then she makes account they are born, when they die. But of S. Paul the Church makes herself assured the first minute; and therefore celebrates his Conversion, and none but his. Here was a true *Transubstantiation*, and a new Sacrament. These few words, "*Saul, Saul, why persecutest thou Me?*" are words of Consecration: after these words Saul was no longer Saul, but he was CHRIST. *Vivit in me Christus*, says he. It is not I, that live; not I, that do anything: but "CHRIST in me." . . . Here a wolf is made a lamb, *ex lupo agnus*; *ex vepribus racemus*, says S. Chrysostom, a bramble is made a vine; *ex zizaniis frumentum*, cockle and tares become wheat; *ex pirato gubernator*, a pirate becomes a safe pilot; *ex novissimo primus*, the lees are come to swim on the top, and the last is grown first; and *ex abortivo perfectus*, he, that was born out of time, hath not only the perfection, but the excellency of all his lineaments. S. Chrysostom goes further than this, *ex blasphemos Christi et lyra Spiritus*, he, that was the mouth of blasphemy, is become the mouth of CHRIST; he, that was the instrument of Satan, is now the organ of the HOLY GHOST. He goes very far, when he says, *In cœlis homo in terris Angelus*, being yet but upon earth, he is an Angel, and, being yet but a man, he is

already in heaven. Gal. i. 24; vi. 17; 1 Cor. xv. 8—11. *Dr. Donne.* (Serm. Acts ix. 4.)

- 13 The Body of CHRIST is doubtless the most glorious body in the world, far more glorious, than the sun. If we could see the Body of CHRIST shining in the heavens, as we do that of the sun in a clear day, we should scarce see the sun at all, no more than we do the moon, when the sun shineth. S. Matt. xvii. 2; xiii. 43; Dan. xii. 3; Phil. iii. 21. *Bp. Beveridge.* (Serm. S. Matt. xxv. 46.)

The substance of these accounts (this and that of the Transfiguration) seems to be, that the form of the Glorified SAVIOUR, when human eyes have been privileged to behold it, has resembled that, which He bare upon earth; that, which was “seen with the eyes and handled with the hands” of His disciples: with this most important variation, that a strong and glorious light struggled forth into manifestation at every part of the Person, penetrating through the transparent features, and dissipating from them the earthy appearance of flesh and blood. The notion, which we gain of Transfiguration-glories, and of those also, with which the Person of our LORD is at present invested, is that of the same body, rendered luminous by Divine power. Rev. i. 13—16; 1 S. John iii. 2; Phil. iii. 21. *Dr. Goulburn.* (Bampton Lectures. S. John xx. 29.)

The world is not so much illuminated by the rising of the sun, as is the soul of man made shining and bright when it receives the grace of GOD by the Spirit; for the former illumination, whether we will or no, is followed by the night; but the rays of this are strangers to darkness. Wisd. vii. 30; Ps. xix. 5—11. *S. Chrysostom.* (Homil. 21. ad pop. Antioch.)

- 14 *Nolite tangere Christos Meos*, says GOD of all holy people. You were as good touch Me, as touch any of them; for “they are the apple of Mine eye.” Our SAVIOUR, CHRIST, never expostulated for Himself, never said, Why scourged you Me? why spit you upon Me? why crucify you Me? As long, as their rage determined in His person, He “opened not His mouth.” When Saul extended the violence to the Church to His servants, then CHRIST came to that “*Saul, Saul, why persecutest thou Me?*” Cain’s trespass against GOD Himself was

that he would bind GOD to an acceptation of his sacrifice; and for that GOD comes no farther, but to, "Why doest thou thus?" (Gen. iv. 6, 11,) but, in his trespass upon his brother, GOD proceeds so much farther, as to say, "Now art thou cursed from the earth." Jeroboam suffered idolatry; and GOD let him alone: that concerned but GOD Himself: but "when Jeroboam stretched forth his hand" to lay hold on the Prophet, his hand withered. Here is a holy league defensive and offensive: GOD shall not only protect us from others, but He shall fight for us against them. Our enemies are His enemies. xviii. 10; Ps. cv. 15; xvii. 8; 1 Kings xiii. 4; Rom. xv. 3. *Dr. Donne.* (Serm. Ps. lxi. 3.)

O SAVIOUR, as our holy boldness dares interest ourselves in Thy Graces, so Thy wonderful compassionate mercy vouchsafes to interest Thyself in our infirmities. Thy poor Church suffers on earth; Thou feelest in heaven! and, as complaining of our stripes, canst say, "*Why persecutest thou Me?*" Thou, again, art not so Thine own, as that Thou art not ours also. Thy sufferings, Thy merits, Thy obedience, Thy life, death, resurrection, ascension, intercession, glory: yea, Thy Blessed Humanity, yea, Thy Glorious Deity, by virtue of our right, of our union, are so ours, as that we would not give our part in Thee for ten thousand worlds. 2 Sam. xix. 43; Eph. v. 25—32; 1 Cor. i. 30. *Bp. Hall.* (Occasional Meditations, 74.)

It is hard for thee, &c.—It is not always observed, but yet it adds much to the fitness of this proverb's use on this great occasion, that it was already even in the heathen world, to which it originally belonged, predominantly used to note the madness of a striving, on man's part, against the superior Power of the gods; for so we find it in the chief passages of heathen antiquity, in which it occurs. The image is that of the stubborn ox, which, when urged to go forward, recalcitrates against the sharp pointed iron goad, and, already wounded, thus only wounds itself the more. v. 39; vii. 51; xi. 17. *R. C. Trench.* (On the Lessons in Proverbs. Lect. 2.)

16 *Agnoscimus Christum in Paulo prius cogentem; deinde docentem.* CHRIST brought S. Paul first under discipline; then under instruction. Micah vi. 9. *S. Augustine.*

Rise.—Thou didst not despise the thief, confessing on the Cross ; nor the sinner, weeping at Thy feet ; nor the Canaanite, crying to Thee on the way ; nor the blushing adulteress ; nor the odious publican ; nor the forswearing disciple ; nor the persecutor of disciples ; nor Thine own executioner. How can we be unwelcome unto Thee, if we come with tears in our eyes, faith in our hearts, restitution in our hands ? 1 Tim. i. 15 ; S. John vi. 37 ; S. Luke xix. 8—10. *Bp. Hall.*

In the which I will appear unto thee.—S. Paul was called *from* heaven to preach the Gospel ; but he was called *to* heaven, to qualify him for this higher separation, to be an Apostle and Church Governor. Gal. i. 1, 12. *Dr. Allestry.* (Serm. Acts xiii. 1.)

18 The commission, given here to S. Paul, was to preach repentance. . . . Repentance has two parts, according to the two terms, *à quo* and *ad quem*. Aversion or *turning* away from Satan and sin ; *that* is the first part ; then a conversion, or *turning unto* GOD, by newness of life ; *that* is the second part. The one is a falling off from the creature ; the other a betaking to the Creator. The first some call mortification, from the phrase in Scripture of “dying to sin,” Rom. viii. 13 ; Col. iii. 13, *that* is, of ceasing to be the servants of sin. The second, vivification, from the Scripture phrase of “living to GOD,” Rom. vi. 11, Gal. ii. 19, *that* is, the beginning to be to-Godward (the first, receiving virtue from CHRIST’S Death ; the other, from His Resurrection) : for “to live,” in the Scripture notion, is as much as “to be,” “to die,” as not “to be.” Because therefore to turn away from Satan and sin is to renounce them, and to be no more theirs and under them, it is called “dying to sin ;” and because turning to GOD by newness of life is to become His, and be that to Him, which before we were not, it is called “living to GOD.” xvii. 30 ; xx. 21. *J. Mede.* (Discourse S. Mark i. 14, 15.)

As the visible light directs, governs, and fills the visible world, so the intellectual and Heavenly Light fills and enlightens all intellectual beings. It purifies the soul from darkness and error ; and brings it into communion with the Light of GOD. It is at first no more than a twilight, or faint glimmering of light ; but, when it is tasted, loved, and desired, then, in proportion to our love, it “increases more and more unto the perfect Day.”

Wherefore this transcendent Light exceeds all lights, being, as it were, the centre and fountain of them all. From its fulness it enlightens all spirits; and, being the original of all light, it comprehends under it all the degrees of Spiritual, Angelical, rational, and natural light. And as ignorance separates deluded souls from the light, so the presence of this Divine Light collects, unites, perfects, and delivers from ignorance and error all, that are enlightened by it: it converts them to the Truth, reducing their various imaginations to the standard of pure and simple Truth, and fills their souls with pure and uniform light. Gen. i. 3; Ps. civ. 1, 2; Job xxxviii. 19; Jer. xxxi. 35; Isa. lx. 1. *S. Dionysius*. (Quoted by J. Arndt, True Christianity, B. iv. P. i. c. i.) Holiness is not blind. Illumination is the first part of Sanctification. Believers are "children of the light." Nothing requireth so much wisdom, as the matters of GOD and of our salvation. 1 Cor. iii. 19; ii. 6, 7; Eph. i. 8, 17; Col. iii. 16; iv. 5; Heb. x. 32. *R. Baxter*. (Discourse on Eccl. ix. 10.)

We say that "we believe *the forgiveness of sins*:" and it is a Blessed confidence, that all the treasures in the world cannot equal. But do ourselves keep equipage, and hand in hand accompany this profession? Let me catechise you awhile. You "believe *the forgiveness of sins*:" but I hope, not absolutely, that the sufferings of CHRIST shall effectually clear every man's score at the Day of Judgment. Well then, it must be meant only of those, that by repentance and faith are grafted into CHRIST, and shall appear at that great Marriage in a wedding garment, which shall be acknowledged the livery and colours of the Lamb. But do our lives ever stand to this explication and restriction of the Article? Do they ever expect this beloved remission by performing the condition of repentance? Do we ever go about to make ourselves capable of receiving this mercy, conditionally offered us? Nay, do we not by our wilful stupidity and pertinacious continuing in sin nullify, in respect of us, all that satisfaction of CHRIST, and utterly abandon those means, which must bring home this remission to us? . . . Till this piece of our Creed be thus explained and interpreted in our conversation, we remain but confident atheists, not able to persuade anybody, that hears us, that indeed we believe, what we

possess. ii. 38; iii. 19; v. 31; xi. 18; Ps. xxxii. 1, 2. *Dr. Hammond.* (Serm. 2 S. Pet. iii. 3.)

How are we *sanctified by Faith*, but as it is “the substance of what we hope for,” even the Spirit, which He hath promised to us? How *by faith, that is in CHRIST*; but because “in Him all the promises of GOD are Yea, and Amen?” As the Apostle speaks (2 Cor. i. 20); that is, as S. Chrysostom explains the words, “They have in Him their existence, and accomplishment, or confirmation.” xv. 9; Ezek. xxxvi. 26, 27; 1 S. John v. 4. *Bp. Beveridge.* (Serm. 2 Cor. v. 7.)

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to GOD, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of GOD, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

23 That CHRIST should suffer, *and* that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

19 *Whereupon.*—The very life and being of faith makes it naturally working. *Impetu quodam et impulsu erumpunt bona opera*, saith Luther excellently. Dost thou believe? Good works do naturally and powerfully break out. . . . At the beginning the LORD created trees with fruit on them; not a trunk, or a stock, but flourishing and abundant: so, in our new Creation, the tree of faith, it is presently furnished with the fruits of piety. . . . *Sementis heri hodierna messis*, saith S. Chrysostom of his auditors :

the seed, the blade, the ripe corn, all in an instant : it is not nature, that delays ; but Grace, that urges on. S. Luke iii. 10 ; 2 Cor. v. 14 ; Gen. xxx. 1. *Bp. Brownrig.* (Serm. Acts xvi. 33.) The outward call, in his case, was miraculous ; but the inward grace, which went with it, was no other, than what might have been resisted, and would have been resisted, had it fallen upon a perverse temper and a stubborn heart. He might have been *disobedient unto the heavenly vision* ; but he chose to obey, being . . . not under the dominion of any malicious wickedness or stubborn passions. We do not find that any miracles could convert the hardened Pharisees, or Sadducees, or Simon Magus ; and though Elymas the sorcerer was miraculously struck blind, yet it had no saving effect upon his heart. There is a certain degree of obstinacy, which the grace of GOD extends not to, or does not attempt to conquer. . . Men, considered, as free agents, must be reformed by the gentler methods, or none : if they will not be led by the Spirit of GOD, they shall not be driven. Gen. vi. 3 ; Prov. i. 24—33. *Dr. Waterland.* (Serm. Rom. viii. 14.)

20 Et tamen in Sanctos animum cum intendimus actus,
 Cum desideriiis carnis meus casta repugnat,
 Cum tentatori non cedimus, et per acerbis
 Vexati pœnas illæso corde manemus,
 Libertate agimus ; sed libertate redemptâ ;
 Cui Deus est rector, summoque ex Lumine lumen,
 Vita, salus, virtus, sapientia : Gratia Christi est,
 Quâ currit, gaudet, tolerat, cavet, eligit, instat,
 Credit, spirat, amat, mundatur, justificatur.

Prosper. (Carmen de ingratis. P. iv.)

That they should turn to GOD.—Conf. 18, *to turn them.* Those things, which GOD worketh in us, and bestoweth upon us by His grace, He also requireth of us by His command. Sometimes He promiseth to turn us, sometimes He commandeth us to turn to Him. Sometimes He biddeth us to “put away sin ;” and sometimes He promiseth to “take it away” from us. In the one, showing us, what is our duty ; and, in the other, where is our help ; and as this latter consideration calleth upon our faith, to pray, so the former upon our obedience, to work. (Refer S. Mark iii. 5. *Wilks.*) *Bp. Reynolds.*

Petamus ut det, quod, ut habeamus jubet. We must ask GOD to give us what He commands us to have. Ps. cxix. 32; Ex. xxxiii. 15; Jer. xviii. 1. *S. Augustine.*

All the outward means, which GOD hath afforded thee, He commands thee to make use of; and will require it at thy hands in the best measure, even before thou art regenerate: though thou sin in all thy unregenerate performances, for want of inward Sanctity, yet it is better to have obeyed imperfectly, than not at all: the first is weakness, the other desperate presumption; the first, material partial obedience; the second, total disobedience. . . . Do Thou, O HOLY LORD, work this whole grace in us! Prepare us by Thy outward; perfect us by Thy inward graces: awaken us out of the darkness of death, and plant a new seed of holy light and life in us: infuse into our heathen hearts a Christian habit of Sanctity; that we may perform all spiritual duties of Holiness, that we may glorify Thee here by Thy Spirit, and be glorified with Thee by Thy CHRIST hereafter! Isa. i. 16—20; Eph. ii. 1; v. 15. *Dr. Hammond.* (Serm. Gal. vi. 15.)

“To *repent*,” Bengel here observes, “applies to the Jews; to *turn unto GOD*, applies to the Gentiles:” may we not add, that to *do works meet for repentance*, applies to both and to us all? *J. F.*

Do works, &c.—There is no virtue at all, but hath her proper *act* or *work*; but not any virtue of them all, so proper as repentance. For of repentance it is said “*Agere pœnitentiam* :” so it is not of any besides. . . . Otherwise, *fingitur, non agitur pœnitentia* (it is *Augustine*) ; we do but dally; all is but counterfeit. No serious repentance, if somewhat be not *done*. For, that somewhat is to be done is so sure, as ye shall not find any man in the mind or way to repent, but his first question is, *What must I Do?* And that, even by the very instinct of reason. “LORD, what wilt Thou have me to Do?” S. Paul’s first words, when he began. *Quid oportet me facere?* The jailor’s first words (being now a convert to S. Paul) when he began. As much as to say, Somewhat I am to *do*, if I knew what. Thrice together you have this question, here immediately after. *Quid faciemus?* say the publicans; “What shall we *do*?” say the soldiers; “What shall we *do*?” say all the people to S. John, when they came to the Baptism of repentance—all agreeing in

this, all implying somewhat there was to be *done*, whatsoever it was; that the *fruit* of repentance is in the *work*. (xv. 36, *M. Henry*.) i. 1; ix. 6; S. Luke iii. 10, 12, 14. *Bp. Andrewes*. (Serm. S. Matt. iii. 8.)

21 The Saints, in a certain sense, are a cursed people. The wicked make the greatest part of the world: the Church is a little flock; but her enemies a huge herd; and these cannot wish well to the saints. "Cain (as *Luther* said) will hate, and kill Abel to the end of the world;" the same Spirit, that was in him, remaineth in his seed. ix. 23; xxi. 13; xxiii. 12, 15; xxv. 3; Rom. viii. 36. *Gurnall*. (On the Christian Armour, Eph. vi. 18, ch. 56.)

22 *For these causes, &c. I continue unto this day*.—A like fate seems to attend the writings also, which this Blessed Apostle and Martyr left behind him. No part of the Scriptures of the New Testament has been so unjustly neglected by some Christians, and so much perverted by others; over and above the special hatred of them by infidels and by some descriptions of heretics. Still may S. Paul be said to stand, in his works, as he did, in person, while on earth, in the front of the battle, to bear the chief brunt of assailants from the enemies' side, and to be treacherously stabbed by false friends on his own; degraded and vilified by one class of heretics, perverted and misinterpreted by another; and too often most unduly neglected by those, who are regarded, as orthodox. And still do his works stand, and will ever stand, as a mighty bulwark of the true Christian faith: he, after having himself "fought the good fight and finished his course," has left behind him a monument in his works, whereby "he, being dead, yet speaketh;" a monument, which his Master will guard (even till that Day, when its author shall receive "the crown of glory laid up for him") from being overthrown by the assaults of enemies, and from mouldering into decay through the negligence of friends. Phil. i. 25; 2 Tim. ii. 9. *Abp. Whately*. (Essays on S. Paul, &c. 2.)

Saying none other things, &c.—One Revelation, admitted to be of Divine authority, must be a touch-stone to try all succeeding Revelations by: for God cannot contradict Himself, and the great works, done by Moses and by CHRIST, are not only an

evidence of their Divine authority, but are a bar to all succeeding pretenders. Mal. iii. 6; Gal. i. 8, 9. *Bp. Sherlock.* (Discourse, Acts ii. 22.)

The faces of these Cherubims were one toward another, and both of them toward the Mercy-seat; so representing the consent of the Old and New Testament, in both which there is but one Truth and one Doctrine: the Old having his face towards the New, and the New also looking at the Old. For what is the Old Testament, but the New, obscure? And what is the New Testament, but the Old, made plain? And both Old and New look upon CHRIST, the promised "Seed of the woman," that should "bruise the serpent's head;" they, being saved in the Old Testament, by believing He should come, and we, being saved in the New, by believing He is come. S. John i. 45; v. 39. *Bp. Babington.* (Notes on Exodus xxv. 18.)

The prophecies look forward to the times of the Gospel; and the things, then fulfilled, look back to the prophecies; and each confirms the other, meeting all in CHRIST, who is their truth and centre. Eph. ii. 14; Rev. xix. 10. *Abp. Leighton.*

The whole Old Testament is a Mystical Virgin Mary, a kind of mother of CHRIST, which, by the HOLY GHOST, conceived Him in Genesis iii. 15; and throughout Moses and the Prophets carried Him in the womb; and at last, in Malachi iii. 4, was delivered of Him. For there you shall find mention of S. John the Baptist, who was, as it were, the midwife of the Old Testament, to open its womb, and to bring the MESSIAS into the world. x. 43; S. John i. 45. *Dr. Hammond.* (Serm. S. Matt. i. 23.)

23 *That CHRIST should suffer.*—If hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion be sufferings, then JESUS suffered. If the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the Hand of God could make Him suffer, our SAVIOUR suffered. If the annals of time, if the writings of His Apostles, if the death of His Martyrs, if the confession of the Gentiles, if the scoffs of the Jews be testimonies, JESUS suffered. Isa. liii.; Lam. i. 12. *Bp. Pearson.* (Exposition of the Creed.)

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

24 *Much learning.*—If you believe me to be in error, it is my glory to deceive myself with such guides. xxiv. 14. *S. Jerome.*

25 An indignity, which only toucheth our private person, may be dissembled, as Augustine replied to Petilian ; *Possumus esse in his pariter copiosi ; sed nolimus esse pariter vani* : so learned Hooker, (Eccl. Pol. v. s. 30), “A bare denial is answer sufficient to things, which mere fancy objecteth. . . The best apology to words of scorn and petulancy is Isaac’s apology to his brother, Ishmael ; the apology, which patience and silence maketh. Our answer, therefore, to their reasons is, No ; to their scoffs, nothing.” And, yet when the slanders, which light on our persons, rebound to the discredit of our profession it behoveth us not to be silent in answering truly, when our adversaries are eloquent in objecting falsely. *Dean Boys.* (Expos. of the Dominical Epistles, &c. Gospel 5th Sun. in Lent.) S. Peter made an exactly similar reply to a similar base charge. He first simply denied the charge ; and then established the truth. S. Peter and S. Paul were alike taught, at the critical moment of speech, by the same Spirit, (ii. 15, 16 ; S. Matt. x. 16) and according to the example of CHRIST before them. (S. John viii. 49, 50.) *J. F.*

When S. Paul recommends to Timothy that “sound speech, which cannot be condemned,” it is probable he refers as much

to the propriety of the vehicle, as to the purity of the instruction. There is a *sober* dignity both of language and of sentiment, suited to the representations of religion in all its variety of topics, from which the inspired writers never depart, and which it will be our wisdom to imitate. In describing the pleasures of devotion or the joys of heaven, there is nothing weak, sickly, or effeminate; a chaste severity pervades their delineations, and whatever they say appears to emanate from a serious mind, accustomed to the contemplation of great objects, without ever sinking under them from imbecility, or attempting to supply a deficiency of interest by puerile exaggerations and feeble ornaments. The exquisite propriety of their representations is chiefly to be ascribed to their habitual seriousness; and the latter to their seeing things, as they are. Rom. xii. 6; 1 S. Pet. iv. 11; 2 Cor. ii. 17. *R. Hall.* (Serm. 2 Cor. iv. 1.)

True eloquence I find to be none, save the serious and hearty love of *Truth*; and that, whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity (verse 29) to infuse them into others, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places. ii. 40; xx. 2, 9. *Milton.*

True eloquence is vehement simplicity. iv. 13; 1 Cor. ii. 1—5. *R. Cecil.*

In thy discourse take heed *what* thou speakest, to *whom* thou speakest, *how* thou speakest, and *when* thou speakest. What thou speakest, speak truly. When thou speakest, speak wisely. A fool's heart is in his tongue; but a wise man's tongue is in his heart. Ps. cxli. 3. *F. Quarles.*

26 *I speak freely.*—In public teaching, he can never be ashamed, who has himself experienced the influence of Christianity. He will speak of our holy religion with a directness, an energy, a deepness of conviction, which must finally prevail; for there is something irresistibly affecting in the abundance of a full heart. The truth is, that no man can do justice to the Gospel, who is not personally conscious of its power. The great masters of criticism assert, that a good man alone, can be a perfect orator.

And, on higher principles, than those of criticism, we must equally assert, that he alone, who is approved unto God, can be an adequate preacher of God's holy word. He alone can speak with full effect, who speaks with ease and freedom. And whence can ease and freedom flow, but from a consciousness that all is right within? This is true in mere human morality: in Christian morals, it is infinitely true. The purest system demands the purest teacher. He, therefore, who preaches Christianity, to preach it, as he ought, must first practically ascertain its virtue. He must know and feel, that it gives victory over evil passions, ascendancy over wrong desires, freedom from unholy tempers, deliverance from guilty terrors. He must be enabled to declare, from his own habitual experience, that the fear of God is a sure preservative from sin; and the love of God, a victorious principle of righteousness, and peace, and joy in the HOLY GHOST. iv. 20; xxii. 15; S. John iii. 11; S. Matt. xii. 34. *Bp. Jebb.* (Serm. 2 Tim. ii. 15.)

What made the Martyrs so to blunt the very edge of persecution? to tire, as the hands, so the wits of their tormentors? to turn their pity at their sufferings into envy at their patience? to hug their stakes, as so many horns of the altar, letting fall, not so much as a tear, lest it might quench some sparkle of that fire, wherein they were with Elijah to ride to heaven, as in a chariot? *Ignis igni remedium*; it was this fire, that out-burned that. . . . Two of the fearfulest curses in all Scripture are, that in Judges v. 23 and Revelation xxi. 8: and upon whom light they? but on the "fearful" in God's cause. "Curse ye Meroz," says the Angel of the LORD, "curse ye Meroz with a bitter curse, because they came not to the help of the LORD against the mighty:" and who leads the dance to all the rest into that "lake, that burns with fire and brimstone" of the second curse, but "the fearful and unbelieving?" And no marvel, if the curse be double, the guilt is no less than of a triple treason; it betrays the cause, the Truth itself, into a suspicion of falsehood: who will think *that* a truth, which we dare not maintain? Next it betrays ourselves, our profession of the truth, into the just censure of hypocrisy: who will take him for a true servant of the Truth, that quits her service, when she most needs it in

danger? v. 41; xxi. 13; Cant. viii. 6, 7; Esther iv. 16; Nehem. vi. 11; 2 Cor. v. 14. *C. Herle.* (Serm. before the Parliament, 1642.)

This close connection between boldness in the Ministry, and a good conscience in the Minister is not lost sight of in the full and comprehensive Service for the Ordering of Deacons in our Apostolic Church. The Bishop prays for the Candidates for that primary Ecclesiastical Office, that "they, having always the testimony of a good conscience, and continuing ever stable and strong" in CHRIST, may be found worthy to be promoted to the higher Ministries of the Church. In that higher Ministry of the Priesthood then this "testimony of a good conscience" should rise, by dint of continued proof and experience, to greater degrees of assurance. "Our rejoicing" should be this, "the testimony of our conscience;" and its last triumphant, though humble, witness to our "godly sincerity" should be that of the same Apostle, "I have kept the faith." 2 Cor. i. 12. *J. F.*

This thing was not done in a corner, but in the eye of the world, and subject immediately to the examination of those, who would be most strict in searching into the truth of it, the Jews at Damascus. Had they been able to bring any shadow of proof to convict him of fraud in this affair, his whole scheme of imposture must have been nipped in the bud. Nor were they at Jerusalem, whose commission he bore, less concerned to discover so provoking a cheat. But we find that many years afterwards, when they had had all the time and means they could desire, to make the strictest inquiry, he was bold enough to appeal to Agrippa, in the presence of Festus, upon his own knowledge of the truth of his story; who did not contradict him, though he had certainly heard all, that the Jews could allege against the credit of it in any particular; a very remarkable proof, both of the notoriety of the fact, and the integrity of the man, who with so fearless a confidence could call upon a King, to give testimony for him, even while he was sitting in judgment upon him. Verses 3, 5; xxiv. 10; xxv. 10; S. John xviii. 20. *Lord Lyttleton.* (Observations on the Conversion of S. Paul.)

Veritas nihil erubescit præterquàm abscondi. Truth blushes at

nothing, but its own concealment. *Veritas non amat angulos*, the Truth has no love for *corners*. Prov. i. 20; 2 Thess. iii. 1. *S. Jerome.*

27 It is not the flourishing or brandishing a sword in the air, that will wound or pierce; but the stroke of the weapon must be brought home to the body; or no wound will be given. . . . It is not sufficient to show a man physic, or to set it by him; but the sick man must be made to take it, ere it do him any good. General discourses are like the beams of the sun, dispersed in the air; they may warm us a little; but that's all: conviction is like a burning glass, that gathers all the beams into one point, or centre, and fastens them upon the soul, and so kindles or enflames it. ii. 36; xxiv. 25; xxviii. 25; 1 Cor. vi. 11. *Bp. Brownrig.* (Serm. Acts ii. 37.)

Prophecy, when it predicted the reception of a religion, which was to have Jews for its teachers, and *kings* and nations for its converts, had nothing to build upon, nothing either in the present appearance or the ordinary calculation of things. xv. 16; Isa. liii. 2. *Davison.*

Art thou a *king*? Read the Scriptures; thou shalt find who hath stablished thine estate, and what duty thou owest to God. God there telleth thee, "By Me kings rule and princes decree justice." I have given thee authority: thou carriest My sword: I have put a crown on thy head; thou art My servant; walk before Me; let thy heart be perfect in My sight. Josh. i. 7, 8; Ps. cxix. 46; Deut. xvii. 18—20. *Bp. Jewel.* (A treatise of the Holy Scriptures.)

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

28 The phrase ἐν ὀλίγῳ, may be rendered *a little way*; convinced of the general truths in his brain; but the lower half, his heart and affections remained, as heathenish, as ever. Hos. vii. 8; Rev. iii. 15. *Dr. Hammond.* (Serm. Jer. v. 2.)

So long only shall a man be esteemed wise and prudent, who teaches that, which is *almost Christian*; whereas, if he affects prudence or wisdom, either in rejecting heathen ceremonies, or in convicting the world, he is branded as a Christian. *Tertullian.* (De testimonio animæ. s. i.)

Of all errors in doctrine, we must beware of those, which come nearest and border, as it were, upon the truth, and so draw it in, to help to defeat itself. Rom. ii. 17—21; Col. ii. 23. *S. Ambrose.*

Though the evidence of religion, which is afforded to some men, should be little more, than that they are given to see the system of Christianity, or religion in general, to be supposable and credible, this ought in all reason to beget a serious practical apprehension, that it may be true. And even this will afford matter of exercise for religious suspense and deliberation, for moral resolution and self-government; because the apprehension that religion may be true does as really lay men under obligations, as a full conviction that it is true. . . . Doubting concerning religion implies such a degree of evidence for it, as, joined with the consideration of its importance, unquestionably lays men under the obligations before mentioned, to have a dutiful regard to it in all their behaviour. Deut. xxx. 15, 19; S. Mark viii. 36. *Bp. Butler.* (Anal. ch. 6.)

29 A Christian should not discover, that he has enemies any other way, than by doing more good to them, than to others. vii. 60; x. 38; S. Luke vi. 35. *Bp. Wilson.*

What sayest thou, O Paul? *Except these bonds?* And what confidence remains for thee, if thou art ashamed of these things, and fliest from them? And this before so great a multitude? Dost thou not every where in thy Epistles boast of this matter, and call thyself “a prisoner?” Dost thou not every where carry about this chain in our sight, as a diadem? What then hath happened now, that thou dost deprecate these bonds? “I deprecate them not,” saith he, “nor am I ashamed of them: but I condescend to their weakness. For they are not yet able to receive my glorying; and I have learned from my LORD not to ‘put a piece of new cloth on an old garment:’ therefore did I thus speak.” Eph. iii. 1; vi. 20; Phil. i. 29; Rom. v. 3—5; 1 Cor. iii. 2. *S. Chrysostom.* (Hom. xxiii. 1 Cor. xiii. 9.)

Our LORD “taught with authority” (S. Matt. vii. 29). Is it possible to conceive a more striking, or more dignified reproof, than when with mingled majesty and meekness He asked that unanswerable question; “Which of you convinceth Me of sin?” It was thus that, in all places and on all emergencies, S. Paul could speak with righteous intrepidity the *words of truth and soberness*. Whoever was impeached, whoever was offended, the sacred monitor stood forth fearless, because irreproachable. And it is certain, that no Clergyman can admonish with boldness, who is not endued with a portion of the same spirit, who is not a partaker of that good conscience, which dictated perhaps the noblest reply ever uttered by a merely human being, “*I would to GOD, that not only thou, but all, that hear me this day, were both almost and altogether, such as I am; except these bonds.*” *Bp. Jebb.* (Visitation Sermon. 1806.)

Before he laid his neck on the block, he gave orders to his friends, to whom he had committed the care of his body, that his *chains* and fetters should be buried in the same grave with him; that they might there remain, as ensigns of honour and the badges of his sufferings, and as evidences how much he accounted those things, which seem most ignominious among men, to be for CHRIST’s sake most splendid and honourable; imitating therein the great S. Paul, who “took pleasure” in bonds, chains, imprisonments, reproaches, professing to rejoice and glory in

nothing so much, as in his sufferings and in the cross of CHRIST. Accordingly, the chains of S. Babylas were laid up with him in the grave, where Chrysostom (Hom. Eph. iv. 3) assures us they remained to his time. v. 41; Gal. vi. 14, 17; Ps. cv. 18; Heb. xi. 22. *Dr. Cave.* (Life of S. Babylas, Bp. of Antioch; about A.D. 237—250.)

Who would seek to escape those bonds, which loosen, rather than bind? Thy bands, O LORD, are the bands of Love. More nobly are we restrained by Thine, than set at liberty and emancipated by any other! 2 Tim. i. 16. *S. Ambrose.* (Ep. 25, l. 3.)

Crimina Te duro, fateor, mea fune legarunt;

Dulcior astringat cor Tibi funis Amor!

S. John xviii. 24. *Hæftenus.* (Schola Cordis, Lib. iv. sect. 2.)

CHAPTER XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia, and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

1 The grand object of travelling is to see the shores of the Mediterranean. On these shores were the four great Empires of the world, the Assyrian, the Persian, the Grecian, and the Roman. All our Religion, almost all our Laws, almost all our arts, almost all, that sets us above savages, has come to us from the shores of the Mediterranean. Dan. vii. *Dr. Johnson.*

2 Degenerem linquunt tenebrosi carceris umbram,
 Ut scandant fragilem mascula turba ratem.
 Sunt illic merces plagæ; sunt vota rudentes;
 Mors pretium; virtus prora; carina salus;
 Vincula fides; malus pietas; suspiria venti;
 Spes velum; remus gratia; Rector Amor.
 Tunc Deus, "His si navis," ait, "Mea cingitur armis,
 Typhi, tuam cælo dejice; mitte Meam!"

M. Casimir Sarbievius. (De plurimis Christi Martyribus, qui navi vetustæ impositi demersi sunt. Epigram. Lib. i. 107.)

3 S. Paul, among prisoners indeed, and through various forms of death, yet, distinguished by many testimonies, is led to Rome, as by the Hand of GOD Himself. 2 Cor. ii. 14. *Beza.* (In loco.)

The giving honour to the Priesthood was a custom, universal among all civilized nations: and whatsoever is universal is also natural, as not being founded on compact, or the particular

humours of men ; but flowing from the native results of reason ; and that, which is natural, neither does, nor can oppose Religion. Verse 23 ; xxviii. 7. *Dr. South.* (Serm. 1 Kings xiii. 33, 34.)

- 8 Prayer is a *haven* to the shipwrecked mariner ; an anchor unto them, that are sinking in the waves ; a staff to the limbs, that totter ; a mine of jewels to the poor ; a security to the rich ; a healer of disease ; and a guardian of health. xii. 5 ; Ps. ix. 9 ; l. 15 ; cvii. 23—31. *S. Chrysostom.* (Orat. vi. De incomprehens. Dei Nat.)

Opportunity hath its denomination from the word, which signifies a *haven* : I may say, opportunity is a haven : we see they, who are tossed up and down in the deep, make all means, stretch their endeavours to the farthest, to thrust their torn and weather-beaten vessel into “the haven, where they would be.” *Quàm optati portus*, how welcome is the very sight of it ! *littus naufragis*, the shore for shipwrecked persons ! What can they wish for more ? “Behold,” saith the Apostle, “now is the accepted time ; now is the day of salvation.” Here is a haven ; and the tide is now : now put in your broken vessel ; now thrust it into the haven. Opportunity is a prosperous gale ; delay is a contrary wind, and will drive you back upon the rocks again, and dash you to pieces. And indeed a strange thing it is, that in all other things opportunity should be a haven, but in this, which concerns us more than anything, a rock. The twilight for the adulterer ; Isaac’s funeral for Esau’s murder ; Felix’s “convenient time” for a bribe : and to opportunity they fly, *tanquam ad portum*, as to a haven : the adulterer waits for it ; Esau wished for it ; Felix sought for it . . . It is all in all in every thing ; but, in our spiritual polity and warfare, it hath not strength enough to turn us unto God. S. Luke xxii. 6 ; S. Matt. xxii. 8 ; S. John vii. 6. *Farindon.* (Serm. Ezek. xxxiii. 11.)

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this

voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter: *which is* an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

9 *Admonished them.*—A good and loving father, which sendeth his son to a dangerous journey, either by sea or land, first instructeth him with advice, and telleth him in what sort he shall avoid perils. “Take heed,” saith he, “the way is perilous, which thou must pass. The sea is terrible; the waves rise up as high as heaven; and by and by thou shalt see a pit, as low as hell. The sands may swallow thee; the rocks may destroy thee. Thou shalt pass by huge mountains, and through wildernesses, where thieves will assault thee. Thy heart will quake: thou shalt cry for succour, and find no man to help thee. In these and these places hath many a good man’s child been cast away: take heed, my son, thou art the staff and the comfort of mine age; if aught come to thee, otherwise than well, I shall, soon after, end my days in sorrow.” If a father be thus careful that his child should escape worldly dangers, he must be more careful of spiritual dangers; in which whosoever is lost is lost for ever. Tobit iv.; 1 Thess. ii. 7, 11. *Bp. Jewel.* (Exposition of 1 Ep. Thess. ii. 11, 12.)

11 Men by following their own prudence, rather than the word of God by the mouth of His servants, of their own will run themselves and one another into infinite dangers. Gen. xix. 14. *Beza.* (In loco.)

It is not for us, who are passengers, to meddle with the card and with the compass. Let that all-skilful Pilot alone with His own work. It is an Almighty Hand, that holds the stern of this tossed vessel, and steers it in the course, which He knows best. xv. 17; Ps. xli. 1, 2. *Bp. Hall.*

Parishes are holy *ships*, whose Curates are the pilots, and Eternity the port, they must guide them to. If it need so much art, and such long experience, to sail upon the seas, what knowledge and prudence does it call for, to pass over happily the sea of this world, where tempests never cease? Alas! who can think without sensible grief and bitter tears, that the helm of these vessels, which contain such precious wares, as cost no less than the Blood of God, should be committed ordinarily to many of so little experience, that they are not only ignorant of the tempests, shelves, and banks of this terrible sea, but even have not the strength and industry to guide their own little vessel back to the road? 2 Tim. ii. 2; 2 Cor. ii. 16. *Abbé Jean.* (Entretiens.)

13 When mariners have newly escaped a wreck at sea, the fears of which have a long time deprived them of their wonted rest; they think they may securely lie down and sleep, till, it may be, another storm overtake and sink them. We see then there is neither piety nor wisdom in so much security, when a great danger is over; for we know not but that very security itself may provoke God to send a greater. And no kinds of judgments are so dreadful and amazing, as those, which come most unexpectedly upon men: for these betray the succours, which reason offers; they infatuate men's councils, weaken their courage, and deprive them of that presence of mind, which is necessary at such a time for their own and the public interest. ix. 31; 1 Sam. xv. 32; Eph. vi. 18. *Bp. Stillingfleet.* (Serm. Amos iv. 11.)

In this virtuous voyage of thy life, hull not about, like the ark,* without the use of rudder, mast, or sail, and bound for no port. Let not disappointment cause despondency; nor difficulty despair. Think not, that you are sailing from Lima to Manilla, when you may fasten up the rudder and sleep before the wind:

* Milton, *Paradise Lost*, xi. 840.

but expect rough seas, flows, and contrary blasts; and it is well, if by many cross tacks and veerings you arrive at the port: for we sleep in lion's skins in our progress unto virtue, and we slide not, but climb, unto it. xiv. 22; xx. 23, 24; 1 S. Pet. iv. 1, 2; 1 Cor. vi. 13. *Sir T. Browne.* (Christian Morals, p. i. 1.)

Non ego, ventorum quamvis freta blanda fruuntur

Pace, vel à Zephyro molliter acta tremant,

Scandam transtra ratis. Quæ namque pericula sensi,

Luctatus contrà flamina, sat memini.

1 Kings xxii. 49. *Grotius.*

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

14 The greatest griefs of our life arise from this; that the *tempest* came unexpectedly. 1 Thess. v. 3. *Carneades.*

That S. Luke was a *Virtuoso* in the art of painting, as well as in history and physic, I am the more apt to believe, not only in veneration to antiquity, which has so reported him, but from

ocular demonstration, when I look upon his florid descriptions ; particularly, how graphically and to the life he set forth the tempest and shipwreck, as if he had drawn them in colours to hang up, as the manner was, in Neptune's Temple. *Dr. Litleton.* (Serm. Col. iv. 14.)

There are certain peculiarities in the style of S. Luke, as a narrator of nautical events, which it is of the utmost importance to attend to, because a knowledge of them throws light, not only upon the voyages he has recorded in the Acts, but upon several passages in his Gospel. The difference of the manner of describing such events by seamen and by landsmen is too obvious to require remark ; but there is a third class of authors, who are properly speaking, neither seamen, nor landsmen ; I mean men, who, for some cause or other, have been much at sea, who understand what they are describing, and who, from their living and being in constant intercourse with the officers of the ship, necessarily acquire the use of the technical language of seamen. An attentive examination of S. Luke's writings shows us, that it is to this class he belongs. *J. Smith.* (The voyage and shipwreck of S. Paul. Notices of the life and writings of S. Luke.)

Christe, maris Domitor, quassatam hanc respice navem,
 Quam nunc fluctus habet, versantque in gurgite venti.
 Nonne vides nullo fluitantem errare Magistro ?
 Nonne gubernaculum cernis vi sæpe revulsum,
 Cui datus hærebas custos, cursusque regebas ? . . .
 Solve metus, atque hoc precibus sine posse ministrum,
 Ne cursu quassatæ alto, neu turbine venti (carinæ scil.)
 Vincantur ; clavum teneas, et sidera serves
 Rursus, et Ipse ratis rapidis sis Rector in undis ;
 Omnes per casus, fluctuque æstuque secundo,
 Ut tandem optatas patriæ referatur ad oras.

A. Rosæus. (Virgilio Evangelisantis
 Christiados, Lib. 13.)

18 (Vide Job xxxi. 23. Vulg.) *Semper enim, quasi tumentes super me fluctus, timui Dominum, et pondus Ejus ferre non potui ;* "For I always feared God, like waves swelling over me, and I could not endure the weight of Him.") From the terrors of this comparison we may understand, how wondrous a

fear was on the soul of this holy man. For when lofty waves hang over us, threatening imminent death, the voyagers lose all concern for temporal things; they have no more remembrance of any carnal pleasure. The very treasures, for the sake of which they undertook the voyage, they now cast into the sea: love of life makes them despise everything else (ii. 4.) Accordingly, Job “fears God, as waves swelling over him:” whilst he desires the true life, he has in contempt all his present possessions. When the overladen soul casts off its earthly desires, it is like the ship, caught by a tempest, getting rid of its freight. The ship, thus lightened, floats, which by being burdened was fast sinking; since worldly cares weigh us down, and drag the soul into the depth: the same soul rises above the billows of temptation, in proportion as it is emptied of the thoughts of this world. Ps. xlii. 9; 2 Kings vii. 7; Col. iii. 1—5. *S. Gregory.* (Morals on the Book of Job, p. iii. b. 21.)

Qui recto cœlum vultu petis exerisque frontem,
In sublime feras animum quoque; ne gravata pectus
Inferior sidat mens corpore celsius levato.

Boethius. (De Consol. Metr. v.)

There is a forsaking sin, that is not right, but unsound. Open sins may be deserted, and yet secret sins may be retained A man may also forsake sin, but not, as sin: for he, that forsakes sin, as sin, forsakes *all* sin. A man may let one sin go, to hold another the faster; as a man, that goes to sea, would willingly save all his goods: but, if the storm arises, that he cannot, then he throws some overboard, to lighten the vessel and save the rest. So the sinner chooses to keep all his sins; but if a storm arises in his conscience, why then he will heave one lust overboard, to save the life of another. Phil. iii. 8, 9; Exod. x. 9—11. *M. Meade.* (The almost Christian discovered.) Men will at times hazard their lives to get wealth; but, in general, when men see their life in danger, they will part with their most valuable treasures, sooner, than throw away their life in trying to keep them. “All, that a man hath, will he give for his life,” (Job ii. 4.) If our natural life on earth, which can last but a few fleeting years at most, be deemed such an invaluable treasure, how much more highly should we esteem our

Eternal Life in CHRIST! And what far greater care and pains should we take, not to throw this Life away! Gen. xlvii. 19; S. Matt. v. 29, 30; S. John vi. 27. *Thomas Jones*. (Jonah's Portrait, Sermon. iii.)

It was a storm, that occasioned the discovery of the golden mines in India: hath not a storm driven some to the discovery of the richer mines of the Love of GOD in CHRIST? viii. 4; Ps. cxix. 67. *Dr. Owen*. (Sermon. Acts xvi. 11.)

Be Thou *a Star* and a guide to them, that travel by land or sea; the confidence and comfort of them, that are in storms and shipwrecks; the strength of them, that toil in mines, and row in the galleys; an instructor to the ignorant; to them, that are condemned to die, be Thou a guide unto death: give cheerfulness to every sad heart, spiritual strength and proportionable comfort to them, that are afflicted by evil spirits: give liberty to prisoners, redemption to captives, maintenance to the poor, patronage and defence to the oppressed, and put a period to the iniquity and to the miseries of all mankind! 2 Cor. i. 3; 1 S. Pet. v. 10.) *Bp. J. Taylor*. (The Golden Grove. Postulanda.)

In brumâ nostro *Sol* longè à vertice distat,
Et terræ gaudet proximus esse tamen:
Sic Deus à sanctis, procul ut cessisse videtur,
Est propè, præsentem fertque salutis opem.

P. Melancthon.

Æquora qui fragili sulcat male fide carinâ
Quid, cursum ut teneat, nocte silente facit?
Pervigil ad cœlum tendit sua lumina, *sidus*
Spectat, et in Boreo juge quod axe micat.
Quisquis iter vitæ sequeris vitæque perennis,
Ne tua sint terræ lumina fixa, cave.
Semper at æthercas sublimi vertice sedes
Conspice: sic tutum lætus habebis iter.

Billius. (Anthologia Sacra. 5.)

It was anciently said, "*Qui nescit orare, discat navigare*, who knoweth not how to pray, let him learn it at sea;" but now how long may a man be at sea, before he hears a praying seaman? Jonah i. 6; S. Mark iv. 38. *Flavel*.

20 Few of us are ever likely to be in such a terrible situation, but then we cannot help reflecting, that there is a ship, in which we are all embarked ; there is a troubled sea, on which we all sail ; there are storms, by which we are all frequently overtaken ; and there is a haven, which we all desire to behold and to enter. For the Church is a ship ; the world is a sea ; temptations, persecutions, and afflictions are the waves of it ; the prince of the power of the air is the stormy wind, which raises them ; and heaven is the only port of rest and security. Often during the voyage for our punishment, or our trial, God permitteth us to be thus assaulted. The succession and the violence of our troubles, the elevations and depressions of mind and fortune, the uncertainty of our counsels, and our utter inability to help ourselves are finely represented by the multitude and impetuosity of the waves, the tossings and agitations of the vessel, the confusion, terror, and distress among the sailors. In both cases, prayer is the proper effect and the only remedy left. (And so, in regard to the dangers of a spiritual storm and shipwreck), the Church requests for all her children, at the time of their Baptism, that they, “ being delivered from God’s wrath, may be received into the Ark of CHRIST’S Church, and, being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life.” Ps. lxxv. 7 ; xciii. 5. *Bp. Horne.* (Comment. Ps. cvii.)

It may be, thou art a poor trembling soul ; thy faith is weak, and thy assaults from Satan strong, thy corruptions stirring and active, and thy mortifying strength little, so that in thy opinion they rather gain ground on thy grace, than give ground to it ; ever and anon thou art ready to think thou shalt be cast a wreck upon the devil’s shore : and yet to this day thy grace lives, though full of leaks. Now is it not worth stepping aside to see this strange sight ? A broken ship, with masts and hull rent and torn, thus towed along by Almighty power, through an angry sea and armadoes of sins and devils, safely into His harbour. To see a poor dilling, or rush candle, in the face of a boisterous wind and not blown out ; in a word, to see a strippling, weak in grace, held up in God’s arms, till he beats the

devil craven : this GOD is upholding thee : thou art one of those babes, out of whose mouth GOD is "perfecting His praise," by ordaining such strength for thee, that thou, a babe in grace, shalt yet foil a giant in wrath and power. vii. 30, 31 ; Ps. cxviii. 13 ; 2 Cor. iv. 7—10. *Gurnall*. (On the Christian armour. Eph. vi. 10. ch. 5.)

Naturalists observe, that the greatest darkness is a little before the dawning of the morning. It was so with CHRIST ; it may be so with thee. Act, therefore, your faith upon this, that the most glorious light usually follows the thickest darkness : the louder your groans are now, the louder your triumphs hereafter will be : the horror of your present will but add lustre to your future state. xii. 7 ; xvi. 26 ; Gen. xxii. 10 ; Ps. xcvii. 11 ; 2 Chron. xx. 12. *Flavel*.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer : for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul ; thou must be brought before Cæsar ; and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer : for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

21 S. Paul's heart, like a ship, stood firm in the midst of the storm. xx. 24 ; Heb. vi. 19. *S. Gregory*.

How often has public calamity been arrested on the brink of ruin by the seasonable energy of a single man ! I am as sure as I

am of my being, that one vigorous mind, confiding in the aid of God, and full of just reliance in his own fortitude, enterprise, and perseverance, would first draw to him some few like himself, and then that multitudes, hardly thought to be in existence, would appear and troop about him. Why should not a Maccabeus and his brethren arise to assert the honour of the ancient Law, and defend the Temple of their forefathers? (iv. 19, *Bp. Horne.*) Ps. xciv. 16; Jer. ii. 25; Isa. lix. 1. *Burke.* (Works. Vol. iii. p. 366, Ed. London, 1826.)

Ye should have hearkened unto me, &c.—What then! Shall we think the issues of Eternity fatal (fated), when those of time, wherein we are comparatively so little concerned, are free? Shall God not only leave us the use of our reason, but also assist us by the aid of His Providence, for the avoiding temporal evils; and will He allow us neither, for the avoiding of Eternal ones? Must temporal ruin be the effect only of our sinful choice, and obstinacy? Eternal ruin the effect, not of our folly or sin, but fate? *Dr. Lucas.*

All those evils, which fall so daily and thickly upon us, from heaven, whether to warn us, or to plague us, are but arrows, which ourselves first shot up against heaven, and now drop down again with double force upon our heads. *Omnis pœna propter culpam*: all evils of pain are for the evils of sin. xii. 23; Ps. xci. 8. *Bp. Sanderson.* (Serm. 1 Kings xxi. 29.)

22 *Be of good cheer.*—The height of human wisdom is to bring our tempers down to our circumstances, and to make a calm within, under the weight of the greatest storms without. xvi. 25. *De Foe.*

It is a good rule, that S. Bernard gives, "*Cui quæque res sapiunt, prout sunt, is sapiens est.*" He, that apprehends all things in their proper and natural taste, he, that takes all things aright, as they are, *is sapiens est*; nothing distastes him, nothing alters him; he is wise: but then, *Cui ipsa sapientia sapit, is Beatus*; he, that tastes this Wisdom itself aright, he only is *Blessed*. 2 Cor. xii. 10. *Dr. Donne.* (Serm. S. Matt. v. 8.)

23 Those visions, which we meet with in the New Testament, as a thing vulgarly known, were attributed to angels. So Acts xxvii. 23, *There stood by me the angel of God this night*, that is, in a prophetic dream; and Acts xii., when the Angel of God

did *really* appear to S. Peter, and bring him out of prison, he could scarce be persuaded of a long time, but that all this was a vision : this indeed being the common manner of all prophetic visions. And Acts xxiii., when the Pharisees would describe S. Paul, as a prophet, that had received some vision, or revelation, from heaven, they phrase it by the speaking of an Angel, or spirit, unto him, verse 9, “ We find no evil in this man ; but, if *an angel* or spirit hath spoken to him, let us not fight against GOD.” S. John xii. 29. *John Smith.* (Select Discourses. Of Prophecy, 6.)

However the wicked and careless may scorn a truly religious character, while they are themselves in ease and prosperity, yet, when they come to experience scenes of distress, such as that, which the text describes, when all hope of temporal salvation is taken away, they cannot but wish they were in the situation of the godly man, whose hope is laid up sure in heaven. His portion the winds and waves cannot destroy, though they may be the means of freeing him from the prison of the body, and ushering him into the possession of his heavenly home. . . . S. Paul can say to this ship’s crew, “ *the GOD, whose I am, and whom I serve :*” I am not my own, but His : to Him have I given up myself in storm or calm, in sunshine or darkness, in life or death. I am safe. Underneath me are the Everlasting arms. “ I know whom I have believed, and am persuaded He is able to keep that,” soul, “ which I have committed to Him, against the last Day.” viii. 24 ; Deut. xxxiii. 27, 29. *J. Milner.* (Serm. on text ; an affectionate admonition to seamen.)

All I am and have, both in principle and practice, is to be summed up in this one expression—The LORD’s property. My belonging totally to CHRIST, as my SAVIOUR, is “ all my salvation and all my desire.” I have no other glory than this ; and I want no other. 1 Cor. vi. 19, 20 ; Rom. xiv. 7—9 ; Col. iii. 3. *Bengel.* (Life by Burk. P. iv. c. 3.)

To think that you are your own, or at your own disposal, is as absurd as to think, that you created, and can preserve yourself. Rom. ix. 20. *Wm. Law.*

Libertas nulla est melior, majorve potestas,
Quàm servire Deo, cui benè servit amor.

Absque jugo posita est ditionis amica voluntas,
Quæ viget affectu, non gemit imperio.

S. Prosper. (Epigram. xviii.)

24 This history suggests to my mind . . the benefits, which holiness bestows, not only on the children of God themselves, but on all, who are even incidentally connected with them. . . It is not S. Paul alone, the chosen vessel of the LORD, and the appointed ambassador of the truth to the shores of the western ocean; it is not S. Paul alone, nor his comrades, S. Luke and Timothy, nor the courteous centurion, whose discerning kindness to his prisoner might have operated, as some little claim to snatch him from the general calamity; the selfish mariners and the brutal soldiery are moreover *given* (*χαρίζεσθαι*) by God to the prayers and services of His Apostle: two hundred three score and fifteen persons are preserved from death by the presence of a single captive: and the vainglorious boast of the Roman, *Cæsarem vehis*, was realised in the instance of S. Paul. Gen. xviii. 32; xix. 12; xxxix. 5. *Bp. Heber.* (Serm. Acts xxvii. 23, 24.)

God gave those passengers to S. Paul, as He had given S. Paul himself to S. Stephen before. *Si Stephanus non sic orasset, Paulum hodie Ecclesia non haberet*, says S. Augustine: if S. Paul had not been enwrapped in those prayers, which S. Stephen made for his persecutors, the Church had lost the benefit of S. Paul's labours: and if God had not given S. Paul the lives of all those passengers, they had perished. . . *Magnus Dominus*, saith *S. Ambrose*, *qui aliorum meritis aliis ignoscit*. This is the large and plentiful mercy of God, that, for one man's sake, He forgives another: and again, *Quantus murus patriæ vir bonus*, (what a bulwark to any land is a righteous man). 2 Kings xiii. 14; xix. 34; Gen. xviii.; xix. 29; S. Matt. viii. 13. *Dr. Donne.* (Serm. S. Matt. ix. 2.)

"All these matters seem to have been ordered, in order to produce faith in the prisoners, the soldiers, and the Centurion," says S. Chrysostom; implying, that they were converted by S. Paul. For, unless they had been hard, as stones, they must have entertained very high thoughts of him, because of his predictions, miracles, and the benefits they received from him. Ver. 43; xiv. 10, 11. *Corn. à Lapide.*

25 Within this Blessed Ark (the Providence of God), if we please, we may live securely, whilst all the floods of misery do swell and rove about us ; here we may sing requiems in the loudest thunders, and sleep securely in the midst of storms : for what should we be afraid of, when we have Omniscience for our pilot, Omnipotence for our convoy, and all-sufficient Goodness for our purveyor and caterer ? By the help of this one consideration, a man may bid defiance to misery, and stand impregnable against all the batteries of the world. Ps. xxiii. *Dr. J. Scott.*

Carnal men, that have nothing above themselves, but their corrupt self, sink in great troubles, having nothing within to uphold them ; whereas a good man is wiser than himself, holier than himself, stronger than himself ; for there is something in him more, than a man. Ps. xiv. 9. *Dr. Sibbes.*

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ;

28 And sounded, and found *it* twenty fathoms : and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

27 There is a record, which refers to these “perils of waters,” undergone by S. Paul. It is computed, that, when a ship drifts

before the wind, she will move about three knots (or miles) in the hour. On reckoning the distance from the "fair havens" in Crete to Melita, it appears, that a vessel, driven by the tempest, would arrive there in fourteen days. You will remember, that it was so—"When the *fourteenth* night was come, &c." *C. P. Wilbraham.* (Holy Sites in the Land of Promise.)

Deemed that they drew near to some country.—It sometimes so befalls a man in this life, that he sees from afar his own country; but the sea intervenes: he sees whither he would go; but he has no means of getting there. . . That such persons might arrive, where they desire to be, I came thence; I, to whom they desire to go. And what did I? *Institui lignum*, I appointed a plank, over which the sea might be passed: for no one can pass over the sea of this world, unless borne upon My Cross. This cross a man of weak eyes sometimes embraces, who sees not from afar whither he is going: let him not quit hold of it; and it will conduct him in safety. xvi. 17, 30, 31; Heb. xi. 14; Ps. xliii. 3. *S. Augustine.* (In Joan. Hom. ii.)

29 Take heed, Christian, of leaving any worldly lust unmortified in thy soul; this will never consent that thou shouldest endure much for CHRIST: few ships sink at sea; they are the *rocks* and shelves, that split them. Couldst thou get off the rocks of pride and unbelief, and scape knocking on the sands of fear of man, love of the world, and the like lusts, thou wouldest do well enough in the greatest storm, that can overtake thee in the sea of this world. "If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for his Master's use, and prepared unto every good work." 2 Tim. ii. 21. O! that we knew the heaven, that is in a mortified soul! Ps. cxix. 165. *Gurnall.* (On the Christian armour. Eph. vi. 15. Ch. 17.)

Quid Crux, cui flexu sinuoso involvitur anguis,
Uncaque quid sibi vult *Anchora* juncta Cruci?
Una velut medicina fuit morientibus anguis
Æreus, impositus, Mose jubente, Cruci;
Sic parit æternam Christi Crux una salutem,
Jactatosque malis *Anchora* sola foveat.

*Inscription to an allegorical design in Calvin's
Harmonia Evangelica. (Edit. Genevæ. 1582.)*

Tuta salutiferæ miseram crucis *Anchora* firmet ;

Tota vel æquoreis naufraga mergor aquis !

Hæftenus. (Regia Via Crucis. Lib. iii. c. 4.)

30 Precipitation often ruins the best laid designs, whereas patience ripens the most difficult ones. xix. 36, 40 ; S. Luke xiv. 28.

Anonym.

To cast ourselves upon an immediate Providence, where means fail not, is to disobey, instead of believing God. *Bp. Hall.*

31 He had received it, by a Divine vision, that none with him in the ship should perish : what then ? Must all be secure, and wilfully cast themselves into the sea ? No ; that were to have tempted their Preserver : but when the case so requireth, every one must endeavour* himself to use the mean, ordained to save his life. We sail in this mortal life with contrary winds : sometimes there is a tempest ; and anon cometh a calm : the one is ready to make us doubt of God by impatience, the other to forget Him by security. Therefore four principal virtues we must ever exercise in this passage ; the Love of God, the fear of sin, the hope of mercy, and the fear of justice ; which shall ever guide us in a right Christian course unto our end ; all the way meditating, that God is an Ocean-Sea of Infinite Goodness. . . . O ! the *depth* of the wisdom of the riches of the mercy of our God. 1 S. Pet. i. 2, 5 ; 2 S. Pet. i. 1—10. *Dr. Sutton.* (Disce vivere. Ch. iii. s. 6.)

As God hath appointed all things to come to pass in His Eternal and Unchangeable counsel, so in the same degree He hath together set down the means and ways, whereby He will have the same things brought to pass : for these two must never be severed ; the thing to be done, and the means, whereby it is done. We may read, in the Acts, in S. Paul's dangerous voyage towards Rome, an Angel of the Lord told S. Paul that God *had given him all that sailed with him in the ship.* Now the soldiers and mariners hearing this, might reason thus with

* "Endeavour" was formerly used, as an active verb ; an instance of which occurs in the Collect for the Second Sunday after Easter. In reading this

Collect, the accent is often improperly laid upon the pronoun "ourselves." (See also Ans. to Quest. Ord. Service for Priests.)

themselves—"Seeing, that GOD hath decreed to save us all, we may do what we will: there is no danger; for we shall all come to land alive." But mark what S. Paul saith, *Except these abide in the ship ye cannot be saved*, where we see, that, as it was the Eternal counsel of GOD to save S. Paul and all, that were with him, so He decreed to save all by this particular means of their abode in the ship. King Hezekiah was restored to his health, and received from GOD a promise, that he should have "fifteen years added to his days;" and the promise was confirmed by a sign. Now what doth he? Cast off all means? No: but, as he was prescribed, so he applied a bunch of dry figs to his sore, and useth still his ordinary diet. Therefore it is gross ignorance and madness in men to reason so against GOD's decrees. "GOD in His Unchangeable Counsel hath decreed and set down all things, how they shall be: therefore I will use no means, but live, as I list." Nay, rather, we must say the contrary; "Because GOD hath decreed this thing, or that, to be done, therefore I will use the means, which GOD hath appointed to bring the same to pass." S. John vi. 27; Phil. ii. 12, 13; 2 Kings xx. 6, 7; 1 Thess. i. 4. 6. *W. Perkins.* (Exposition of the Creed. Art. 1.)

Thus did means effect GOD's purpose Verse 44; and not GOD's purpose, known of S. Paul, hinder the careful use of means in him and the company. Gen. xxv. 23; xxvii. 42; S. Matt. i. 21; ii. 13; Judg. vii. 15, 16. *Bp. Babington.* (Serm. at Paul's Cross. S. John vi. 37.)

The question is not, whether the means be necessary to the end; for that is agreed upon by all parties: but the question is, to whom the ordering of the means, which are necessary to the production of the event, doth properly belong, whether to the First Cause, or to the free agent. If it belong to the free agent, under GOD (as we say it doth), then it concerneth him to use consultations and all good endeavours, as requisite means to obtain the desired end. *Abp. Bramhall.* (Castigation of Mr. Hobbes's animadversions. Disc. ii. p. 3.)

The secret Will of GOD considereth especially the end; the revealed Will the things, referred to the end. *Abp. Usher.* (Sum and Substance.)

Remember, that our union is necessary to our communion with CHRIST and His Church, and to all the blessings and benefits of such communion (S. John xv. 4) "*Abide in Me, &c.*" The member, that is cut off from the body, hath no life or nourishment from the head, or from the body ; but is dead. He, that is out of the Church, is without the teaching, the holy worship, the prayers, and the discipline of the Church, and is out of the way, where the Spirit doth come, and out of the society, which CHRIST is specially related to : for He is the SAVIOUR of His Body ; and, if we once leave His hospital, we cannot expect the presence and help of the Physician. Nor will He be a pilot to them, who *forsake His Ship* ; nor a captain to them, who separate from His Army. Out of this Ark, there is nothing, but a deluge, and no place of rest or safety for a soul. S. John vi. 66—69. *R. Baxter.* (Cure of Church Divisions.)

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you take *some* meat : for this is for your health : for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

33 It was not for nothing, that the voyage was so protracted : it afforded S. Paul an opportunity of teaching. . . . The storm also and the darkness contributed not a little to his being listened to, in the manner he was. S. John v. 4 ; 1 Thess. i. 6. *S. Chrysostom.*

The time of fear is a time of *fasting* with the natural man. There was, saith S. Luke here, Verse 21, πολλή ἀσινία, no spending of victuals, all the time of the tempest. Will we naturally fast, for fear of the wreck of our ship ? and not be afraid as much of the wreck of our souls by sin, and fast for that ? Doth not nature teach us this ? *Bp. Andrewes.* (Serm. S. Matt. vi. 16.) If thou hast any business of consequence in agitation, let thy care be reasonable and seasonable. Continual standing bent weakens the bow ; too hasty drawing breaks it. Put off thy cares with thy clothes : so shall thy rest strengthen thy labour ; and so shall thy labour sweeten thy rest. *Quarles.*

34 The world cannot hurt Him, that made it, nor them, that are laid up in Him. Jonas did but change his vessel, when he entered the whale ; he was not shipwrecked. GOD was his pilot then, as well as in the ship. xii. 5 ; Ps. cxxx. 1 ; cxxxiv. 6, 7. *Dr. Donne.*

We could not but feel a very peculiar pleasure in being tossed by a tempest, while the vessel was infallibly secured from sinking : such a vessel is the Church ; such tempests are its persecutions. (Refer to Illustr. S. Matt. xxviii. 20. *S. Chrysostom.*) *Pascal.* (Thoughts on Religion. Ch. xxviii.)

35 This was not a celebration of the Eucharist, but a common meal together with the passengers in the same ship. S. Luke xxiv. 30. *Bp. Patrick.* (Mensa Mystica. Ch. vi. s. 5.)

Meditate, how that thy Master, JESUS CHRIST, did never eat any food, but first He Blessed the creatures, and *gave thanks* to His Heavenly FATHER for the same ; and after His Last Supper we read, that He sang a Psalm : for this was the commandment of GOD, “ When thou hast eaten and filled thyself, thou shalt Bless the LORD, thy GOD,” &c. This was the practice of the prophets ; for “ the people would not eat at their feasts, till Samuel came to bless their meat.” And saith Joel to GOD’s people, “ Ye shall eat, and be satisfied, and praise the Name of

the LORD, your GOD." This also was the practice of the Apostles; for S. Paul in the ship *gave thanks* before meat, *in the presence* of all the people, that were therein. Imitate thou therefore in so holy an action so Blessed a Master and so many worthy precedents, that have followed Him and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin: think it no shame to do what CHRIST did; but be rather ashamed that thou hast so long neglected so Christian a duty. And, if the SON of GOD gave His FATHER such great thanks for a dinner of barley bread and broiled fish, what thanks should such a sinful man, as thou art, render unto GOD for such variety of good and dainty cheer? How many a true Christian would be glad to fill his belly with the morsels, that thou refusest; and do lack that, which thou leavest! How hardly do others labour for that, which they eat; and thou hast thy food, provided for thee without care or labour! To conclude, if Pagan idolaters, at their feasts, were accustomed to praise their false gods, what shame is it for a Christian (at his dinners and suppers) not to praise the true GOD, in whom "we live, and move, and have our being!" xiii. 17; S. Matt. xxvi. 30; Deut. viii. 10; 1 Sam. iv. 13; Joel ii. 26; Dan. v. 1, 4. *Bp. Bailly.* (The Practice of Piety. Ch. xv.)

Thanksgiving in my text is not meant only that subsequent act, whereby we render unto GOD praise and thanks for the creature, after we have received it, and enjoyed the benefit of it; which yet is most properly thanksgiving: but we are to extend the word farther, even to those precedent acts of prayer and benediction, whereby we beseech GOD to give His Blessing to the creature, and to Sanctify the use of it to us: for what in this verse is called thanksgiving is in the next verse comprehended under the name of prayer. . . . The prayer of Blessing used, before the eating of common bread, is by every one of the four Evangelists in some places described by the word *εὐχαριστεῖν*; and by three of them in other some places by *εὐλογεῖν*. . . And we, in our ordinary manner of speech, call, as well the Blessing before meat, as the Thanksgiving after, by the common name of *Grace*, or *saying of Grace*. Both these then together, *Grace*

before meat and Grace after meat, a sacrifice of Prayer, before we use any of the good creatures of GOD, and a sacrifice of Praise, after we have used them—the blessing, wherewith we bless the creature in the Name of GOD, and the blessing, wherewith we bless the Name of GOD for the creature—both these together is the full meaning of this Thanksgiving. Eph. i. 3.
Bp. Sanderson. (Serm. 1 Tim. iv. 4.)

If every head of a family was, at the return of every meal, to oblige himself to make a solemn adoration of GOD, in such a decent manner, as becomes a devout mind, it would be very likely to teach him that swearing, sensuality, gluttony, and loose discourse were very improper at those meals, which were to begin and end with Devotion. 1 S. Pet. iv. 7; 1 Cor. x. 31.
Wm. Law. (Serious Call.)

Actio gratiarum cibo sumpto.

Æterne Princeps, orbis et artifex,
 Qui Te timenti das alimoniam,
 Pisces et undosi profundum
 Aerias volucresque pascis:
 Persolvo sumptis pro dapibus Tibi
 Grates canori carmine jubili,
 Actæque vitæ perperam, cum
 Pace Tuâ, veniam reposco.

Salm. Macrinus. (Hymn. Lib. i.)

36 *Then were they all of good cheer.*—It is the reason, why many sink into despair and are lost in a troubled sea of sorrow, because they have no friend to administer properly the comforts of religion; none to raise their thoughts from the storm, that beats upon them, to the mercy of that GOD, who “stilleth the raging of the sea.” See, how the Apostle performs this office to those, who had brought him into all this danger by neglecting his advice (verse 21). Instead of being offended with their past perverseness, he considers their present distress; he talks to them, as if they were his children, and tells them, how they are all given to his prayers; he encourages them to eat with thankfulness for their necessary refreshment, and sets them the example in his own person. Here let me observe, for the benefit

of those, who may be in the like distress, that there is a source of comfort, to which all Christians may have recourse, though they are not Blessed with the personal attendance of S. Paul. They have the Word of GOD, which is a sure and faithful attendant upon us in the storms and troubles of life : we may travel with it by land, or by water : there we may hear S. Paul speaking to us : there we may have the Psalms of David, accommodated to all the trials, dangers, and afflictions, to which a Christian can be exposed. Thus we may sail with S. Paul in our company, and find Salvation, even in shipwreck. ix. 17 ; Ps. xciv. 19. *W. Jones.* (Serm. Acts xxvii. 1.)

They were of *good cheer*, before they *took some meat* ; their comfort therefore was spiritual, and not the mere effect of a bodily refreshment. The word of promise, with the cheering example of the Apostle wrought in them, and “put joy into their hearts, more than when their corn, and wine, and oil increased.” This incident may serve to support the opinion of S. Chrysostom, that these fellow travellers with the Apostle were now converts to the faith, whose souls, in a far higher sense, than their bodies, GOD may have given unto him. To ourselves the fact itself suggests the inquiry, so needful at all times, but especially in our dangers and adversities—Is our peace of mind carnal, or purely spiritual ? Is our joy a joy “in the LORD ?” xiii. 52 ; Ps. lxxiii. 24. (Refer to xiv. 17. *Dr. Jackson.*) *J. F.*

They are prodigiously wide of the mark, who think, that what believers know to be the joys of the HOLY GHOST are, in fact, no other than certain pleasing sensations, arising from a brisk circulation of the blood, and a lively flow of the animal spirits . . . the mere result of *ἐνέξιας σωματικῆς*. I myself am a witness, that spiritual comforts are sometimes highest, when bodily health, strength, and spirits are at the lowest ; and when bodily health, strength, and spirits are at the highest, spiritual comforts are sometimes at the lowest ; nay, clean gone and totally absent. Whence I conclude, that the sensible effusion of Divine Love in the soul is superior to, independent of, and distinct from health, strength, and spirits. These may be, when that is not, and *vice versâ*. 2 Cor. xii. 10. *Toplady.* (Short memorials of himself.)

37 The number of the men is recorded in order to set forth the

greatness of the miracle; for otherwise we should consider it impossible that 276 persons could scape to land from a ship-wreck without a single life being lost. *Calvin.*

Thus, still more evidently, the numbers of those are invariably recorded in the four Gospels, who partook of the miraculous loaves and fishes. S. Matt. xvi. 9, 10. *J. F.*

38 *Wheat*, as it represents the staff of human life, and, therefore, as being exceeding precious, serves in this passage to illustrate the emphatic words of our LORD, so often spoken, because so unspeakably important; "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and *his own life* also, he cannot be My disciple." S. Luke xi. 5; xiv. 26. *J. F.*

Every ship-master, when in a storm, will willingly cast that over-board, that is of the smallest value in the vessel: but who will throw the best out, first? None but he, that feareth GOD. Heb. xii. 1, 4; 2 Cor. viii. 5. *Bunyan.* (*Pilgrim's Progress.* P. ii.)

Crates, it is well known, threw away all his possessions, and then caused it to be proclaimed in these terms, "This day Crates hath set Crates free!" *Bp. Patrick.*

It was the saying of a Philosopher, when he heard how merchants lost great estates at sea in a moment, *Non amo felicitatem, è funibus pendentem*, I love not that happiness, which hangs upon a rope. S. James iv. 14. *Flavel.*

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck

fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose ; and commanded that they which could swim should cast *themselves* first into the sea, and get to land :

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

39 An sapit is, pressus qui fluctibus arripit algam ?

Nec solitis nixus *littora* tuta petit ?

Haud magis ille sapit, qui vitæ in fluctibus hujus

Præponit solidis fluxa, miserque perit.

Ut fugias igitur tanti discrimina ponti,

Nec caput ista minax obruat unda tuum,

Spemque, fidemque, agapemque tene ; fluxa omnia linquens :

Has nihil in tabulas ulla procella potest.

Billius. (Sacra Anthologia, 3.)

Like as the winds of heaven and the waves of the sea, when we are on a voyage, remind us that we are yet on the broad ocean and are not yet arrived in the harbour, and make us wish for the *shore* ; so the dark clouds of error, which hang over us, and the tempestuous winds and waves of strife, which rage about us, serve, as a continual memento, that now we are sailing on a voyage, that we are still in the great deep, and have not arrived in the haven. They, therefore, restrain us from fixing our affections on the transitory things about us ; they wean us from this world and its perishable vanities, and make us look far beyond to the Everlasting shore, for which we are bound. . . . Through the mists and clouds we see the clear blue sky, and the calm and joy of Angels, and the pure river of life, and the

crystal sea, and the Throne of God. Deut. xii. 9 ; 2 Cor. iv. 16—18. *Dr. C. Wordsworth.* (Serm. 1 Cor. ix. 18, 19.)

40 The sign of a Cross naturally appears in a ship, either when she is under sail, or rowed with expanded oars, like the palm of our hands : not a *jugum*, but exhibits the sign of the cross ; and, when a pure worshipper adores the true God with hands extended, he makes the same figure. S. John iii. 14. *M. Minutius Felix.* (In Octavio. S. 29.)

The Cross is the great characteristic of CHRIST's power and government, and is visible in almost every thing we see. . . . Without this trophy of ours, you cannot go to sea ; for navigation depends upon sails, and they are made in the fashion of a Cross : there is neither ploughing, nor digging, nor any handicraft work performed without instruments of this figure ; nay, a man is distinguished from a beast by the uprightness of his body, and the extension of his arms. . . . Your banners declare the power of this figure, and the trophies you use in your public processions, are symbols of dominion. . . . The images of your departed Emperors you consecrate upon Cross-like engines, and inscribe them gods. *Justin Martyr.* (Apology. C. 72.)

41 The greatest cause of impatience is not so much from the pressure and force of any external cross, or calamity, as from the great disturbance and reluctance of the mind of him, that suffers it : and this is it, that raiseth up the waves and billows within. The cross, or calamity, it may be, is rough and beyond the power of him, that suffers it, to extricate or control ; and, on the other side, when it meets with a mind, as tumultuous and contumacious, as the calamity or cross, it raiseth a storm ; as when the wind and tide are contrary, or, like the state of S. Paul's voyage, where *two seas met* ; which often endangers the vessel. He, that violently and impetuously contends against a calamity, contributes more to his own uneasiness, than his cross doth : but an humble lowly mind is naturally more able to bear his cross with more patience ; because it is evident, that the softness, humility, and quietness, and calmness of his mind breaks the force of the calamity, and renders it more easy by submission to it. Prov. xix. 3 ; S. Luke xxi. 19. *Sir M. Hale.* Contemplations. Of humility.)

Are your afflictions outward and inward together? an afflicted soul in an afflicted body? Are you fallen, like the ship, in which S. Paul sailed, into *a place, where two seas met?* Ps. xlii. 9. *Flavel.*

The past is a bottomless abyss, which swallows up all transitory things; the future is another abyss unfathomable: one of these depths flows continually into the other; the future discharges itself into the past by the channel of what now is. Man is placed between these *two seas.* *Nicole.*

43 *The Centurion willing to save Paul.*—God hath so ordered it, that honour is naturally consequent on the honouring Him. God hath made goodness a noble and a stately thing; hath impressed on it that beauty and majesty, which commands an universal love and veneration; which strikes presently both a kindly and an awful respect into the minds of all men. Power may be dreaded, riches may be courted, wit and knowledge may be admired; but only goodness is truly esteemed and honoured. Verse 3; ii. 47; vi. 15; S. Mark vi. 20. *Dr. Barrow.* (Serm. 1 Sam. ii. 34.)

44 Since we have all made shipwreck of Baptismal Grace by sin, since all without exception do stand in need of “a second plank” (Tertullian) to save them from drowning, it remains that we make choice of one of the two, presented to us in my text—dissimulation, or conversion—“covering,” or “confessing” . . . the one plank is painted, but rotten, which will undoubtedly deceive us; “He that covereth his sins, shall not prosper:” the other rugged, but sound, which will infallibly bring us safe to land; that is, the plank of repentance; “He, that confesseth and forsaketh his sins, shall have mercy.” viii. 22; S. Mark xiv. 72; 2 S. Pet. ii. 25, 26. *Abp. Bramhall.* (Discourse on Prov. xxviii. 13.)

Lest it be deemed, that we here attach too much virtue to repentance, in the matter of salvation, be it remembered, that we suppose this “second plank” to be made of wood, taken from the Cross of JESUS . . . at the last great shipwreck. *Optandum esset, ut in simplici virginitate servaretur navis, &c.,* writes Tertullian. It were to be wished, that the ship, our souls, could be kept in its singular virginity, and never be in danger of either

leak or shipwreck. But this perpetual integrity being a desperate impossible wish, there is one only remedy, which, though it cannot prevent a leak, can stop it. And this is repentance after sin committed, *post naufragium tabula*, a means to secure one after a shipwreck, and to deliver him, even in the deep waters. And this we call a restored virginity of the soul, which CHRIST also vouchsafes to be conceived and born in. The first degree of innocence being, not to have sinned; the second, to have repented. 1 S. John i. 8—10. *Dr. Hammond.* (Serm. S. Matt. i. 23.)

None are more safe, in our common *naufrage* (shipwreck) of sin, than they, that swim out upon the cross, which GOD hath laid upon them. xiv. 22; 1 Cor. xi. 32. *Bp. Hacket.* (Serm. S. John iii. 14.)

Vos, qui tranatis pictis vada salsa carinis,
 Maris coloni divitis,
 Magna Dei verè Miracula cernitis, alti
 Dispersa campis æquoris.
 Nam simul ac jussit, rapidi tota æquora venti
 Ad ipsa tollunt sidera:
 Abripitur pariter ratis, et nunc nubila tangit,
 Tumente vecta gurgite:
 Tartara nunc contra præceps contendit ad ima,
 Ipsisque jungitur Inferis.
 Vorticibus miseri titubant hinc indeque nautæ,
 Ceu turba nutat ebria:
 Nil artis præcepta juvant; animique manusque
 Spe destitutis concidunt.
 Clamant; clamantis Superùm Pater audit, et istis
 Angustiis mox eripit.
 Æquora jussa cadunt subito; fluctusque silentes
 Tranquilla lambunt littora.
 Incolumes illi optato se littore condunt,
 Miris ovantes cantibus!

T. Beza. (Psalm. Sacr. Libri vario carminum
 genere Latinè expressi, &c. cvii. 23—30.)

CHAPTER XXVIII.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people showed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

1 When any calamity has been suffered, the first thing to be remembered is, how much has been *escaped*. Ps. cxviii. 18 ; Isa. xxvii. 8. *Dr. Johnson.*

Theophilus at length conquered this objection, (arising from the Platonic view of a resurrection,) by a frequent reflexion upon those many shadows of a Resurrection, which GOD had impressed upon the common course of nature, and the standing Phenomena of Divine Providence ; and especially after he had conversed with, and embraced, the holy Volumes, wherein those things were so positively declared and published. And thus he became a Christian ; being baffled and disappointed in all other refuges, he took sanctuary in the Church, which, as himself expresses it, GOD has set in the world, like *an island* in the midst of the sea, into whose safe and convenient harbours the

lovers of truth might fly, and all those, who desired to be saved and to escape the judgment and the wrath to come. S. John xvi. 33; S. Matt. xi. 28; 2 Thess. i. 7. *Dr. Cave.* (Life of S. Theophilus.)

Mox Siculos inter fluctus Libycosque renidens
 Allicit incertam *Malta* superba ratem.
 Infelix scopulus, si Parca benignior illas,
 Quas natura negat, non tribuisset opes . . .
 Difficili turres saxo natura tuetur,
 Adjicit ars vires ingeniosa suas.
 Plus pia virtutis species, fulgentia summis
 Aggeribus nivæ signa decora Crucis.
 Floreat Æternùm justæ prosperrima sedes
 Militiæ, heroum prodigiosa domus;
 Queis dedit haud animos, scelerata nec induit arma
 Fluxus opum, aut vani falsus honoris amor.
 Nobilis obstrinxit Sancti tutela Sepulchri,
 Agaridasque Sacro pellere cura solo!

Dr. Barrow. (Iter maritimum à portu Ligustico
 ad Constantinopolim, Nov. 6, 1657:)

2 While the professing people of GOD employ every kind of cruelty against His servants, GOD inspires the hearts of barbarians with every feeling of humanity towards them. Ex. i. 17. *Quesnel.*

3 One cannot but admire the active and resolute spirit of the Apostle, equal to any emergency, ready for any office, whether to support the crew in the ship, or to light the fire on the shore; as vigorous and earnest in little, as in the more important concerns of life; the same man everywhere; bold and intrepid, kind also, condescending and charitable; holding up the SAVIOUR'S Cross before the Kings and Rulers of this world at one time; at another, *gathering a bundle of sticks, and laying them on the fire*, in the midst of a set of savages. He adorned the doctrine of GOD, his SAVIOUR, *in all things*. He "knew how to be abased, and he knew how to abound." In Paul, as in a glass, we see what a Christian Bishop, and more particularly a Christian Missionary Bishop ought to be. xx. 34, 35. *J. F.*

To say, that Christians are idle and unprofitable to the Common-

wealth is an injurious and forged accusation. Look into your prisons: you see no Christian there: and, if you do find a Christian there, what brought him there could be only this, that he was a Christian. *Non sine foro, non sine macello*; we have our market place, we have our shambles; we have our shops, we have our fairs. *Navigamus vobiscum, et militamus, et mercamur*; we sail with you, we go to war with you, we traffic with you. If I do not join you in your ceremonies, for all that, even then, I am a man, *attamen et illâ die homo sum*: nor are we less Christians, because we work for our bread, and labour to supply ourselves with food and raiment. Rom. xii. 11; 1 S. Pet. iv. 15, 16. *Tertullian.* (Apol.)

A viper.—These creatures (and all others hurtful to man) had been still harmless, if we had been still faultless. It was our sin, that at once forfeited both our innocency and their's. Every sense of evil therefore in, and from, the creatures, should work in us a sense of our disobedience to GOD; should increase in us a detestation of the sins, we have committed against GOD; should teach us, by condemning ourselves, to acquit the good creatures of GOD; which, as they are good *in themselves* so should they have been, ever and only, good *unto us*, if we had been true to ourselves, and continued good and faithful servants unto GOD. His creatures are all good; do not thou accuse any of them, and say they are evil; do not thou abuse any of them, and make them evil. Rom. viii. 20. *Bp. Sanderson.* (Serm. 1 Tim. iv. 4.)

I know not what horror we find in ourselves at the sight of a serpent. Other creatures are more loathsome, and some no less deadly than it; yet there is none, at which our blood riseth so much, as at this. Whence should this be, but out of an instinct of our old enmity? We were stung in Paradise, and cannot but feel it: but here is our weakness; it was not the body of the serpent, that could have hurt us, without the suggestion of sin; and yet we love the sin, while we hate the serpent. Gen. xlix. 17, 18; Prov. xxiii. 32. *Bp. Hall.* (Occasional meditations, 75.)

When man rebelled against his God, the creatures renounced their allegiance to him, and became, in the hands of their com-

mon Creator, instruments of his punishment. "The beasts of the field were" no longer "at peace with him." Yet, in consequence of the new Covenant, we find it said after the flood, "The fear of you and the dread of you, &c." Gen. ix. 2. So far is the superiority still preserved, that "every kind of beasts, &c., is tamed, &c." S. James iii. 7. In some cases, for the sake of eminently holy persons, favoured by heaven on that account, the instincts of the most savage and ravenous have been suspended; as when some of every kind assembled and lodged together in the Ark; and when the mouths of the lions were stopped in the den of Babylon, while the righteous and "greatly beloved" Daniel was there. . . . Our LORD gave His disciples power not only over the natural serpents and scorpions, but over some, whose venom is of a more malignant and fatal kind, "over all the power of the enemy." The Apostles returned, accordingly, crying out, "LORD, the very devils are subject unto us through Thy Name." And we have a general promise, that in our combats with them GOD will give us victory, and bruise their leader, Satan himself, under our feet. Our Redeemer is exalted above the heavens; and human nature in the second Adam restored to dominion over all the earth. And, though at present the Apostle's lot may be ours, to "fight with beasts," with evil men, evil passions, and evil spirits, yet "through GOD we shall do great acts: it is He, that shall tread down those, that rise up against us;" till, finally triumphant over "the last enemy" and exalted to the Eternal Throne, we shall view the earth beneath us; and the sun and the stars shall be dust under our feet. Exod. iv. 3—5; Isa. xi. 8; S. Luke x. 19; Ps. xci. 13. *Bp. Horne.* (Serm. Gen. i. 26.)

4 *No doubt this man, &c.*—The vain hearts of sensual men are thus carried with those outward events, which GOD never meant for the distinction of either love or hatred. Eccl. ix. 1; Jonah i. 10. *Bp. Hall.*

If we are to regard an event of this kind (famine in Scotland and Ireland, 1847) as a special judgment for special sinfulness, we must be prepared to regard every such event in the same light. But to do this, would be little short of abandoning the Christian

Dispensation, and reverting to the Jewish: it would be to make us look for much more of the execution of GOD's righteous judgments in this world, than we have any warrant in the Gospel to expect. In truth, one of the most important and most improving trials of our faith, is the imperfect state of retributive justice, under which Christians are placed in this world. S. Luke xiii. 1—5; 1 Cor. iv. 5. *Bp. Phillpotts.* (Serm. 2 Sam. xxiv. 14, 15.)

A murderer.—Charity may safely make constructions, and applications of blessings and mercies; and it delights to do it: but interpretations of judgments are not so warrantable. In such cases, *Ille debet judicare, qui non potest errare.* Is GOD's hand upon the land in any visitation? Let every man bewail his own sins, the plague of his own heart and mourn for the sins of the land too; but he, that will say, "Certainly these are the sinners, whom GOD aims at;" let him call for the Ephod, consult with GOD, as David did about the years of famine. If an Oracle speak to him, he may censure warrantably. . . . The Jews observe, that Gerizim stood southward, *ad dextram mundi*; Ebal northward, *ad sinistram mundi*; the motion of the right hand is more quick and active. And the cursing tribes on Ebal were the sons of the handmaids; the tribes on Gerizim were the sons of the free-women. Right-bred Christians desire to bless rather. S. Paul sends blessings and salutations personally; but his curse is in general, and conditional only: "If any man love not the LORD JESUS, let him be Anathema." That thunder-bolt hovers aloft in the sky, seizes on no subject. Deut. xxvii. S. John viii. 7; S. James iii. 8—13. *Bp. Brownrig.* (Serm. 2 Sam. vi. 12.)

Afflictions and calamities are often sent upon innocent and righteous men; and therefore, in the general, there is no certain consequence to be drawn from greater sufferings to greater sins. And, when we are certain, that the sufferers were, or are, wicked men, yet, as their afflictions may be intended for their amendment, their very afflictions are an argument of their comparative innocency, and that they are not altogether so wicked or desperate, as other sinners, who are spared. . . . It is a false rule of judging, which neither Scripture, nor reason, nor

observation countenance; but, which ought to be laid aside, for the iniquity there is in it, and because of the pernicious effects and influences, flowing from it. For the very end and design, which men have in judging so severely of others, is nothing else, but to speak peace to themselves. 2 Sam. xvi. 7, 8; 1 Cor. xiii. 6, 7. *Dr. Waterland.* (Serm. 2 on S. Luke xiii. 2, 3.)

Anguis origo necis (nam mors hinc edita nomen
De morsu peccantis habet) contraria justis
Vult retinere manum, quoniam manus apta ministrans
Jure vocatur opus: talem qui senserit hostem,
Impiger excutiat, Dominique vaporibus urat.

Arator. (Lib. ii. In Acta Apost.)

- 5 We are stricken with some amazement at the consideration of these strange and supernatural accidents; and these we all confess to be miraculous escapes. Yet such miracles, as these, and such escapes God worketh daily in our preservation; notwithstanding we live encompassed with so many fire-brands of hell, such herds of ravening wolves, and lions, and tigers, and such numerous "generations of vipers," I mean wicked and ungodly men, the spawn of the old serpent, who have it by kind from their father to "thirst after the destruction of the saints" and servants of God, and to whom it is, as natural so to do, as for the fire to burn, or a viper to bite, or a lion to devour." Oh that men would therefore praise the LORD for this His goodness, and daily declare these, His great wonders, which He daily doeth for the children of men! Ps. cxv. 1; S. John i. 50. *Bp. Sanderson.* (Serm. Gen. xx. 6.)

The first miraculous sign, recorded in Holy Scripture, is about a serpent (Ex. iv. 3—5); and so is this last: for they may both be reckoned amongst mere signs. *Dr. Lightfoot.* (Exercitations, in loco.)

He shook off.—The sin of the barbarians hung upon the heart of the Apostle; the viper only upon his hand: but one *excussit* did serve for both; the beast was cast into the fire; and then the uncharitable thoughts did vanish. Well, I see there was some Divinity in those hands, which were so often lifted up to

GOD in prayer; those hands, which wrote such Divine Epistles to so many churches; those hands, which consecrated the two famous Bishops, Titus and Timothy; those hands, which gathered alms for "the poor saints at Jerusalem." O those hands were Blessed! No serpent could envenom them . . . O why should we doubt, when GOD doth thus miraculously save the particular member of our body from harm, but that the whole man, in the whole entire body, "our corruptible shall put on incorruption." *Felt no harm*.—Many worthy saints have had a taste of heaven upon earth, not only by grace in their soul, but by some other excellent quality, shining in these vile bodies. . . . The properties of a Glorified body are thus reckoned up by T. Aquinas; first, that "the Just shall shine like the sun" in the firmament; that is, *claritas in corpore*: so the face of S. Stephen, standing before the council, was bright, as the face of an Angel. (vi.) The second ornament is *agilitas in motu*, to be able to "fly upon the wings of the wind:" thus Philip was carried by the Spirit from Gaza in the desert to Azotus suddenly. viii. 40. Thirdly, "our corruption shall put on incorruption," as in this one act S. Paul suffered on his hand and *felt no harm*: for the last attribute of a Glorified body, which is called *spiritualitas*, I do not reckon it; for, according to the schoolmen's interpretation, it doth quite destroy the nature of a body. But let us remember to keep our bodies pure and undefiled, since GOD hath given us a taste in this life, that hereafter they shall be refined in greater glory. 1 Cor. xv. 51—54; Phil. iii. 20, 21; 1 Thess. iv. 17. *Bp. Hacket.* (Serm. on text.)

Nexus denique, qui manus retrorsus
In tergum revocaverant revinctas,
Intactâ cute decidunt adusti:

Non ausa est cohibere pœna palmas,
In morem Crucis ad Patrem levandas;
Solvit brachia, quæ Deum precentur.

Priscorum specimen trium putares,
Quos olim Babylonicum per ignem
Cantantes stupuit tremens Tyrannus.

Prudentius. (Peristephanon. In honorem Martiris Fructuosi, Episcopi Tarraconensis.)

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly : but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius ; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux : to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed :

10 Who also honoured us with many honours : and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium : and after one day the south wind blew, and we came the next day to Puteoli :

14 Where we found brethren, and were desired to tarry with them seven days : and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns : whom when Paul saw, he thanked God, and took courage.

6 *They looked, &c.*—Thus the enemies of God and His people have looked, one generation after another, when the Church, that hath been always laden with their curses, should perish under them; but the Church lives yet to walk over the graves of all those, that have wished it ill. xxvi. 22; Ps. cix. 28; xli. 5—13. *Gurnall.* (On the Christian armour. Eph. vi. 18.)

Said that he was a god.—Had he himself said “Amen” to their motions, he might have received Divine honour from them by public decree. Much better was the indistinct, or confused, notion, which this kind hearted people had of the Godhead or of Divine powers, than the speculative acquired knowledge of the true and only God, which the malicious hard-hearted Jews had translated out of God’s Book into their own brains. viii. 9, 10; xiv. 12—15; x. 25, 26. *Dr. Jackson.* (B. v. ch. 16, s. 4.)

It has been observed by some writers, that man is more distinguished from the animal world by devotion, than by reason; as several brute creatures discover in their actions something, like a faint glimmering of reason, though they betray, in no single circumstance of their behaviour, any thing, that bears the least affinity to devotion. It is certain the propensity of the mind to religious worship, the natural tendency of the soul to fly to some superior Being for succour in dangers and distresses, the gratitude to an invisible superintendent, which arises in us upon receiving any extraordinary and unexpected good fortune, the acts of love and admiration, with which the thoughts of men are so wonderfully transported in meditating upon the Divine perfections, and the universal concurrence of all nations under heaven in the great Article of adoration, plainly show, that devotion, or religious worship, must be the effect of tradition from some first founder of mankind; or that it is conformable to the natural light of reason, or that it proceeds from an instinct, implanted in the soul itself. For my part, I look upon all these to be the concurrent causes; but, whichever of them shall be assigned, as the principle of Divine worship, it manifestly points to a Supreme Being, as the first Author of it. xvii. 23; Jonah i. 5, 6; 1 Cor. viii. 5. *Addison.* (Spectator. No. 201.)

There is no subject, in dealing with which the natural man commits more mistakes, than in the judgment he forms of the saints of God. ii. 13; xiv. 13, 19; xxi. 38; xxvi. 24. *Bengel.*

The serpent is loath we should have any benefit by him; but we have. Even his temptations arm us, and the very falling exalts us, when, after a sin of infirmity, we come to a true and serious repentance and scrutiny of our conscience. So he hath nothing to eat, but our dust; and he eats up our dust so, as that he contributes to our glory by his malice. The whale was Jonas' pilot; the crows were Elias' eaters (providers); the lions were Daniel's sentinels; the viper was Paul's advocate; it pleaded for him and brought the beholders in an instant from extreme to extreme, from crying out that S. Paul was *a murderer*, to cry, that he was *a god*. Though at any time the serpent, having brought me to a sin, cry out, "thou art a murderer," that is, bring me to a desperate sense of having murdered mine own soul, yet in that darkness I shall see light, and, by a present repentance and effectual application of the merits of my SAVIOUR, I shall make the serpent see, "I am a god;" thus far a god, that, by my adhering to CHRIST, I am made "partaker of the Divine nature." Micah vii. 8; Rom. v. 20. *Dr. Donne.* (Serm. Gen. iii. 24.)

7 No one will ever repent of having entertained a servant of God, however wretched and indigent. Heb. xiii. 1, 2. *Beza.* (In loco.)

8 How clear is it to every man's observation, that the kindnesses and benefits, any have done to the LORD's people, have been rewarded with full measure into their bosoms. The Egyptian midwives refused to obey Pharaoh's inhuman command, and saved the male children of Israel: for this the LORD dealt well with them, and "built them houses," Exod. i. 21. The Shunammite was hospitable and careful for Elisha; and God recompensed it with the desirable enjoyment of a son, 2 Kings iv. 9, 17. Rahab hid the spies, and was exempted from the common destruction for it, Heb. xi. 31. In like manner, we find the evils, done to God's people, have been repaid by a just retribution to their enemies. Exod. xii. 29; Esther vii. 10; 2 Sam. xvii. 2, 3. *Flavel.* (On Providence, ch. 1.)

The accuracy of the Greek expression, here employed to denote the nature of the disease, has been noticed; there are many instances to the same purport in the Gospel of S. Luke and also in the Acts (iii. 7; xii. 23; xiii. 11; S. Luke iv. 38; viii. 43, 44), bearing witness to the hand of "the beloved physician," (Col. iv. 11). In the chapter preceding this, the nautical accuracy of S. Luke, (Conf. Acts xxvii. with S. Luke viii. 22—24,) especially in his description of storms at sea, has moreover been observed (Note xxvii. 3.) A very able writer* on the subject has hence suggested the probability, that S. Luke must once have exercised his medical profession at sea; but the fact may sufficiently be accounted for by the circumstance of his having been born, and probably bred, at the seafaring town of *Antioch*, as Eusebius tells us he was. (Hist. Eccl. lib. iii. c. 4.) *J. F.*

10 The reverent, the grateful, the generous conduct of these poor savages towards S. Paul and his company will rise up in the judgment against many professing Christians; who, knowing their duty towards CHRIST'S Church and its Ministers, can yet find it in their hearts to "keep back the hire" of the spiritual labourer, and even to grudge the little they may give. Shall not GOD "visit for these things?" Mal. iii. 8; S. James v. 4. *J. F.*

11 Although the ship bore this heathen flag, yet S. Paul availed himself of it, without any share in the superstition; just as he allowed the use of meats, offered to idols, when they could be eaten without inflicting scandal or harm done to the conscience. 1 Cor. viii. *Selneccerus.* (in loco).

The Pagan gods were the godfathers of the days of the whole week, and gave them their names. This some zealot may behold, as the object of a necessary reformation, desiring to have the days of the week new dipped and called after other names; though indeed this supposed scandal will not offend the wise, as beneath their notice, and cannot offend the ignorant, as above their knowledge. Wherefore none need so hastily to hurry to the top of the mainmast, thence to pluck down the badge of *Castor and Pollux*; but rather let them be careful steadily to steer

* The voyage and shipwreck of S. Paul. By James Smith, Esq. Longman: London. 1848.

their ship to the haven, for which it is bound ; and let us “redeem the time, for the days are evil ;” not because in their names they bear the cognizance of the Pagan gods, but because swarming with the sins of profane men, which all should labour to reprove in others, and amend in themselves. *T. Fuller.* (Church History, b. ii. cent. 6.)

How many brave ships have perished in the storms, notwithstanding their fine names ; “The Prosperous,” “The Success,” “The Happy Return.” A fine name could not protect them from the rocks ; nor will it save one from hell. Amos ix. 10 ; Prov. i. 13—15. Rom. ii. 17—21. *Flavel.*

15 By the seventh Injunction of Elizabeth, Ecclesiastical persons are forbidden haunting of alehouses and taverns. I know S. Paul may meet his acquaintance *at the market of Appius* (Appii forum) and *at the three taverns* ; but this ought to be for his honest necessities, as the former Injunction intimates, and not to keep rank riot at unlawful hours. He, that is irregular in this kind, after admonition and warning, is worthy to be suspended *ab officio et beneficio*. 1 Tim. iii. 3. *Dean Boys.* (Expos. of the Dominical Epistles, &c. 20th S. after Trinity.)

S. Paul (not Peter) was ordained by the grace of God to be the chief Apostle of the Gentiles, and consequently of Rome, the chief city of the Gentiles, Rom. xv. 15, 16, 19, 20, &c. ; Rom. xi. 14, 16, 4. It seems by this reference, and the whole last chapter, that the Christians, who were in Rome, before S. Paul came thither, were converted by those preachers, whom he had sent thither before him ; for he calls them his “helpers” verse 3, 9 ; “kinsmen” verse 7, 13 ; “fellow prisoners” verse 7 ; “the first-fruits of Achaia,” where he had preached, verse 7 ; all familiar to him and to Tertius, who wrote the Epistle, verse 22 : and therefore they came so joyfully to meet S. Paul at *Appii forum*, hearing that he was coming towards Rome. *Bp. Bailly.* (Practice of Piety, ch. 43.)

An earlier date, than the one suggested in the last note, may be assigned with great probability to the Church of Rome : its foundations may have been laid by “the strangers of Rome, Jews and proselytes,” mentioned ch. ii. 10, as witnesses of the first outpouring of the Spirit on the Day of Pentecost ; through

these the streams of life, may have found their way to the Imperial city. Subsequently, Aquila and Priscilla may have been instrumental in this most glorious and triumphant work of Evangelization. Ch. xviii. 2, 26; Rom. xvi. 3. But the observation of Skelton, in our next note, opens to us a new aspect of this interesting inquiry, and much deserves our consideration. (Refer. xvii. 4. *Bp. Sumner.*) *J. F.*

From the 20th verse of the last chapter in this book to the end, it is probable, that the Gospel was first preached by S. Paul at Rome, and that he, not S. Peter, was the founder of the Church in that city, when, as yet, there were few, if any Christians there. It is true he was met at *Appii Forum* by some men, whom S. Luke calls *brethren* (verse 15); but so he might style them, as mere Jews: for that they were not yet Christians appears very probable from their inquiring, what "he thought" concerning the sect of Christians, when they met him again at Rome (verse 22); observing to him that it was then "everywhere spoken against." This is the language of strangers to it; and the extreme coldness, or rather aversion, they showed for it, on his first preaching it to them, does not at all favour the supposition of their having been previously believers. Neither this, nor the manner of S. Paul's Epistle to the Romans, suits the opinion, that he wrote it, before he had seen that city. Whether S. Peter was ever there, is disputed by some. I believe he was: but that he built on the foundation, laid by S. Paul, and was not therefore the founder, nor first Bishop, of the Roman Church. Verse 17. *Skelton.* (Senilia, 75.)

New mercies for new returns of praise; and then those new returns will fetch in new mercies. If the end of one mercy were not the beginning of another, we were undone. xxvii. 22, 25. *P. Henry.*

How happy is the man, O Lord, that hath Thee for his God! He can want nothing, that is good; he can be hurt by nothing, that is evil. His sins are pardoned, his good endeavours are accepted, his crosses are sanctified, his prayers are heard. All, that he hath, are blessings; all, that he suffers, are advantages: his life is holy; his death comfortable; his estate after death glorious, Oh! that I could feel Thee to be my God, that I

could enjoy an heavenly Communion with Thee! In vain should earth or hell labour to make me other, than Blessed. Rom. viii. 28, 31; Phil. iv. 6, 7. *Bp. Hall.* (Breathings of a devout soul.)

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

16 What a happy Church is that, on which the Apostles poured out all their doctrine with their blood, where S. Peter had a like passion with the LORD; where S. Paul hath for his crown the same death with S. James; where the Apostle S. John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island. Let us see what she hath learned, what taught, what fellowship she hath had with the Churches of Africa likewise. She acknowledgeth one GOD, the LORD, the Creator of the universe; and CHRIST JESUS, the SON of GOD the Creator, born of the Virgin Mary; and the Resurrection of the flesh. She joineth the Law and the Prophets with the writings of the Evangelists and Apostles; and thence drinketh in her faith. That faith she sealet with Water, clotheth with the HOLY SPIRIT, feedeth with the Eucharist, exhorteth to Martyrdom, and so receiveth no one in opposition to this teaching. Rom. i. 8. *Tertullian*. (On prescription against heretics, S. 36.)

Felix *Roma*, ducum non tantum elata trophæis,
 Quantum morte tuâ, felicique inclyta busto.
 Scilicet huic uni cælum concesserat urbi,
 Ut Cilicas inter natus Perseide Tharso
 Quam vastum procul à nostris mare dividit oris,
 Hic spoliis moriens peteres super alta relictis:
 Illa tuos obitus vidit miserata cadentem,
 Explentem Regis crudeles sanguine pœnas,
 Regis inhumani maternâ cæde madentis.

H. Vida. (Hymn. De Sancto Paulo.)

It was so ordered by Providence, that S. Paul was led to Rome, as a *prisoner*, that he might not, as a Jew, be driven away, but as acting under military custody, might ever be guarded there. *S. Chrysostom*. (On Acts xviii. 1—6.)

He was fastened by a chain to the *soldier*, who had the charge of him, and who, therefore, as Bengel observes, could always hear his preaching. How wonderfully does the Providence of GOD exert itself for the salvation of single individuals, as well as entire communities. He is indeed *maximus*, and *maximus in minimis*. S. Paul's "appeal" carries the Gospel to Rome, and

his "chain" fixes it on the soldier. viii. 26, 27; xviii. 10; Isa. xl. 10, 11. *J. F.*

17 By this Providential distribution and settlement of the Jews in almost every part of the civilized world, they were every where to be found carrying with them their Law and Prophets, establishing their synagogues, celebrating their Sabbaths, bearing constant testimony to the Unity, the Supremacy, the Providence of God, in opposition to Pagan superstition and idolatry; and numbers of them declaring their firm belief in a future state of retribution, while all maintained a constant connection with Jerusalem, attended there at the three great Festivals, whenever it was practicable, sent thither their pious and charitable contributions, and universally gloried in the expectation of that MESSIAH, who was to be a Light to lighten the Gentiles, as well as the "Glory of His people Israel." The influence of such a preparation for the reception and diffusion of the Gospel must have been great and salutary. The preachers of Christianity almost every where instantly found hearers, who could understand and feel their addresses. ii. 4—11; viii. 27; x. 1; xiii. 14; xiv. 1; xvii. 1—4. *Dean Graves.* (On the Pentateuch, P. iii., Lect. 6.)

19 Though rejected by his countrymen, he still says "*my nation.*" Among the manifold graces displayed in the lives of the first Christians, candour and forbearance towards opponents are among the most conspicuous. See this, instanced in S. Paul here, and xiii. 27; 1 Cor. ii. 8; Rom. ix. 1—5; x. 1; and in S. Peter, i. 16, (see note); ii. 15; iii. 17; xi. 2—4; S. Matt. vi. 44; 1 Cor. iv. 12; 1 S. Pet. iii. 9. *J. F.*

Not that I had ought to accuse my nation of.—S. Paul had evidently a soul large and capacious, and possessed of those seemingly contradictory excellencies, which, whenever they appear in combination, fail not to form an extraordinary character. His talents were great and various; his learning also was profound and extensive. His consummate fortitude was tempered with the rarest gentleness and the most active *charity*. His very copious and vivid imagination was chastised by the most accurate judgment, and was connected with the closest argumentative powers. Divine grace alone could effect so wonderful a

combination; inasmuch that for the space of near thirty years after his conversion, this man, whose natural haughtiness and fiery temper had hurried him into a very sanguinary course of persecution, lived the friend of mankind, returned good for evil continually, was a model of patience and benevolence, and steadily attentive only to heavenly things; while yet he had a taste, a spirit, and a genius, which might have shone among the greatest statesmen and men of letters, that ever lived. What Quintilian said of Cicero, may be justly applied to the Apostle of the Gentiles, *Ille se profecisse sciat, cui Paulus valdè placebit*. *J. Milner*. (Church History, cent. i., c. 15.)

We should never use reproach as a means of compassing any design we do affect, or aim at; it is an unwarrantable engine of raising us to wealth, dignity, or repute. To grow by the diminution, to rise by the depression, to shine by the eclipse of others, to build a fortune upon the ruins of our neighbour's reputation, is that, which no honourable mind can affect, no honest man will endeavour. Our own wit, courage, and industry, managed with GOD's assistance and blessing, are sufficient and only lawful instruments of prosecuting honest enterprises: we need not, we must not, instead of them, employ our neighbour's disgrace. No worldly good is worth purchasing at such a rate; no project worth achieving by such foul ways. S. John vii. 12; ix. 29; Eph. iv. 31; Col. iii. 8. *Dr. Barrow*. (Serm. Tit. iii. 2.)

20 Mighty is the power of S. Paul's *chain*! A spectacle this, which may suffice for every other, to behold S. Paul bound and led forth from his prison! to behold him bound and sitting within it, what pleasure can come up to this? What would I not give for such a sight? Do ye see the Emperors, the Consuls, borne along in their chariots and arrayed in gold, and their body guard with every thing about them of gold? Their halberds of gold, their shields of gold, their raiment of gold, their horses with trappings of gold? How far more delightful, than such a spectacle, is this! I would rather see S. Paul, once going forth with the prisoners from his prison, than behold these, ten thousand times over, parading along with all that retinue. When he was thus led forth, how many Angels, sup-

pose ye, led the way before him? 2 Kings vi. 8—17; Ps. xxxiv. 7. *S. Chrysostom.* (Hom. ix. Eph. iv. 3.)

22 The nature of Christianity itself stands in opposition to all other professions in the world, confutes the Philosopher, silences the Scribe, strikes oracles dumb, cries to every man in the world to go out of it. "Behold," saith our SAVIOUR to His disciples, "I send you forth, as sheep in the midst of wolves," which will tear you in pieces; for no other reason, but because you are "sheep." . . Tertullian tells us, *Cum odio sui cæpit*, that Christianity was hated, as soon as known; and did no sooner show itself in the world, but it found enemies, who were ready to suppress and cast it out; men, that could hate it for no other reason, but because it taught to love; that could be angry with the Christian, because he was meek; and destroy him, because he made it his profession to forgive. 2 Cor. vi. 14. *Farindon.* (Serm. S. Matt. v. 5.)

Nothing is more evident, than the utter disgrace, which was annexed by the world at large to the profession of Christianity at that period. *Tacitus* calls it *superstitio exitiabilis*, and accuses the Christians of enmity to mankind. By *Epictetus* and others their heroism is termed obstinacy; and it was generally treated by the Roman Governors, as the infatuation of a miserable and despised people. There was none of that Glory, annexed to it, which blazes around the martyrdom of a patriot or a philosopher. That constancy, which in another cause would have made them illustrious, was held to be a contemptible folly, which only exposed them to the derision and insolence of the multitude. A name and a reputation in the world might sustain the dying moments of Socrates, or Regulus: but what earthly principles can account for the intrepidity of those poor and miserable outcasts, who consigned themselves to a voluntary Martyrdom in the cause of their religion? *Dr. Chalmers.* (Evidences of the Christian Religion, ch. 4.)

A striking Antithesis! While S. Paul, persecuted with every manner of persecution by his own countrymen has, in the exercise of unbounded Christian Charity (i. 16; ii. 15; xiii. 27), nothing to *accuse his nation of*, the whole world of Jews and Gentiles, in the exercise of the spirit of anti-christ and of evil, *speaks*

against that very sect, whose chief aim and endeavour was their happiness and Salvation. *Pliny* speaks of it, as "a lewd and impious superstition" (*prava et immodica*); *Suetonius* speaks of its followers, as men of an unheard of magical superstition (*novæ ac maleficæ*). *Tertullian* tells us, that however good a man might be, yet his being a Christian man made him bad: the very name implied guilt: he informs us, more particularly, (Apol. s. 8), that, among the many calumnies, brought against the Christians, they were accused of infanticide, of drinking blood, and of committing incest, the sequel of their horrible feasts: (Apol. p. 8) on which passage *Rigault*, his Editor, makes this sagacious remark; "Observandum verò inter tot probra et convicia accusantium Christianos impietatis . . . interque tot fratrum perfidorum transfugia, non extitisse, qui Christianos criminarentur, quod *Dei ac Domini sui carnes ederent, sanguinem potarent, cum hæc facere in Eucharistiis suis testarentur.*" S. Luke vi. 28. J. F.

Within sixty-six years after the death of CHRIST, this "grain of mustard seed" was become a tree. *Pliny*, Proconsul of Bithynia (to whom the care of religion *ex officio* did appertain), appointed by Trajan to suppress the Christians, writes to him, that this belief was *longè latèque diffusa; civitates, vicos, agros, impletos Christi cultoribus*. (Lib. x. Ep. 10.) During the second century, it had shot out great branches; "the boughs of this tree were stretched out;" *Hesterni sumus, et vestra omnia implevimus*. *Tertullian* reckons up the known parts of the world in *quibus omnibus Christi Nomen regnat*, and concludes *ubique porrigitur, creditur, colitur, regnat, adoratur* (Adv. Judæos. c. vii. s. 8.) And, lastly, during the third (*à morte Christi*) "the fowls of the air and beasts of the field lodged under the shadow of it." The net drew good and bad to shore; the Roman Emperor and Empire declared themselves Christians, i.e. believers and assertors of these Books: "So mightily grew the Word of GOD and prevailed." xix. 10. It went on "conquering and to conquer," not by the spirit of the sword but by the Sword of the Spirit: the powers of the earth and "the gates of hell" could not withstand it; it drove the devil away with all his temples, idols, oracles, priests, sacrifices, services, like lightning: so fell

the Dragon, the old serpent, that deceiveth the world ; he was cast out with all his train. . . For the Gospel, like leaven, or fire from heaven, seized upon all, that stood before it. . . It took possession of the learned, and the wise, the greatest, and noblest wits of the Eastern and Western nations. It raised up philosophers to confound the philosophy, and noble orators to confound the Rhetoric, wherewith it was opposed. . . And, as it spread itself large and high, so, where it took possession, it took deep possession, *Quantum vertice . . . tantum radice*. Those, that received it truly, received it in the love thereof ; it took possession of their hearts ; it penetrated their spirits, and took its lodging in the inmost recess of the soul. Ps. ii. 8 ; lxxx. 8—11 ; Rev. vi. 2. *Bp. Seth Ward*. (Serm. 2 Tim. iii. 16.)

Destitute of all human advantages, protected by no authority, assisted by no art, not recommended by the reputation of its Author, not enforced by eloquence in its advocates, “the Word of God grew mightily and prevailed.” Twelve men, poor, and artless, and illiterate, we behold triumphing over the fiercest and most determined opposition, over the tyranny of the magistrate, and the subtleties of the philosopher, over the prejudices of the Gentile, and the bigotry of the Jew. They established a Religion, which held forth high and venerable mysteries, such as pride of man would induce him to suspect, because he could not perfectly comprehend them ; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrank from the severity of their discipline ; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important ; which even exposed them to every species of danger and infamy, to persecution unmerited and unpitied, to the gloom of a prison and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted men, the Gospel yet emerged from the obscurity, in which it was likely to be overwhelmed by the complicated distresses of its friends and the unrelenting cruelty of its foes. It succeeded in a peculiar degree and in a peculiar manner ; it derived that success from truth, and obtained it under circumstances, where falsehood

must have been detected and crushed. Ps. xxix. 4; xxxiii. 9; lxviii. 11. *White*. (Bampton Lectures. Sermon 3.)

23 And when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and testified the kingdom of God, persuading them concerning JESUS, both out of the law of Moses, and *out* of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the HOLY GHOST by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

23 *He expounded*.—He revived the use of Lectures, looking on it as the most edifying way to have (as a great light of this nation used to say) “long Texts and short sermons.” *Dr. Gairden*. (Sermon preached at the funeral of H. Scougal.)

Persuading.—When S. Paul disclaimed the use of “the persuasive words of man’s wisdom,” 1 Cor. ii. 4, he did not mean to condemn true wisdom and the force of reasoning. . . He rea-

soned much ; he *persuaded* effectually ; so that he was really an excellent philosopher and an orator. But his preaching was not founded on human reasoning, nor on the art of persuasion. It was a Ministry of Divine Institution, that owed its efficacy to God alone. The conversion of the world was according to the ancient prophecies to be the great and standing miracle of the Christian religion. This was the kingdom of God, that came from heaven, and was to convert and reduce all the nations of the earth to the worship and service of the true God. JESUS CHRIST crucified, by His being declared to them, was to draw them all to Himself, merely by the power of His Cross. The philosophers had reasoned and disputed, without converting either themselves or others : The Jews had been instructed by a Law, that showed them their miseries, but could not relieve them. All mankind were convinced of the general disorder and corruption, that reigned among them. . . Now it would only have weakened and frustrated the wonderful power of the Cross (as S. Paul says, 1 Cor. i. 17) to ground the preaching of the Gospel upon natural means. It was necessary that, without human help, the Gospel should of itself open people's hearts, and by that prodigious efficacy show mankind that it came from God. Thus was human wisdom confounded and rejected. Now what must we conclude from hence ? This only ; that the conversion of the nations and the establishment of the Christian Church was not owing to the learned reasonings and persuasive words of man's wisdom. It does not imply that there was no eloquence, nor wisdom, in several of those, who first preached the Gospel ; but only, that they did not depend upon this eloquent wisdom, nor did they study it, as a thing, that was to give an efficacy to their doctrine. It was founded (as the Apostle tells us) not upon the persuasive discourses of human philosophy, but solely upon the effects of the Spirit, and the Power of God, that is, upon the miracles, that struck the eyes and minds of men, and upon the inward operation of the Divine Grace. xiii. 12 ; xiv. 12 ; xix. 26 ; 2 Cor. v. 11. *Fenelon*. (Dialogues on Eloquence, 3.)

Out of Moses and the Prophets.—This is the weapon, whereby our grand Captain vanquished the great challenger of the bottomless

pit, *Scriptum est* "It is written." All other blades are, but lead to this steel. Councils, Fathers, Histories are good helps; but *ad pompam* (for show) rather, than *ad pugnam* (for the fight.) These Scriptures are they, whereof *S. Augustine* justly, *Hæc fundamenta, hæc firmamenta*. What do we multiply volumes and endlessly go about the bush? That of *Tertullian* is most certain, *Aufer ab hæreticis quæcumque Ethnici sapiunt, ut de Scripturis solis quæstiones suas sistant; et stare non poterunt*. "Take from heretics what they borrow of Pagans, and hold them close to the trial by the Scriptures alone, they cannot stand." Bring but this fire to the wildest beast, his eye will not endure it; he must run away from it: for these kind of creatures are all, as that Father, *Lucifugæ Scripturarum*. What worlds of volumes had been spared, how infinite distractions of weak and wavering souls had been prevented, if we had confined ourselves to *S. Paul's* fence! i. 20; ii. 16, 25; iii. 22; iv. 25; viii. 35; xiii. 15, 27, 33, 35, 40, 47; xv. 15; xvii. 11; xviii. 28; xx. 32; xxiv. 14; xxvi. 22. *Bp. Hall*. (Serm. 1 Cor. xv. 32.)

The Books of the Prophets are Historical and Doctrinal. The first contain the explication of the Law by practice, chiefly; the latter by doctrine, chiefly. *Abp. Usher*. (Sum and Substance.)

From morning till evening.—This is the man, who in Macedonia gave "much exhortation," xx. 2; who, at Troas was long preaching; who "talked a long while, even till break of day," 9, 11; who "ceased not," at Ephesus, "for the space of three years to warn every one night and day with tears," 31; and who therefore, on the ground of his own consistent and illustrious example, could exhort Ministers to the end of time, and until the LORD come, to "preach the Word, to be instant in season and out of season, to reprove, rebuke, and exhort with all long suffering and doctrine." xxvi. 22; 2 Tim. iv. 1, 2. *J. F.*

24 The Gospel is declared. Some there are, which believe; some there are, which believe not. They, which believe, hear it inwardly by the FATHER; and so learn it. They, which believe not, hear it only with their outward sense and not with inward feelings; and therefore learn it not. xvi. 14; S. Luke xxiv. 27, 31;

S. John x. 26, 27; Ps. xxxiv. 2. *S. Augustine.* (De Prædest. Sanctorum, c. viii.)

There being two effects of the preaching of the word, either converting or hardening, either dissolving the wax or stiffening the clay, you shall in every man be sure to meet with one of them. Isa. i. 19, 20; 2 Cor. ii. 15. *Dr. Hammond.* (Serm. Acts xvii. 30.)

Where mankind have been divided in their opinions, with regard to any Divine truth, it has not been owing to the ambiguity of its terms, or the defect of its evidence; but wholly and solely to the state and temper of the hearers. And thus CHRIST Himself has instructed us in His parable of the sower; that, where "the good seed" of the Word perishes, it is to be imputed to the ground, and not to the seed. How else can we account for it, that, when S. Paul laid the evidence of the Gospel before a large assembly of Jews at Rome, *some believed the things, which were spoken, and some believed not*; though the same things were spoken to all? Such in general was the success of the Apostolical preaching; some few "receiving the Word with gladness," while others "opposed themselves and blasphemed." And though it be supposed, that words are more easily misunderstood than facts, and may admit of a greater latitude, yet here we shall find, that the same spirit, which has divided mankind, in what are called the more speculative points of faith, will also divide them in the plainest and most striking matters of fact. See S. John xii. 10, 11. S. John iii. 2; S. Matt. xii. 24; Acts ii. 13, 41. *W. Jones.* (On the Catholic Doctrine of the Trinity. Pref.)

25 He did not wish to reproach the unbelievers, but to confirm those, that believed. *S. Chrysostom.*

One word.—He did not shoot the arrow of the Word over the heads of his audience, in the flourishes of affected rhetoric; nor under their feet by homely expressions; but to their hearts, in close and lively applications. ii. 22—37; vii. 51—53; Isa. lviii. 1; Micah iii. 8; Job vi. 25. *P. Henry.* (Life by M. Henry.)

In Scripture we have those commands, relating to the HOLY GHOST, as show Him to be a proper object of Doxology; and

some examples of it. This is included in the Form of Baptism, which is in the Name of the HOLY GHOST, as well as of the FATHER and of the SON, and includes, not only invocatings, but thanksgivings. Hence, S. Basil, who well understood this matter, says, "We are to be Baptized, as we have received the Form, delivered unto us; and to believe, as we are Baptized; and to glorify, as we believe, the FATHER, SON and HOLY GHOST:" and again, "We make the Confession of faith, as it were, the beginning and mother of the Doxology." There is a Doxology to the HOLY GHOST in Isaiah's vision, where we find the Seraphs crying "Holy, Holy, Holy, is the LORD of Hosts, the whole earth is full of His Glory." The LORD of Hosts here signifies GOD, including FATHER, SON, and SPIRIT. None will exclude the FATHER: S. John applies the passage to the SON; and S. Paul interprets it of the HOLY GHOST: for the LORD of Hosts, who is said to utter His voice and say, "Whom shall I send? and who will go for Us?" and who said "Go, and tell this people;" this LORD, according to S. Paul, is the HOLY GHOST. Isa. vi. 9; S. John xii. 40, 41. *Hurrian.* (On the HOLY SPIRIT. Sermon. 6.)

Here the last chapter of the Acts harmonizes with the first, in setting forth the work of *the Holy Ghost* (i. 2); and a like correspondence may be traced, in regard to the establishment of CHRIST'S *Kingdom*, another principal subject, aimed at in this Book. (Verse 31; i. 3.) At Pentecost, however, the HOLY GHOST spake in terms of invitation and mercy; but here in the sterner language of judgment and condemnation: for, as a general truth, if we refuse GOD'S Mercy inviting us, what can we expect but His heavy wrath, taking vengeance on our souls? *J. F.*

26 As if they had not heard, that, when the HOLY SPIRIT is thus forced away, the evil spirit takes His place. 1 Sam. xvi. 14. As if they knew not, that to those, who "*close their eyes and stop their ears*" against the HOLY SPIRIT'S motions, till they are *grown dull of hearing* and blind to them, GOD does send a spirit of slumber, that they should not see, nor hear: and for this dire reason, that they "*may not be converted nor be saved.*" Five times he affirms it in the Scripture. Yea, once more, in

words of a sad emphasis, 2 Thess. ii. 12, 13. He sends them "strong delusions, that they may believe a lie; that they all may be damned, who believe not the truth, but have pleasure in unrighteousness; and that, because they received not the love of the truth, that they might be saved." Blessed God! Is it so easy for such sinners to believe and be converted, that Thyself shouldest interpose to hinder it, and hide the possibilities of mercy from their eyes; that they may never see them nor recover! What then can become of those, for whom God does contrive that they shall not escape? When, instead of those bowels, that did make Him swear, He would not have the sinner die, but would have him "return and live," He puts on so much indignation at such sinners, as to take an order, they shall not repent, and take an order, that they shall be damned! Isa. vi. 9; S. Matt. xiii. 14, 15; S. John xii. 40; Rom. xi. 8. *Dr. Allestry.* (Serm. S. James iv. 7.)

God hath two seals; the one, of "the spirit of adoption," whereby He seals up believers to the day of Redemption; and the other, of obduration, whereby He seals up the impenitent to the day of destruction: He seals them up under sin, and sets them aside for wrath. S. John iii. 36; Rom. ii. 5. *Bp. Hopkins.* (Serm. Ps. xix. 13.)

27 Isa. vi. 9, 10. This is referred to, six times in the New Testament, S. Matt. xiii. 14; S. Mark iv. 12; S. Luke viii. 10; S. John xii. 40; Acts xxviii. 26; Rom. xi. 8. Not that this is spoken prophetically, but spoken by the Prophet first, and by the Evangelists and Apostle afterwards referred to the Prophet in the like cases. For this is only what is consequent on man's disobedience; nothing was antecedently intended by God.* But to justify God in this case, two things I lay down; 1, none are wicked, through any neglect of God, but through their own wilfulness: 2, none are miserable by God's contrivance, but by their own wickedness: so that God is free from the blood of all men: our destruction is of ourselves; but our Salvation is of God. *Dr. Whichcote.* (Serm. Joel ii. 13.)

S. Paul's old rule holds still, "To the Jews a stumbling block;" and that more ancient curse of David, "Let their table be made

* Ἐκβατικὸν not αἰτιατικὸν, consequential, not intentional. *S. Chrysostom.*

a snare ; and S. Stephen's two brands stick still in the flesh of these wretched men, vii. 51 ; one in the neck, "stiffnecked ;" the other in their heart, "uncircumcised : " the one obstinacy, the other unbelief. Stiff necks indeed ! that will not stoop and relent with the yoke of 1600 years' judgment and servility. Uncircumcised hearts ! the film of whose unbelief would not be cut off with so many convictions ! O ! God, that after so clear a Gospel, so many miraculous confirmations, so many thousand martyrdoms, so many glorious victories of truth, so many open confessions of Angels, man, devils, fiends, enemies, such conspirators of heaven and earth, such universal contestations of all ages and people, there should be left any spark of this damnable infidelity in the false hearts of men. Let them show us one Prophecy, that is not fulfilled ; let them show us one other (person), in whom all the Prophecies can be fulfilled. . . . If they cannot and yet resist, their doom is fixed. S. Luke xix. 27.

Bp. Hall. (The Passion Sermon.)

Undoubtedly the people of the Jews shall once more be commanded to "arise and shine ;" and their return shall be "the riches of the Gentiles ;" and that shall be a more glorious time, than ever the Church of CHRIST did yet behold. . . . They forget a main point of the Church's glory, that pray not daily for the conversion of the Jews. Ps. xiv. 11 ; liii. 7 ; Rom. x. 1.

Abp. Leighton. (Serm. Isa. lx. 1.)

When we see the Jews for so great a length of time preserved under calamities, which would have been long since the ruin of any other people, our regard and attention ought to be strongly excited towards them. Extraordinary was their beginning and their progress ; more extraordinary perhaps will be their end. Glorious things are spoken of them by their own Prophets, which do not seem as yet to have received their full and proper accomplishment. . . . The very mercy, shown to the Gentiles, is to be a means of bringing the Jews to the faith ; and perhaps we can no where meet with an instance of a more popular and affectionate turn, than that, by which S. Paul seems to find a reason for his zeal to convert the Gentiles, in his love to his own countrymen, the Jews, that he may thereby "provoke them to emulation." Let us second his endeavours to effect this, by

our love and our good works; let us in our lives and conversations show them a religion, whose attractive excellence may invite and compel them to embrace it. S. Luke xxi. 24; Rom. xi. *Bp. Horne.* (Serm. S. John i. 11.)

28 Neither his fear of offending the Jews, nor the need he might have of their assistance, can induce S. Paul to conceal from them his mission to the Gentiles, and their calling to the faith. Fidelity to our Orders should exclude from our view every regard to man or to our own personal advantage. xx. 27; xxvi. 20—22; 1 Cor. iv. 1, 2. *Quesnel.*

As once, by the counsel of GOD, Jacob supplanted Esau, and thrust him out of his birthright, so now, by the mercy of GOD, Esau hath supplanted Jacob, and taken his room in GOD's Church and favour; and, instead of that one language of the Jews, of which the Church so long consisted, now is come in the confusion of the Gentiles, Parthians, Medes, and Elamites, and the Babel of tongues, as S. Austin said; that the Catholic Church should be dispersed over all nations, and speak in as many languages, as the world hath tongues. *Dr. Hammond.* (Serm. Acts xvii. 30.)

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of GOD, and teaching those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding him.

29 *The Jews departed.*—Twice mentioned. Verse 25. They left S. Paul, and S. Paul did not, by his own act, withdraw himself and his Ministry from them. Sinners first depart from GOD; and then are left to the consequences of their own ingratitude and unbelief. xiii. 46; xvii. 33; Job xxi. 14. *J. F.*

The right use of *reason* is to make doubtful things certain, not to make certain things doubtful. . . The use of reason in religious matters is first in the explanation of mysteries; when the mind must be dilated to the mysteries, and not the mystery contracted to the mind. S. Luke xxiv. 15; Eph. i. 18. *Lord Bacon.*

It is certain, that a Sermon, the conclusion whereof makes the auditory look pleased, and sets them all a talking one with another, was either not rightly spoken, or not right heard: it has been fine, and has probably delighted the congregation, rather than edified it: but that Sermon, that makes every one go away silent, and grave, and hastening to be alone, and pray the matter over in secret, has had a true effect. ii. 37; Jer. xxxi. 19; S. Matt. vii. 27. *Bp. Burnet.* (Pastoral Care. Ch. ix.)

30 (Conf. Philemon i. 10; Heb. x. 33.) A source of peculiar interest and instruction is opened to the student of "the Acts" by a frequent reference to the Epistles of S. Paul. The truth of S. Luke's history is shown to the greatest advantage by the reflected light of what S. Paul writes of himself and others, in corresponding parts of his Epistles: numerous allusions and coincidences subsist between the two, such as could hardly have been the result of a previous design, nor be produced otherwise than by the uniformity of Truth and the reality of the facts themselves. We are indebted to Paley for this argument, who has fully supported it with the most minute criticism and convincing evidence in his *Horæ Paulinæ*. Thus, to give a single instance from each of S. Paul's Epistles (space allowing no more), we may compare Rom. xv. 25, 26 with Acts xxiv. 17—19; 1 Cor. iv. 17—19 with Acts xix. 21, 22; 2 Cor. xi. 32, 33 with Acts ix. 23—25; Gal. ii. 12 with Acts xii. 17, xxi. 17, 18; Eph. iv. 1, vi. 20 with Acts xxviii. 16, 20; Phil. i. 29, 30 with Acts xvi. 22; Col. iv. 10 with Acts xix. 29; 1 Thess. iii. 1—7 with Acts xvii. 15, 16; 2 Thess. ii. 8 with Acts xx. 34; 1 Tim. i. 12, 13 with Acts xxvi. 10, 11; 2 Tim. i. 5 with Acts xvi. 1; Titus i. 12 with Acts xvii. 28; Philemon i. 10 with Acts xxviii. 20; Heb. x. 34 with Acts xxviii. 20. In close connection with the above inquiry, we may trace, in reading "the Acts," the places where, and

the circumstances under which, the Epistles of S. Paul were written, according to the best conjectures, we are able to make. The order, here subjoined, is taken from "the Apostolical History" by Mr. Cradock, a work recommended by Dr. Doddridge, "as among the most useful and judicious expositions of the New Testament he had ever seen." (Refer to note at xiii. 4, p. 356.)

In time of S. Paul's	{ 1 Ep. Thess. written at Corinth; Acts xviii. 11.
Third journey.	{ 2 Ep. Thess. xviii. 18.
	{ { Ep. Gal. Ephesus, xix. 20.
	{ { 1 Ep. Cor. xix. 21, 22.
	{ { Ep. Titus xix. 22.
Fourth journey.	{ { 2 Ep. Cor. xix. 22.
	{ { 1 Ep. Tim. Upper part of Greece, xx. 2, 3.
	{ { Ep. Rom. Corinth, xx. 3.
	{ { Philemon.)
	{ { Phil.)
Imprisonment at	{ { Col.)
Rome.	{ { Eph.)
	{ { Hebr.)
	{ { 2 Tim.)
	{ } xxviii. 30, 31.

J. F.

In his own hired house.—Here is matter for meditation. When you are in your own houses, bethink yourselves thus; Now I am walking in my house from chamber to chamber; but ere long my chamber shall be in the dust. Now I am coming to my bed in a dark night; but ere long God will put out the candle of my life, and will lay me in the grave, as in a bed of darkness. Now I am in my own house; but ere long my house will cast me out to my grave; and that is the house, that will take me in. Eccl. xii. 5; 2 Cor. v. 1. *Chr. Love.* (Sermons on Grace, p. 147.)

31 S. Paul was Nero's prisoner; but Nero was much more God's: and, while God had work for S. Paul, He found him friends both in Court and in prison. S. Paul no sooner comes into prison, than he falls a *preaching*; at which the gates of Satan's

prison fly open, and poor sinners come forth. S. Luke iv. 18, 19; 2 Tim. ii. 9. *Gurnall*. (On the Christian Armour. Introd.)

With all confidence, no man forbidding him.—They, who least consider hazard in the doing of their duties, always fare best. Ps. xxxvii. 3—7; Prov. xvi. 7; Isa. xxxii. 18. *Dr. Hammond*. (Life by Dr. Fell, p. 78, Edit. 1661.

GLORIA SIT TRIADI! SIC ERAT, EST, ET ERIT!

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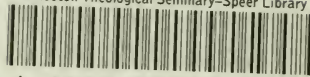
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